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Horae Decanicae Rurales.

An Attempt to Illustrate,
By a Series of Notes and Extracts,
The Name and Title,
The Origin, Appointment, and Functions,
Personal and Capitular,
of

Rural Deans.

WITH A FEW INCIDENTAL REMARKS ON

The Rise and Decay of Rural Bishops,

AND ON THE

Encardination of Parochial Clergy.

TO WHICH IS ADDED, AN

Appendix of Documents, Ancient and Modern.

BY

WILLIAM DANSEY, M.A.

PREBENDARY OF SALISBURY, RECTOR OF DONHEAD ST. ANDREW,

Rural Dean.

VOL. II.

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ΕΠΕΡΩΤΗΣΟΝ ΓΑΡ ΓΕΝΕΑΝ ΠΡΩΤΗΝ,
ΕΞΙΚΝΙΑΣΟΝ ΔΕ ΚΑΤΑ ΓΕΝΟΣ ΠΑΤΕΡΩΝ·

ΧΘΙΖΟΙ ΓΑΡ ΕΣΜΕΝ, ΚΑΙ ΟΥΚ ΟΙΔΑΜΕΝ,
ΣΚΙΑ ΔΕ ΕΣΤΙΝ ΗΜΩΝ Ο ΒΙΟΣ ΕΠΙ ΤΗΣ ΓΗΣ·

Η ΟΥΚ ΟΥΤΟΙ ΣΕ ΔΙΔΑΞΟΥΣΙ, ΚΑΙ ΑΝΑΓΓΕΛΟΥΣΙ ΣΟΙ,
ΚΑΙ ΕΚ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΕΞΑΞΟΥΣΙ ΡΗΜΑΤΑ;

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Synod. Laodicen. CAN. LVII. A. D. CCCLXIV.

ΟΥ ΔΕΙ ΕΝ ΤΑΙΣ ΚΩΜΑΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ ΚΑΘΙΣΤΑΣΘΑΙ ΕΠΙΣΚΟΠΟΥΣ, ΑΛΛΑ ΠΕΡΙΟΔΕΥΤΑΣ.

Isidorus Mercator.

NON OPORTET IN VILLIS ET VICIS EPISCOPOS ORDINARI, SED **Visitatores**, ID EST, QUI CIRCUMEANT, CONSTITUI.

Concil. Ticinen. CAN. XIII. A.D. DCCCL.

PROPTER ASSIDUAM ERGA POPULUM DEI CURAM, SINGULIS PLEBIBUS **Archipresbyteros** PRÆESSE VOLUMUS; QUI NON SOLUM IMPERITI VULGI SOLLICITUDINEM GERANT, VERUM ETIAM EORUM PRESBYTERORUM, QUI PER MINORES TITULOS HABITANT, VITAM JUGI CIRCUMSPECTIONE CUSTODIANT, ET QUA UNUSQUISQUE INDUSTRIA DIVINUM OPUS EXERCEAT, EPISCOPO SUO RENUNTIENT.

Gibson's Codex Jur. Eccles. TIT. XLII. CAP. VIII.

THE **Chorepiscopi** HAD THE INSPECTION, UNDER THE BISHOP, OF THE CLERGY IN THE COUNTRY, AND OF THOSE PARTS OF THE DIOCESE WHICH WERE REMOTE FROM THE EPISCOPAL SEE; TILL, IN THE COUNCIL OF LAODICEA, ANN. 360, IT WAS ORDAINED, THAT NO BISHOPS SHOULD BE PLACED IN COUNTRY VILLAGES, BUT ONLY ΠΕΡΙΟΔΕΥΤΑΙ, **Itinerant** OR **Visiting Presbyters.**

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VOL. II.

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Horae Decanicae Rurales.

PART V.

The Capitular Functions of Deans Rural.

SECTION I.

The Institution and Economy of Rural Chapters.

TO the diviſion of decanal duties next to be adduced, the title of capitular is applied: under which, it is meant to deſignate and deſcribe thoſe functions, which anciently devolved on deans rural, as preſidents of country chapters. For, not alone beholden for diſtinction to their *ſynodical duties* in the dioceſan conventions of the biſhop and clergy, already fully diſcuſſed in *Part* IV. *Sect.* III., rural archpriests were alſo *ſpecially* dignified in their reſpective deanries, by the right of convocating local synods or chapters, and preſiding over them as prolocutors.

"Archipresbyteri (decani rurales) *diligentèr convocari faciant* capitula ruralia *per ſe, aut per ſuos nuncios, in præcipuis locis* decanatuum, *de tribus ſeptimanis in tres tenenda, et aliquandò extraordinariè ad voluntatem noſtram, ſi nobis*

CC. M. B. et H. Vol. I. p. 547. can. VIII. IX.

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viſum fuerit aliquid in iſtis conventibus cum clero communicare. In hiſce capitulis *ipſi præſint, et moderentur tractatus cleri de communibus negotiis* decanatuum."—Such was the decree of Simon de Rochfort, biſhop of Meath in Ireland (*A.D.* MCCXVI.). And, at a later date, continental ſynods empowered deans rural to hold the like clerical assemblies for the more eaſy execution of the important duties of their office—"*Ut* decani, *quæ ipſis ratione* decanatûs *incumbunt officia faciliùs exequantur, liceat ipſis paſtores ſui diſtrictûs, cùm expedire judicarint, convocare, de ſtatu et rebus eccleſiarum cum illis, vel ſingulis, vel omnibus ſimùl agere, de paſtorali officio, obſervatione ſtatutorum conſilia inire, controverſias, ſi quæ ortæ ſint, componere, aliaque agere quæ pro officio facienda ipſis incumbent,* &c."

Statuta Synod. Audomar. p. 70. *Statuta Synod. Yprenſ.* p. 325. Van Eſpen, *I. E. U.* P. I. T. VI. p. 31.

The ſynod of Cambray (*A.D.* MDLXVII.) declares the object of decanal chapters to be, "*Ut paſtoribus ſacra decreta ſæpiùs explicentur, ut diſciplina ſi quâ parte neglecta eſt, reſtituatur, utque de ſtatu ac rebus eccleſiarum certiores fiant epiſcopi;*" and ſubjoins a ſtrong injunction for the obſervance of the ſtricteſt ſobriety and decency of behaviour—any departure from which was puniſhable with a fine of ſix florins, and faſting on bread-and-water diet for eight days.

Decreta Synodi Camerac. c. III. fol. 3.

Theſe chapters, in Great Britain and Ireland, and on the continent wherever they obtained, conſiſted of the parochial incumbents of each deanry, or their curates as proxies, and the rural dean as preſident; the latter having the power, in caſe of being unable to attend, from ſickneſs or other impediment, of delegating to his vice-decanus, or sub-dean, the temporary headſhip of the rural convention—a vicarious commiſſion, to which the

Parochial Antiquities, Vol. II. p. 347.

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dioceſan was ſuppoſed to aſſent. For, ſtrictly ſpeaking, neither on this, nor on any other call of duty, could the dean (either *here* or *abroad*) appoint a vicar or repreſentative, without the expreſſed or implied ſanction of the biſhop. So ſpake the fourth canon of the council of Cognac (*A.D.* MCCXXXVIII.), apparently of general application, and confirmed by a ſecond council of the ſame place (*A.D.* MCCLXII.)—"*Vicarios prohibemus per* archipresbyteratus, decanatus, *et archidiaconatus, conſtitui ab archidiaconis,* decanis, *et* archipresbyteris: *niſi ex juſtâ cauſâ abſentes fuerint. Quo caſu poterunt, cum conſenſu epiſcopi vicarios ordinare.*"

SS. CC. Tom. XIII. col. 1428. & Tom. XIV. col. 313.

In the ancient canon law, nothing is ſaid about rural chapters; nor, indeed, out of England do they appear to have been ſo much known as amongſt ourſelves. It is true, that continental councils and capitularies afford frequent early notices of *monthly* and other local meetings of the clergy; but more rare of rural chapters, or decanal ſynods, properly ſo called. Such, however, do occur in the Gallican church; though they have been, ſeemingly, overlooked by writers on the ſubject of theſe primitive conventions. We ſhall preſently quote examples of the ninth century in the archdioceſe of Rheims, and others of later date. In our own iſlands, faint traces appear of them as ancient as the reign of Edward the Confeſſor; —in the third canon of whoſe *Laws Eccleſiaſtical* (*A.D.* MLII.)[1], peace and protection are granted to perſons frequenting them:—"..... *Ad dedicationes, ad ſynodos,*

CC. M. B. et H. Vol. I. p. 311.

(1) The clergy and their ſervants, coming, tarrying, and returning from *convocation*, have the ſame privilege from arreſts, as members of parliament. 8 *Hen.* VI. c. 1.

Grey's *Eccleſ. Laws*, p. 342.

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ad capitula *venientibus, ſive ſummoniti ſint, ſive per ſe quid agendum habuerint, ſit ſumma pax.*"—In which place, Johnſon and other able gloſſators are of opinion, that by **chapters** may be juſtly underſtood the clergy of the **gild**[1] or **deanry** aſſembled under the **biſhop's prieſt**, or **rural dean**, as their preſident;—the ſame who is called, in the tenth canon, the **biſhop's miniſter**, attendant with his **capitulum** (for ſo I would interpret "*cum clericis ſuis,*") at the holding of an *ordeal*:—"*Die illo quo judicium fieri debet, veniat illùc* **miniſter epiſcopi** *cum clericis ſuis* &c." —And, laſtly, in the thirty-firſt canon, called, "**Decanus epiſcopi**:" where, as the final clauſe is quoted by Sir Henry Spelman, it is ordered that the **biſhop's dean** ſhall receive, as a fine for a breach of the king's peace (because there could be no ſuch civil breach, but it muſt alſo break the peace and unity of the church), the ſum of ten ſhillings. It is ſuggeſted as by no means improbable, that this **epiſcopal deputy** or **biſhop's officer**, thus variouſly denominated, may have been connected with the above-mentioned **chapters**, conſtituting in each **deanry** a ſort of ambulatory **curia Chriſtianitatis**[2].

Eccleſ. Laws, Addenda, Vol. II. *A.D.* MLXIV.

Wilkins's *Leges Anglo-Saxon. Eccleſ. et Civil.* p. 197.

Spelmanni *Gloſſ. Archæol.* in voce, & *Ancient Government of England*, p. 50.

CC. M. B. et H. Vol. I. pp. 218, 225.

(1) The Anglo-Saxon **gild** of prieſts, it ſeems probable, grew by degrees into the **rural deanry** of after date. The ſocial confederations of the clergy, alluded to in the *Leges Presbyterorum Northumbrenſium* (*A.D.* DCCCCL.)—I. II. and in the *Canones editi ſub Edgaro rege* (*A.D.* DCCCCLX.)—IX. rudely repreſent, under the type of fraternities, the **decanal aſſociations** of more poliſhed days.

Selden *of Tythes*, c. XIV. p. 412. Turner's *Hiſt. of the Anglo-Saxons*, Vol. II. c. V. p. 232. Somner's *Antiq. of Canterbury*, Part I. p. 172.

(2) During the Saxon times of England, the reader is aware, the eccleſiaſtical and civil courts were united, the biſhop and ealderman being co-aſſeſſors in the **ſcire-gemot**. After the Conqueror's edict of ſeparation, eccleſiaſtical juriſdiction was awhile exerciſed, chiefly and for the moſt part for clergymen's cauſes, in ſynods or **chapters**; the biſhop preſiding over the former, and his deputy, the archdeacon, or **rural dean**, over

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Having briefly explained, in his gloſs upon capitulis ruralibus, the difference between the terms capitulum, *conventus*, and *collegium*, in their *proper* canonical acceptation, Lyndwood enlarges on the *occaſional* meaning of capitulum, propounding, in the courſe of his diſquiſition, the nature and character of rural chapters, and their *three-weekly* and *quarterly* meetings. "*Quandòque* capitulum *ponitur*," ſays he, "*pro collectione plurium, et non communitèr viventium, ſed ob tractatus communes inter ſe habendos ad aliquem locum confluentium: ſecundum quem modum collectio rectorum, vicariorum, et aliorum virorum eccleſiaſticorum ob hujuſmodi tractatus communes inter ſe habendos etiam dicitur* capitulum.—*Et quià ut communitèr hujuſmodi* capitula *celebrantur in locis minùs inſignibus, viz. in* rure *conſtitutis, hìnc eſt quòd* capitula ruralia *dicuntur.—Et horum* capitulorum *quædam tenentur de tribus hebdomadis in tres; quædam ſemèl in quartâ anni; et hæc dicuntur*[2] capitula principalia, *propter majorem*

Provinciale, L. I. Tit. II. p. 14.

over the latter. "Afterward, upon the revival of the civil, and promulgation of the canon law, ſufficiently replete with light and directions for deciding of doubts, and determination of cauſes, without need either of ſynods or chapters, they began by little and little to decline, or at leaſt not to be of ſuch ordinary use for the hearing and ending of cauſes, (ſuch eſpecially as were only civil, and not criminal) as before; and then, as a more eaſy and ſpeedy way of diſpatch, the conſiſtorial form of judicature, which we now retain, exerciſed by officials, chancellors, commiſſaries, and the like eccleſiaſtical judges, came into requeſt; of whom, in this nation, until about Pope Alexander the Third's days, no mention at all, in any record with us extant at this day is (I take it) to be found;"—an opinion ſupported by Biſhop Stillingfleet, in his *Eccleſiaſtical Caſes*, Vol. I. p. 147.

(2) "Capitula ruralia *dicuntur conventus curionum ruralium, qui ab epiſcopis, archidiaconis, aut* decanis ruralibus *ſubindè coguntur, in quibus de rebus eccleſiaſticis ſuarum parochiarum pertractare ſolent.*"

Ducang. *gl.* in voce.

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confluentiam cleri, et quià in his de negotiis arduioribus tractari conſuevit; de quibus, quià magis nituntur conſuetudini patriæ quàm juri communi, hìc de eis ulteriùs ſcribere omitto." For which very reaſon, as Atterbury has well obſerved, we had rather the learned canoniſt had entered more into detail, and handed down to us the capitular uſages of his own and earlier times.

Viſitation Charge to the Clergy of Totneſs, A.D. MDCCVIII.

However, as far as his information extends, there were two claſſes of theſe chapters in England;—the one holden *every three weeks*, for ordinary buſineſs; the other *quarterly*, for more grave and important concerns of rural church-polity. The former are ſuppoſed to have originated in an imitation of the *ſecular courts of manors*, which were uſually convened "*de tribus ſeptimanis in tres ſeptimanas.*" To the latter, no exact counter-type has been pointed out, in the conventions of the ſtate; but they, probably, were derived from the periodical *hundred courts* of Michaelmas and Lady-day;—with this difference, that the ſecular *curiæ* were held only *twice* a year (*thrice* on the continent), the ſpiritual *four times*. *See* Spelman's *Gloſſary*, in v. *centenarius*, p. 132.

Heylyn's *Coſmographie. Britain*, p. 269. & Dugdale's *Origines Juridicial.* cap. x. p. 25.

After a time, the ordinary decanal ſynods, in ſome diſtricts, came to be ſummoned on the *firſt day* of each ſucceeding *month*, inſtead of *every three weeks*, (reſembling therein, too, the inferior *lay courts*); and were thence called calendæ or *monthly meetings*:—the origin of which may be traced, perhaps, to the Gallican church of the ninth century; when the deans and presbyters of the dioceſe of Rheims, under Archbiſhop Hincmar, were ordered, in the ſupplementary injunctions of his *capitula* on penance, to meet *on the firſt day of every month*, to diſcuſs and ſettle penitential ſervices, and

Ducangii *Gloſſ.* in v. *Kalendæ.* Dr. Brady's *Hiſt. of England*, p. 537. note (c).

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reconcile offences:—"*Et ſemper de kalendis in kalendas menſium, quandò presbyteri de* decaniis *ſimul conveniunt, conlationem de ſuis pœnitentibus habeant, qualitèr unuſquiſque ſuam pœnitentiam faciat, et nobis per comminiſtrum noſtrum renuntietur*, &c." Hincmari *Opera*, Tom. I. cap. I. p. 730.

Indeed, from an earlier notice of them in the works of the ſame metropolitan, it would appear that theſe *monthly* congregations of the Rhemiſh clergy had been long enough eſtabliſhed, at that period, to degenerate from their priſtine character of deliberative conventions for the good of the church, into convivial banquetings for the ſenſual gratification of the clergy;—abuſes, which Hincmar endeavoured to remedy, by ordering—"*Ut poſt peractum divinum myſterium et neceſſariam collationem, non quaſi ad prandium ibi ſedeant ad tabulam, et per tales inconvenientes paſtellos ſe invicèm gravent*, &c. *Ideò peractis omnibus, qui voluerint, panem cum caritate et gratiarum actione, in domo confratris ſui ſimùl cum fratribus ſuis frangant, et ſingulos biberes accipiant, maximè autem ultra tertiam vicem poculum ibi non contingant, et ad eccleſias ſuas redeant.*" *Ejuſdem*, p. 714.

This is one of the firſt notices I have met with of rural chapters abroad; where the clergy of thoſe early days, though they appear to have congregated *monthly* for tranſacting eccleſiaſtical affairs, and the performance of inſpectional and correctional duties among themſelves, did ſo without always aſſuming the impoſing type of a decanal synod, or placing an archpresbyter in the chair. Assemblies of the latter character were rare (though far from ſuch a degree of infrequency, as to authoriſe Lyndwood and others in ſtating them to be almoſt peculiar to Great Britain);—while *menſtrual*

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meetings, without the presidency of a rural dean, also denominated kalendæ, were of frequent celebration, and much esteemed.

Such conventions are mentioned with approbation by Atto, bishop of Vercelli (*A.D.* DCCCL.), and recommended to the observance of his diocese:—"*Experimento didicimus, non minùs bonam collationem, quàm etiam lectionem prodesse. Undè à præsenti statuimus, ut per singulas plebes singulis kalendis omnes presbyteri, seu clerici simùl conveniant, ut de fide et sacramentis divinis, seu de vitâ et conversatione, et singulis officiis ad eos pertinentibus communitèr tractent. Et si fortè aliquis inter eos negligens, aut reprehensibilis invenitur, à cæteris corrigatur. Quod si corrigi omninò non studuerit, mox suo nuncient episcopo, ut hæc acriùs emendare quantocyùs studeat; ne quùm eadem diœcesis ab episcopo visitata fuerit, aut quùm ipsi ad synodum venerint, aliquorum infamiâ omnes paritèr adnotentur.*" And they are again lauded by Riculph, bishop of Soissons;—in whose twentieth Constitution (*A.D.* DCCCLXXXIX.), the following notice of them occurs:—"*Rationi quoque proximum esse sanximus, ut in unoquoque mense, statutâ die, id est, in kalendis uniuscujusque mensis per singulas decanias presbyteri simùl conveniant, et convenientes non pastis vel potationibus, sed de suo ministerio et religiosâ conversatione, atque de his, quæ in eorum parochiis accidunt, sermonem habeant, et qualitèr pro rege, vel rectoribus ecclesiæ, atque pro suis familiaribus, tàm vivis quàm et defunctis, orare debeant, simùl considerent.*"

So important did these conventions appear to Saint Udalric, bishop of Augsburg, that it is related by his biographer Gerard, that this canonized prelate was wont to interrogate the parochial clergy at the diocesan

Capitulare Attonis, c. XXIX. *in Oper.* P. II. p. 275. *Edit. Vercellis*, MDCCLXVIII.

SS. CC. Tom. XI. col. 602.

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ſynod, whether, amongſt other things, they were in the habit of *regular attendance* at the local kalendæ, and the performance of their official duties as preachers at them:—"*Si per* kalendas *more anteceſſorum ſuorum ad loca ſtatuta convenirent, ibique ſolitas orationes explerent, ſuaſque eccleſias ad tempus reviſerent* &c.?" Thomaſſin. *V. et N. E. D.* Tom. II. P. II. L. III. c. LXXV. p. 790.

But with regard to the rural chapters, convened *monthly* (for ſuch was the more uſual cuſtom) by the bican archpresbyter—they invariably took precedence of all other buſineſs, and were held on the firſt day of each ſucceſſive month;—unleſs a feſtival occurred, to prevent their celebration;—"*De menſe in menſem* capitula *celebrentur, niſi feſta vel alia impedimenta, quæ occurrunt, hoc minimè patiantur.*" *CC. M. B. et H.* Vol. II. p. 148. And, in caſe of ſuch an obſtacle, they were held on the day following:—"*Si autem calendarum dies feſtivus fuerit,*" ſays the capitulary of Vercelli above cited, "*ſubſequenti die hoc adimplere non differant:*" Attonis *Capit.* c. XXIX. *ſub fine.*—a rule which applied to the paſtoral aſſemblies of Atto and the decanal chapters of after-days alike.

But not only on the *ordinary* occaſions alluded to, *at ſtated intervals of a month,* was the prefident wont to meet his diſtrict clergy in chapter, but *at ſpecial times* alſo;—whenever the biſhop ordered a convention, or affairs of ſudden emergency appeared to the dean to neceſſitate it:—"*Aliquandò extraordinariè ad voluntatem noſtram,*" ſays the biſhop of Meath, "*ſi nobis viſum fuerit in iſtis* conventibus *cum clero communicare.*" *SS. CC.* Tom. XIX. col. 1452. *CC. M. B. et H.* Vol. I. p. 547. *A. D.* MCCXVI.

Such capitula, however, whether *menſtrual* or *ſpecial,* were inferior, in the ſcale of importance, to thoſe ſolemnly aſſembled *once a quarter,* wherein the clergy attended in greater numbers, and the ſubjects of deliberation were of a graver character—the graveſt indeed

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that could fall under decanal cogniſance. All were *equally* ſummoned by the decanal authority; though the preſidency of the dean, in the *quarterly*, was frequently ſuperſeded latterward by the attendance of the archdeacon. All were reſtricted to a ſingle day's ſitting; and the preſidents of all were enjoined to diſcharge *firſt* from their attendance thoſe parochial miniſters who lived at the greateſt diſtance: "... *Et remotiores primò expediant, eoſque protinùs abire dimittant, cùm de parochiarum ſuarum cauſis fuerint expediti: nec* capitula *uſque in craſtinum continuent, ne ſacerdotes ſic coacti, extra ſuam parochiam non abſque periculo animarum oporteat pernoctare.*" (*Synod. Exon. A.D.* MCCLXXXVII. can. XXXI. *De celebratione* ruralium capitulorum.) There is a notice of theſe *quarterly* ſynods, under the title of *capitula generalia*, in the dioceſan *conſtitutions* of Biſhop R. Poore of Sarum, *A.D.* MCCXXIII.

CC. M. B. et H. Vol. II. p. 148.

Ejuſdem, Vol. I. p. 600.

At theſe meetings, as I have ſaid[1], every pariſh miniſter was bound to attend by an oath, taken perſonally or by proxy before the dean, within one year after becoming poſſeſſed of his living; and, unleſs he entered into ſuch a ſolemn obligation, he was not allowed to ſit in chapter.—"*Per ſe, vel procuratorem legitimum, præſtet juramentum* decano," ſays the ſecond council of Treves, "*quo præſtito, in fratrem recipiatur; et tenebitur in* capitulis *generalibus et annalibus, et ſimiliter quandò,*

Dr. Field *of the Church*, Bookev. p. 507.

SS. CC. Tom. XIX. col. 1452.

(1) The obligation to attendance extending to all the parochial clergy, and poor vicars being unable to afford a horſe for their conveyance to the chapter, the appropriators were ſometimes compelled to ſupply one for their uſe:—"*Canonici et eidem vicario equum invenient quotiens pro negotiis eorum et eccleſiæ fuerit profecturus tàm ad* capitula, *quàm ad alia*, &c." (Registr. Osen. MS. *A.D.* MCCLXXXIV.)

Kennett's *Paroch. Antiq.* Vol. I. p. 429.

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neceſſitate occurrente, decanus capitulum *indicit, ſub pœnis conſuetis apparere.*"

"The oath," according to Lyndwood and Field, "was not ſimple, but with this limitation, '*ſalvis juribus* capituli,' that is, no way to prejudice the rights of the chapter." It enforced due reverence and obedience to the dean, as head of the capitulum, attendance at *periodical* and *occaſional* meetings, and a participation of the expences incurred in ſupporting the church-diſcipline of the deanry:—"*Neque quiſquam paſtorum ſe ab his* convocationibus *abſentet*," ſays the ſynod of Ypres, "*niſi de ſui* decani *conſenſu: teneanturque abſentes ſicùt præſentes omnia onera et expenſas hujuſmodi* convocationis *æqualitèr ſupportare.*"—To which points other ſynods legiſlate, with like poſitiveneſs; as those of Cambray, Autun, Ferrara, Bois-le-duc, &c.

Of the Church, Booke v. p. 507.

Stat. Synod. Diœc. Yprenſ. Tit. VII. cap. v. *A.D.* MDLXXVII.

A *ſtatute* of Cambray enacts—"*Presbyteri parochiales ad* capitula *generalia* decanorum *ſuorum, et ad eorum* convocationem *veniant et interſint, et pareant ordinationibus eorundem:*" and non-attendance, by the ſame church's decree, is made puniſhable by a fine of ten ſhillings, augmented by a *ſynodal ſtatute* of Autun to forty ſhillings, —unleſs ſome canonical impediment occurred to prevent attendance; when their "*loca tenentes*" were to be preſent in their ſtead.—"*Statuimus quòd curati parochiales ad* decanorum *ſuorum evocationem venire et congregari teneantur ſub pœnâ decem ſolidorum,*" ſays the former church; "*quam pœnam à non venientibus ceteris de* decanatu *curatis venientibus volumus applicari: præcipientes* decanis, *quòd ipſi tales ad ſolvendam dictam pecuniam, ſi neceſſe fuerit, per cenſuram eccleſiaſticam inducant et compellant.*"

Stat. Synod. Eccleſ. Camerac. circitèr A.D. MCCCX. *Vet. Scriptor. Coll.* Martene, T. VII. col. 1330, 1332.

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SS. CC. Tom. XIX. col. 338. can. V.

The churches of Autun, Bayeux, and Treves, grant to their rural archpriests a mediety of the fine paid for non-attendance at archipresbyteral conventions: and the latter church farther orders, that, where paſtors are non-reſident on their cures, their capellanes or vice-curates, on appearing at rural chapters in their ſtead, ſhall exhibit the commiſſions under which they act, on pain of excommunication, and denouncement to the epiſcopal ſee.

CC. Rotomag. Prov. P. II. p. 241. *SS. CC.* Tom. XIX. col. 1453.

Muratori *Antiquitates Medii Ævi*, Tom. VI. col. 433.

The *Conſtitutions* impoſed by the eccleſiaſtical eſtabliſhment of Ferrara on the *parochi* of that ſtate (*A.D.* MCCLXXVIII.), enact calendary meetings under the archpriests every month; but allow of a pecuniary compoſition of "*ſex Veneti parvi*," in lieu of perſonal attendance; —which ſum is ordered to be expended, with the approbation of the archpriests, for the uſe of the poor[1].

But to return to our Engliſh rural chapters:—Theſe deanry ſeſſions, if we may ſo call them, were at firſt convened in whatever village of the diſtrict the dean ſelected, however poor and ill-adapted for the purpoſe; and the parochial miniſter of the place was compelled to ſupply ſubſtantial entertainment (*that is*, to procure) for the dean and his retinue. Till, at length, impoveriſhed by the frequent recurrence of ſuch large aſſemblages of viſitors—a grievous charge, indeed, upon a poorly-endowed incumbency!—and haraſſed, moreover, with the difficulty of providing needful entertainment (often required at a ſhort notice, in places, at the beſt,

(1) See *Conſtitutiones factæ à Parochis civitatis Ferrarienſis pro ſuæ congregationis regimine, anno* MCCLXXVIII; and for the uſages of Holland in reſpect of fines for non-attendance, *ſee* particularly *Statuta Synod. Diœceſ. Buſcoducen.* (*A.D.* MDCXII.), Tit. XVI. cap. VI. p. 87.

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but ſcantily furniſhed with neceſſary eſculents), our poorer and more ſequeſtered villan clergy gladly availed themſelves of the protection afforded to their larders by Archbiſhop Stratford's memorable decree—which regulated the places of holding **conſiſtories, ſeſſions, ſynods, chapters**, &c., of biſhops, archdeacons, and other **ordinaries**; and enacted that "all **chapters** ſhould be celebrated, for the future, in the *more eminent* places of the juriſdictions or **deanries**, or, at leaſt, where victuals might be purchaſed by all; and that officials and other miniſters of the **deans** at ſuch celebrations, and all other acts which they exerciſed inſtead of their principals (as *inqueſts on the vacancies of benefices*, Lyndwood *in gl.* p. 99.) ſhould perform what concerned them at the expence of ſuch their principals."

CC. M. B. et H. Vol. II. p. 699. *A.D.* MCCCXLII.

Johnſon's *Eccleſ. Laws*, anno MCCCXLII.

Provinciale, Lib. II. Tit. III. *Excuſſis* &c.

By which canon, the presbyters of the ſmaller villages were effectually protected from theſe **clerical muſterings**,—too often accompanied, in thoſe days, with pecuniary exaction on the part of official underlings;—and the incumbents "*in locis magis inſignibus*," though ſtill ſubject to them, were freed from all outlay and trouble in conſequence, by the whole retinue being thrown, by law, on the **dean's** private reſources, in ſome vican houſe of public entertainment.

To enforce the ſtricteſt attention to the canon, it was ſubjoined that the acts of **chapters**, held elſewhere than in the places allowed, ſhould be nullified, and the officers concerned in executing them ſhould be ſuſpended. But when duly convened at their allowed and appointed places of meeting, **decanal chapters** were protected by the ſynodal decrees of the church of Cambray, and many others, from violation; and all perſons maliciouſly

Statuta Synodal. Eccleſ. Camerac. Vet. Script. Coll. T. VII. col. 1329

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obſtructing and interfering with them, were, *ipſo facto*, excommunicated. Indeed, the ſynod of Malines orders all offenſive ſtrangers to be excluded from the **assemblies**, —iſſuing the following canon to that and other purpoſes:—(one of which was, to put an end to **chapter**-holding at inns and taverns in that dioceſe):—"*Ut* capítula *non ad compotandum, ſed ad tractandum de rebus ſeriis indicta eſſe omnibus innoteſcat. Proindè in illis initium rerum agendarum ſumatur ab invocatione Spiritûs Sancti, quo dirigente de rebus eccleſiæ conferatur. Prandium verò non fiat niſi frugale et moderatum, ut nemo ſumptibus vel potu gravetur, vel nec unquàm illud in tabernâ vel diverſorio inſtituatur. Extranei quoque per quos tractatio de rebus eccleſiæ poſſit impediri, ab eo excludantur.*"

Van Eſpen *I. E. U.* P. I. Tit. VI. cap. IV. p. 31. *Synod. Mechlin.* Tit. XVI. cap. IX.

How the **rural dean** of England paid his perſonal expences, and thoſe of his immediate officers at theſe **chapters**, after they came to be taken from his private purſe, does not appear. Onerous, indeed, they muſt have been, and very inſufficiently ſupplied by his viſitatorial procurations, and other ſcanty fees[1] of office, to

(1) From the Greek *ſcholion* of Balſamon, on the fifty-ninth canon of the Apoſtles, it may be inferred that the **chorepiscopus** and **protopapas** of thoſe days were amply provided for, out of the perquiſites of their ſpiritual vocations:—Μὴ εἴπῃς δὲ τίνος χάριν τοὺς πρεσβυτέρους ὁ κανὼν κολάζει, τὰ οἰκεῖα πράγματα μὴ διανέμοντας πρὸς ἐνδεεῖς κληρικούς; Θεμάτισον γὰρ ἐγκρατῆ τὸν πρεσβύτερον εἶναι πραγμάτων ἐκκλησιαστικῶν, τυχὸν ΧΩΡΕΠΙΣΚΟΠΟΝ προβληθέντα, ἢ ΠΡΩΤΟΠΑΠΑΝ, κἀντεῦθεν εὐπορήσαντα, καὶ ἀνάγκην ἔχοντα τοὺς πενομένους χειραγωγεῖν, πολλῷ δὲ μᾶλλον τοὺς πένητας κληρικούς· κ. τ. λ.

Beveregii *Pandectæ Canonum*, Tom. I. pp. 38-9.

With regard to the incomes of our Engliſh **chorepiscopi**, I may juſt note, by the way, that although there was no diſtinct revenue provided for the **suffragans** ſettled by the Act of Henry VIII., they had a very handſome maintenance;—being, commonly, dignitaries of the church, and

Lewis *on Suffragan Biſhops*, pp. 12, 15, 25.

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which he may have been legitimately entitled in thoſe days, but of which few veſtiges now remain on record,

and poſſeſſed of very conſiderable cures. Indeed, the canons of MDCIII. ſuppoſe them to be entitled to fees for cauſes incident to their office. *See* can. XXXV. Dr. Pegge thinks they had certain perquiſites of office, preſents, &c.; but quotes no authority for it.

In Ireland, theſe **Epiſcopal Deputies**, by whatever name diſtinguiſhed, ſeem to have been *beneficiaries* with *rights* and *privileges* attached to their dignities of much importance. Their local name, as I have obſerved in Part III. Sect. I. *note*, was **Corbes**, according to Uſher; — who, with Spelman, ſeems to identify the titles of **plebanus, archipresbyter, rural dean, corbe,** and **chorepiſcopus**; and quotes Iſidorus Moſcovius, Lib. I. *de majeſtate militantis eccleſiæ*, Lib. I. cap. 13. in ſupport thereof; bidding us compare therewith the following ſtatement:—"**Corbanatus** *ſive* **plebanatus**, *dignitas eſt, et modo ad regem pertinet, ſed anteà ad papam: in matrici eccleſiâ debet neceſſariò eſſe, initiatus in ſacris ordinibus*, omneſque decimas *pertinentes ad hanc debet habere, et* beneficia *adjuncta huic* ipſius ſunt, *eorumque* conferentiam *habet et* præſentationem: *dictum hoc nomen quia populo et plebi eccleſiaſticæ matricis eccleſiæ præfuit; certum numerum ſacerdotum quaſi collegialium debet habere ſecum; primum ſtallum in ſuâ eccleſiâ habet, habet etiam ſtallum vacuum in eccleſiâ cathedrali; et vocem in omni* capitulo *tam publico quam privato; inſcribitur Romano regiſtro, ideòque dignitas eſt.*"

Uſher's *Works*, Vol. XI. p. 431.

Dr. Todd of Trinity College, Dublin, has very kindly called my attention to ſome curious information reſpecting the **Comharbas** or **Corbes** of Ireland, in a work, lately printed by the *Iriſh Archæological Society*, entitled "*The Tribes and Cuſtoms of* Hy Many," p. 77. "There are ſeven principal **Comharbas** in Hy Many; viz. the **Comharba** of Clonfert; the **C.** of Kilmeen; the **C.** of Kiltullagh; the **C.** of Kilcomedon; the **C.** of Camma of St. Bridget, where the people of Hy Many *are baptized;* the **C.** of Clontuskert of the Shannon, in whom *it is hereditary to inaugurate* the chiefs of the race of Kelly; and the **C.** of Clonkeen-Kerril. St. Bridget (*i.e.* the **C.** of St. B.) *has the baptiſm* of the race of Maine; and although *the baptiſm* may not be brought thither (*i.e.* to her church), her **Comharba** *has the power of collecting the baptiſmal penny* from theſe tribes: and it is divided into three parts, of which one-third part is given

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and none, I believe, in practice[1]. We have "no rents" —"no comings-in"—"nought elſe but place, degree,

given to herſelf (*i.e.* to her own Comharba), one-third to Drum Dreſtan, and one-third to Cluain Emhain." Some earlier notice has been taken of theſe Iriſh functionaries in my firſt volume, *Part* II. *Sect.* I. pp. 53-4; and more will be found, Dr. Todd informs me, in Vallancey's *Collectanea*, Vol. I. p.160. See alſo my *Appendix*, Iriſh documents.

SS. CC. Tom. XIX. col. 1453.

([1]) On the admiſſion of a member of the rural chapter, the council of Treves orders the payment of one Rheniſh *aureus* to the dean:—and on the death of an incumbent, the dean was to receive, for his own uſe, three golden florins, being himſelf anſwerable to the biſhop for one mark, on account of the deceaſed. Beſides theſe, there were a few other contingent profits attached to the decanal office.

A Humble Propoſal for Parochial Reformation, &c.

"It is ſuppoſed," an anonymous writer ſays, "that the dioceſans uſed to allow the deans the profits of ſpiritual cauſes of inferior importance, and the fees, or a ſalary at leaſt, for holding courts and diſpatching buſineſs, in order to enable them to bear the burden of the deanſhip."

Hiſt. of Norfolk, Vol. II. p. 227.

Mr. Blomefield thinks the different branches of their office and juriſdiction in Norfolk were of conſiderable profit, or elſe we ſhould be at a loſs to account for the exchanges that we frequently meet with between rectors and dignitaries of the church, and the rural deans of Norfolk. And, certainly, if we look at the ſums received by the dean of Norwich in commutation of *penance*, we muſt acknowledge that this department of their office was at leaſt a very productive one. (See *Part* V. *Sect.* II. *chap.* V.)

See Printed *Valor. Hen.* VIII. Vol. I. p. 231.

"In the *Valor* of MDXXXIV., the names of the rural deans then in each deanry, within the archdeaconry of Dorſet, are mentioned, and the archdeacons are ſaid to have paid them IX*s.* iiij*d.* each, as an annual ſtipend; but this appears," Mr. Boſwell ſays, "to have been afterwards diſallowed by the court of the dioceſe." The rural dean is placed at the head of the beneficiaries and others of each deanry; but in the column of appreciation there is no ſum affixed to his name in the original *Valor*.—Editor.

Boſwell's *Eccl. Diviſion of Dioceſe of Briſtol*, p. 16.

Oughton's *Formular.* Vol. II. p. 156. *A.D.* MCCXCIII.

Two centuries and a half earlier, in the dioceſe of Lincoln, the rural deans conſidered that they had cauſe of complaint to the biſhop againſt the archdeacon, for not allowing them ſomething "*in recompenſationem ſuorum ſumptuum et laboris*": and, it ſeems, that the archdeacon, whoſe "*ſubditi*"

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and form;" ſave where the rural dean[2] has archidiaconal power, as in the iſles of Jerſey and Guernſey.

To the expence of chapter-holding, without any appropriated fund for the purpoſe of defraying it, may be attributed, perhaps, the increaſing rarity of ſubſequent conventions in many continental dioceſes.—"*Ordinariè ter in anno, et non ſæpiùs*," ſays the dioceſan ſynod of Ypres (*A.D.* MDLXXVII.), "*abſque ſingulari cauſâ, convocent omnes ſuos paſtores* decani;"—ſpecifying the particular times of their aſſembling, and the ſubjects of attention ſuited to each period. The council of Rheims (*A.D.* MDLXXXIII.), for the curtailing of expence, orders that chapters be held only twice in the year—"*Non in tabernis et popinis, ſed in eccleſiis;*" and that the acts of ſuch half-yearly capitula be laid before the biſhop in council. The ſame annual number paſſed the council of Rouen two years before—"*ad cleri levamen*"—as the canon expreſſly ſtates.—"*Illæ* calendæ (*ſcil.* decanorum ruralium) *bis ad ſummum in anno habeantur, ne clerus nimio labore et ſumptu gravetur, et in eis aſſiſtant curati, et vicarii, cum habitu et tonſurâ decenti, ſintque omnes*

CC. Rotom. Prov. P. I. p. 215.

Stat. Synod. Diœc. Yprenſ. Tit. VII. cap. IV.

Thomaſſin. *V. et N. E. D.* Tom. II. P. II. L. III. c. LXXVI. p. 795. IV.

SS. CC. Tom. XXI. col. 713.

"*ſubditi*" the deans are ſaid to be, could not compel them to exerciſe their function, againſt their will, "*propriis ſtipendiis*"—(which looks as if there was no allotted ſtipend to the office):—wherefore the biſhop, for peace and quietneſs, urges the archdeacon to endeavour to carry his point "*per allectivas exhortationes.*" *See* Appendix, Lincoln *Documents.*

(2) The fees paid to the rural deans of Jerſey and Guernſey, the reader will find in the *Appendix* to Falle and Morant (*Cæſarea*, p. 220)—under the head of "*Table des droicts appartenants au* doyen, *et à ſes officiers, pour toutes cauſes eccléſiaſtiques.*"

Biſhop Burnet ſuggeſts that rural deans ſhould be penſioned with 20*l.* or 30*l. per annum* out of the *Firſt Fruits* and *Tenths.*

Burnet's *Hiſt. of his own time*, Vol. VI. p. 186.

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modico cibo, potuque contenti, ne populo ſuâ intemperantiâ aliquod ſcandalum afferant."

Jur. Eccl. Univ. P. I. T. VI. c. IV. p. 31.

The dioceſan ſynod of Malines (*A.D.* MDCIX.) farther reduces them to once:—"Archipresbyteri capitulum *paſtorum annuum celebrabunt;*"—which appears, from Van Eſpen, to be the prevelant uſage of the Belgian churches of modern days—the archpriests annually ſummoning their chapters on ſome ſpecific day appointed by the ordinary of the dioceſe. See *Statut. Diœc. Gandavenſ.* Tit. XVI. c. V. *A.D.* MCCCCL.

But, more than half a century before the laſt-mentioned date, the archbiſhop of Milan, having inſtituted his foraneous vicars, and wiſhing to approximate his rural church-polity as near as poſſible to the good old times, of which he was ſo ardent an admirer, returned to the ancient cuſtom of *monthly* congregations—"Can. XXIX. *Hi* vicarii *regionis ſibi per epiſcopum commiſſæ, preſbyteros cujuſcumque conditionis, curam animarum habentes, ſemèl ſingulis menſibus, modò in unam, modò in aliam ejus regionis parochialem eccleſiam cogant, idque in orbem eodem ordine ſempèr faciant.*"

SS. CC. Tom. XXI. col. 42.

Burnet's *Life of Biſhop Bedell*, p. 185.

The ſame primitive faſhion was adopted by Biſhop Bedell, an Iriſh diſciplinarian of no mean name, in the firſt ſynod of Kilmore (*A.D.* MDCXXXVIII.)—"VI. *In quovis* decanatu, *in oppido ejus principali,* conventus, *ſive* capitulum *ſit miniſtrorum quolibet ſaltèm menſe, ubì lectis plenè publicis precibus, concionentur per vices ſine longis precibus et proœmiis.*"

CC. Rotomag. Prov. P. II. p. 125. Statut. XIV.

Calendary conventions were alſo continued, about the ſame time, in the province of Rouen:—"*Les petites* calendes *de chaque* doyenné," ſays a *ſtatute* of Rouen (*A.D.* MDCXXVIII.) "*ſeront tenues aux lieux et aux temps*

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accoutumez de toute antiquité. Les Doyens *des lieux y préſideront, et en leur abſences les plus anciens curéz, là ſe termineront les moindres différens mûs entre ceux du* Doyenné, *il ſera fait un mémoire ou abrégé des choſes qui ſeront à demander, pour être repréſenté au ſynode ſuivant par un ou pluſieurs perſonnes élûs entre ceux du* Doyenné, *avec défenſes aux* Doyens *d'y permettre aucune yvrognerie, ni d'exiger d'argent ou autre choſe, ſous quelque couleur ou prétexte que ce ſoit.*"

A fruitleſs effort to revive *monthly meetings* of the rural Deans and their reſpective clergy in England (under a new modification—the outline of which was *probably* derived from Archbiſhop Uſher's *Synodical Form of Church Government*) was made in the year MDCLX., by *His Majeſty's Declaration concerning Eccleſiaſtical Affairs;* in the fifth canon of which document, it is enacted, "that the rural Dean, with three or four miniſters of each Deanry, choſen by the major part of all the miniſters within the ſame, ſhall meet once in every month, to receive ſuch complaints as ſhall be preſented to them by the miniſters or churchwardens of the reſpective pariſhes; and alſo to compoſe all ſuch differences betwixt party and party, as ſhall be referred unto them by way of arbitration; and to convince offenders, and reform all ſuch things as they find amiſs, by their paſtoral reproofs and admonitions, if they may be ſo reformed: and ſuch matters as they cannot, by this paſtoral and perſuaſive way, compoſe and reform, are by them to be prepared for, and preſented to the biſhop—at which meeting any other miniſters of that Deanry may, if they pleaſe, be preſent and aſſiſt, &c."

CC. M. B. et H. Vol. IV. p. 562.

Thus was the *menſtrual* type not only the earlieſt in

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the annals of the rural clergy's conventions, but it apparently survived the latest, both in England and on the continent. In proof, whereof, the year before the quoted restoration of capitular meetings in our own deanries by King Charles II. (the last evidence we have of such associations in our island), the synod of Namur (*A.D.* MDCLIX.) revived the ancient pastoral assemblies of the country clergy in *monthly* chapters, independent, seemingly, of archipresbyteral controul:—"*Ubicùnque hactenùs*," says the canon, "*pastores non sunt redacti in classes, qui singulis mensibus, et certo statuendo die, vel horis conveniant, ibìque tractent de promovendâ pietate in* Deum, *zelo animarum, et de scientiâ pastoribus necessariâ, fiat quantociùs, ubì per temporum difficultates, et armorum strepitus licebit. Præscribentur quoque libri tàm pii, quàm theologici, quos ante proximum* conventum *legere tenebuntur, et in quibus examinandum vel è quibus disputandum, et cum confratribus conferendum erit.*"

Van Espen *I. E. U.* P. I. Tit. VI. cap. IV. p. 31.

Nay, as late as the year MDCCXXVII., the tomes of the councils present us with a canon of the council of Ambrun, enjoining the *parochi* of that diocese to have recourse to *menstrual* conventions of the same type of primitive equality;—no rural dean being noticed as presiding over them:—"*Singulo quoque mense, excepto hyberno tempore, viciniores simùl unà conveniant sacerdotes, de iis quæ ad scripturam sacram et theologiam moralem pertinent, disceptaturi. In his verò* kalendarum comitiis, *ut decet ministros Christi sapientèr se gerant, et quæ inter ipsos agitata fuerint, ad episcopum referant, ut quod statuendum censuerit ad ipsos remittat.*"

SS. CC. Tom. XXI. col. 1920.

Upon the character and utility of these pastoral congregations of the country-clergy, from which archpresbyters

Jur. Eccles. Univ. P. I. Tit. VI. cap. IV. § IV. p. 31.

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are excluded, or at leaſt abſent, Van Eſpen has the following ſenſible remark—"*Dum hæ* pastorum congregationes *modeſtè, piè, ac vero paſtorali zelo inſtituuntur, nemo de earum fructu et utilitate dubitare poterit; ſummum tamen erit adjumentum, ſi inter eos ſint aliqui ſcientiâ, pietate, et zelo eminentiores, qui juniores aut rudiores, vel tepidiores erudire vel excitare queant; ſuâque authoritate et eruditione congregationem dirigere*"—an advantage, which, it ſeems, would be at once ſecured by the judicious ſelection and well-appointed preſidency of rural deans, as prolocutors of theſe little sacerdotal sessions.

Where no notice occurs of the presidents of the deaneries acting as prolocutors, it is probable the rural-decanal office exiſted not. For it would be both natural and agreeable to eſtabliſhed church-uſage, that the dean rural, where found, ſhould take the chair on ſuch occaſions, as the repreſentative of the biſhop, and preſide over the deliberations of a ſociety, of which each individual member was ſubject to his vicarious ſuperintendence.

But, to go back to the more perfect form of chapters—of which the ſuperior eccleſiaſtic of the diſtrict was the official head—for the mere priestly meetings, having nothing to do with deans rural, muſt not carry us farther away from the main drift of our inquiry:—the next branch of which is, to collect the various meaſures, or items of buſineſs, to which the attention of decanal synods was directed, at their different times of meeting, and to endeavour to reduce them into ſome ſort of order and arrangement.

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SECTION II.

The Business transacted at Rural Chapters.

CHAPTER I.

Preliminary Remarks.—The Dress of Deans and Clergy at Rural Chapters.

TOUCHING the buſineſs tranſacted at clerical ſeſſions under the preſidency of deans rural—what matters were entertained by the *monthly* chapters or kalendæ—what by the *quarterly* conventions—it is impoſſible, at the preſent time, ſo diſtant from the period of their entire abolition, to diſcriminate. The diſtinction of caſes and courts is rarely obſerved in ancient hiſtories and councils; and, in the ſilence of contemporary records, it is vain for modern curioſity to attempt accuracy of arrangement, founded, as it muſt be, on mere conjecture.

As far as claſſification can be carried, it will be attempted in reference to the ſubject-matters brought before theſe curiæ in general;—but without always diſtinguiſhing the courts themſelves, whether *monthly* or *quarterly*. Indeed, the twofold diſtinction of courts is barely noticed out of our own iſlands. Different dioceſes of the continent held their periodical ſeſſions of the rural clergy at different times; but the *quarterly* and *menſtrual* types were rarely both obſerved in one

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and the same continental diocese, whatever distinctions may have prevailed at home.

Where both obtained—whether in England or abroad—it may be said that the *quarterly* were deemed competent to the discussion and decision of matters of rural church-polity above the cognisance of the *menstrual* capitula, and were more fully attended by the district clergy in consequence. They were called, according to Lyndwood, "*Principalia* capitula *propter majorem confluentiam cleri, et quià in hiis de negotiis arduioribus tractari consuevit.*" While ordinary matters were transacted at the *menstrual* assemblies, difficult cases stood over to the *quarterly* sessions. Nor is it improbable that the latter were courts of appeal from the verdict of the minor and more frequent curiæ.

Provincial. L. I. Tit. II. p. 14. *gl.* in v. capitulis ruralibus.

The jurisdiction of both, like that of the rural dean in his individual capacity, was, for the most part, *voluntary:*—but it will hereafter appear, that, by delegation or otherwise, the chapters exercised, at one time, considerable *contentious* jurisdiction, as curiæ Christianitatis.

See Ayliffe's *Parergon*, 318. & Burn's *E. L.* Vol. I. p. 269.

However, not to bewilder the reader or myself with legal technicalities at present, let it suffice that the rural capitula in general, whether *quarterly*, *monthly*, or *occasional*, had the same object in view—the advancement of religion and the interests of the church, and the detection and suppression of vice, within the sphere of their influence and rule. Such was their main design:—and, bearing this in mind, we will proceed (after a few preliminary remarks on the costume of the clergy on these occasions) to the various subjects with which rural chapters in general were *properly* and *at all times* conversant;—deferring to our later pages those which fell under their

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cognisance only *incidentally* and *occasionally*, and formed no essential part of their original institution[1].

CC. M. B. et H. Vol. I. p. 735.

The **deans** themselves, and their **sub-deans**, in **capitular assemblies**, are ordered by the *Synodal Statutes* of Walter and Simon, bishops of Norwich (*A.D.* MCCLVII.), on pain of punishment for disobedience, to dress their persons in close copes[2]:—"**Decani** *et* **vice-decani** *in suis* **capitulis**, *et ubi coram eis judicium exercetur, et coram suis prælatis,*

(1) The former might, perhaps, and for the most part, be called, in the language of the ecclesiastical courts (of which, by the way, I must plead unqualified ignorance, and therefore ought not to venture to use), the *voluntary*; and the latter, the *contentious* jurisdiction of **rural chapters**. *Voluntary* jurisdiction, in the author's meaning, would extend to such matters as are transacted without any solemn process of judicature, in a deliberative rather than a judicial court; such as are contained in the following two chapters, viz. CC. II. and III. *Contentious* jurisdiction implies a judicial power, in the court which exercises it, to enforce its enactments by penal inflictions of some kind or other:—such matters are contained in CC. IV. V. VI. VII. VIII. IX.; while, again, CC. X. XI. would fall under the former, or *voluntary* division. But the author is afraid to put forward terms, of the use and application of which, elsewhere, and by wiser heads (*φωνᾶντα συνετοῖσιν*), he is so profoundly ignorant. He would not ostentatiously assume an accuracy, to which he well knows he has no real claim. The terms, therefore, where they occur, he hopes will be mercifully dealt with.

The Ancient Cathedral of Cornwall Historically surveyed, 2 Vols. 4to. London, MDCCCIV.

(2) If the reader wish to be instructed in the form and fashion of *copes*, he may consult Watts's *Glossary*, in voce *capa*; and Mr. Whitaker's *Cathedral of Cornwall*, Vol. I. pp. 178, seqq.; in the latter of which authorities (Vol. II. pp. 123, seqq.) he will find some curious remarks on the early garb of the clergy, and more particularly on the *caracalla* (the archetype of the modern *cassock*) noticed by Bede (*Hist. Eccles.* I. 7.) as worn by Saint Alban, the protomartyr of Britain, and seemingly overlooked by Bingham as an habiliment of spiritual persons at that early date. He will also find a fund of information on *clerical costume* in Muratori, *Antiquitates Medii Ævi*, Tom. II. col. 414, seqq.

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et in congregationibus clericorum, cappis clauſis decentèr utantur, &c."—a canon extended by the council of Château-Gontier to their appearance at *all places* within the limits of their juriſdiction, and *generally* in public:—"Decani rurales, *infra juriſdictionum ſuarum metas, et aliis publicis locis, deferant cappas clauſas; alioquìn ſuper hoc per epiſcopos corrigantur.*"

SS. CC. Tom. XIV. can. VI. col. 449.

Again, by the council of Saint Omer (*A.D.* MCCLXXIX.), they are charged to pay particular attention, at the calendæ, to the garb and tonſure of all the clergy under their juriſdiction, that both be ſtrictly canonical [1]. The like to which is enjoined by the earlier council of Lambeth (*A.D.* MCCLXI.), on all "*qui privilegio clericali gaudere voluerint, ... quòd tonſuram decentem, et coronam raſi capitis deferant competentem; maximè coram ordinariis ſuis, et in eccleſiis, et in* congregationibus *clericorum.*"

CC. Rotomag. Prov. P. I. p. 152. can. XXI. Thomaſſin. *V. et N. E. D.* Tom. I. P. I. L. II. c. VI. p. 227. II.

CC. M. B. et H. Vol. I. p. 755.

Decency of coſtume, on theſe occaſions, was equally enforced by the councils of Rouen, Seez, and Liſieux, at a much later period: "*Il eſt enjoint à tous curez, tant de la ville que des champs,*" ſays the council of Rouen (*A.D.* MDCXXVIII.) "*comparoir aux ſynodes et* calendes *en habit décent, ſurplis et eſtole, à peine de dix livres d'amende; ce qui ſera notifié aux petites* calendes, *afin que perſonne n'en prétende cauſe d'ignorance.*" *See* alſo the ſynod of Seez (*A.D.* MDCLIII.), and that of Liſieux (*des* calendes) to the ſame purpoſe.

CC. Rotomag. Prov. P. II. p. 125. Statut. XV.

Ejuſd. p. 441. p. 517.

(1) "*Alioquìn ſi poſt trinam admonitionem,*" continues the canon, "*per intervalla debita factam eiſdem ſuper prædictis, contemſerint tonſuram et habitum deferre prædictos, et in delictis enormibus fuerint deprehenſi per juſtitiam laïcalem, non defendentur per eccleſiam quoad hæc, quominùs inde à juſtitiâ ſæculari debitè puniantur.*"

CC. Rotomag. Prov. P. I. p. 152. can. XXI.

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CHAPTER II.

Publication of Church-Canons, Decrees, Instructions, &c. and Gathering of Church-Alms.

AS mere vehicles for[1] promulgating recently-iſſued decrees of provincial and dioceſan councils, and for impreſſing, by periodical recitations, the perpetual obligation of more ancient ſtatutes, to which the church was deſirous of ſoliciting the particular attention of the country clergy, rural chapters were ſubſidiary, in an eminent degree, to

(1) An anonymous writer of the early part of the laſt century ſays that "rural deans, in their periodical chapter-courts, proclaimed, from time to time, ſuch royal proclamations, injunctions, and admonitions, as were iſſued by the ſtate." Perhaps they did ſo.

A Humble Propoſal &c. chap. VII. p. 32.

CC. M. B. et H. Vol. II. p. 197.

When Edward I. viſited France in the year MCCXCIII., and enjoined prayers to be offered up during his abſence, it was impoſed on the deans rural, and clergy under them, to ſee that the royal mandate was duly attended to on all Sundays and feſtivals: and probably, the deans, who on this occaſion received their inſtructions from the archdeaconry of Canterbury, promulgated them in their rural capitula, as convenient *courts of publication.*

Burnet's *Hiſt. of the Reformation*, Vol. I. P. II. *Records*, B. III. No. VII.

"*The Injunctions given by the authority of the King's Highneſs to the clergy of this realm* (*A.D.* MDXXXVI.)" are ordered by the lord-keeper Cromwell "to be kept and obſerved of the dean, parſons, vicars, curats, and ſtipendiaries reſiant, &c. within each deanery;" but there is no order of publication in rural chapters. Still, *the Injunctions* were, probably, ſo publiſhed, as the moſt effectual way of making them known in rural diſtricts.

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ecclesiastical government and discipline. Nor were they without their use, in gathering the alms of the faithful to help forward the good works in which the church was continually engaged.

Richard de Marisco, Bishop of Durham, inculcates upon the parochial clergy the necessity of their instructing their people in the articles of the Catholic faith; and, that this may be done in the best and most expeditious way, he adds that the archdeacons (who were frequently present at the rural chapters) should therein instruct the clergy themselves—"*districtè* archidiaconis *injungimus, quod in* capitulis *suis expositionem catholicæ fidei in generali concilio promulgatam, sanè et simplicibus verbis sacerdotibus exponant* &c."; and much to the same effect writes Cardinal Otho, in his *Constitutions* (*A. D.* MCCXXXVII). "*Sint autem* Archidiaconi *solliciti frequentèr interesse* capitulis *per singulos* decanatus, *in quibus diligentèr instruant inter alia sacerdotes, ut benè sciant, et sanè intelligant verba canonis et baptismatis, quæ scilicet sunt de substantiâ sacramenti.*"

CC. M. B. et H. Vol. I. p. 578. *A.D.* MCCXX.

CC. M. B. et H. Vol. I. p. 654.

By the Meath canons (*A. D.* MCCXVI.), the deans are bade to procure copies of the laws and constitutions of provincial and diocesan synods, to *publish* them in their chapters, and to enforce the execution of them;—explaining their meaning "*in singulis articulis*," to the full comprehension of their audiences, and admonishing the clergy to *promulgate* such of them again to their respective flocks, as concerned the laity:—"*Curent insuper transcriptum fieri statutorum provincialium et diocesanorum, eaque in singulis* capitulis *post proximos synodos recitari faciant et exponi clero infra suos limites, nequis peccet in eadem per aliquem prætextum ignorantiæ; admo-*

Ejusd. p. 547. *See* also *SS. CC.* Tom. XIX. col. 1292. *Conc. Colon.* I. can. XIX. *A.D.* MDXXXVI. and Manst *Supplem. ad SS. CC.* Tom. III. col. 39. *A.D.* MCCLXXVII.

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neant etiam curatores animarum, ut populo infra ſuas parochias publicari faciant et exponi eas conſtitutiones, quæ ad plebem ſpectant et pertinent."

As preſidents of the chapters, the deans made *ſolemn announcement* to the aſſembled clergy of what caſes were eſpecially reſerved to the apoſtolic, and what to the dioceſan ſee—"Decani *ſuis* capitulis *ſeu* calendis *exponant caſus ſedi apoſtolicæ et dioceſanis reſervatos* &c."—in order to prevent any inferior court from preſuming to interfere beyond the juſt limits of its own authority. Theſe caſes, to aid the recollection of the ignorant, the church of Bayeux in Normandy thus verſified for recitation at rural-decanal chapter-courts.

Conc. Rotomag. A.D. MCCCXI. *SS.CC.* Tom. XV.

Ex Synod. Bajoc. can. LXXXVII.

"Qui mittendi ſunt ad *Papam*, et qui ad *Epiſcopum*"—

"*Inceſtum faciens, corrumpens, aut homicida,*
Sacrilegus, patrum percuſſor, cum ſodomita,
Clerum percutiens, Romam *petit. Excipiuntur*
Neſcius, erudiens, levitèrque jocans, minor ætas,
Janitor officii prætextu fortè repellens,
Adjunctus cum perſonis feriens coëuntes,
Fœmineus ſexus, clauſtralis, et ægra ſenectus,
Pontificem *quæras:* papam, *ſi miſeris ignem,*
Si percuſſiſti clerum, ſimonita fuiſti,
Si malè de bullâ papæ tractaveris ullâ."[1]

Conſt. Synodal. Epiſc. Attrebat. de Sacramento Confeſſionis.

By the *Synodal Conſtitutions* of the biſhopric of Arras (*A.D.* MCCCLXXV.), the names of all presbyters, who dared to give abſolution in ſuch caſes as were reſerved to the

(1) If the reader deſire a fuller account of the *caſus epiſcopales*, as they were chanted or read in the decanal ſeſſions of the day, he will find it in the ninety-third canon of the council of Treves (*A.D.* MCCCX.), in Colet's edition of the *SS. CC.* Tom. XIV. col. 1453.

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episcopal see, were to be presented by the deans to the bishop. But there were some cases of minor consequence from which they (the presbyters) might absolve; and in the canonical forms of absolution, suited to these occasions, the deans were to examine and instruct the clergy (particularly the newly-ordained) at their capitular meetings. And of course, as ordinary presbyters were privileged to absolve offenders in cases of secondary guilt, so were there "*casus minores*"—recapitulated at decanal synods for the edification of the rural clergy—from which our superior ecclesiastics were authorised by the church to grant absolution[1].

Ejusd. A.D. MCCCLXIV.

(1) Under the "*Articuli Diœcesani Synodi*" of Rouen (*A.D.* MCCCCLXXVI.) "*De casibus reservatis,*" we have a list of the "casus minores à quibus absolvunt decani rurales."—These are: "XVIII. *Incestus minor, scilicèt in tertio et quarto gradibus.* XIX. *Homicidium casuale.* XX. *Mutatio unius diei in alium diem ex rationabili causâ.* XXI. *Perjurium et mentita fides coram quocunque judice et quâcunque ex causâ: exceptis supranominatis casibus, et quibus ad D. Archiepiscopum, vel ejus pœnitentiarium in matre ecclesiâ residentem, dictum fuit quòd est remissio facienda.* XXII. *Sacrilegi et blasphemi notorii et publici.* XXIII. *Corruptio monialium et virginum.* XXIV. *Vitium minus contra naturam.* XXV. *Abutentes literis apostolicis D. Archiepiscopi, et curiarum ipsius.* XXVI. *Levis injectio manûs in clericos et religiosas personas, si injicientes fuerint infra annos pubertatis constituti.*" From all the crimes of this long catalogue, the deans rural gave absolution to offenders at their capitular sessions; or, if the cases required instant despatch, and there was no time to call together the clergy, the deans had authority to absolve in private and alone, as already shewn under the division of *personal duties*.

CC. Rotomag. Prov. P. II. p. 104.

It was possible for an offender to be the subject of more than one sentence of excommunication at the same time, and his being discharged from *one* did not imply *entire* absolution: wherefore the synod of Constance (*A.D.* MCCCLXXV.) enacts: "Decani *præcipiant in* kalendis, *et ipsimet*

CC. Rotomag. Prov. P. II. p. 565.

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A Humble Propoſal for Parochial Reformation, &c. chap. VII. p. 32.

"Whatever ſentences of excommunication had recently paſſed the church, with the names of the excommunicated, and the places of their abode, were, at the ſame time and court, *declared* by the official preſident;—that each miniſter preſent might acquaint his congregation therewith, on returning to his pariſh, and[1] the people might avoid all intercourſe with the guilty, as being impious and profane." And to inſure an accurate enumeration of the excommunicated, on ſuch occaſions, the deans are commanded by an Arras ſynod (under a penalty of 20*l.* and excommunication in their own perſons) to keep a regiſter of all violators of church-diſcipline ſo puniſhed, the name of the judge who paſſed the ſentence, that of the promoter of it, the date, and the nature of the offence itſelf—whether "*pro re cognitâ, judicatâ, vel confeſſatâ, vel manifeſtâ, an pro contumaciâ vel contemptu.*" And in order that the deans might be duly furniſhed with the names of delinquents lying under ſentence of excommunication beyond the period of a year, (within which limitation all excommunicates were bound to ſolicit abſolution and reconciliation,

Conſt. Synodal. Epiſc. Attrebat. A.D. MCCCCLV. De Sententiâ Excommunicationis.

Ducang. *Gloſſ.* in v. Tom. III. col. 120.

ipſimet faciant, quòd ſi aliquis excommunicationibus ſit ligatus; ſi abſolvant ab unâ, non tamen denuncient abſolutum, quamdiù ſciverint aliquibus aliis excommunicationibus innodatum, mandatis officialis non obſtantibus."

J. Taylor's *Holy Living and Dying*, c. V. § IV. *Works* by Heber, Vol. IV. p. 523.

(1) "It is the office of the presbyters and miniſters of religion to declare public criminals and ſcandalous perſons to be ſuch, that, when the leproſy is declared, the flock may avoid the infection; and then the man is excommunicate, when the people are warned to avoid the danger of the man, or the reproach of the crime, to withdraw from his ſociety, and not to bid him God ſpeed, not to eat and celebrate ſynaxes and church-meetings with ſuch, who are declared criminal and dangerous."

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or were to be compelled by the ſecular power), the parochial clergy are bade, by the ſame conſtitution, to denounce them to the deans, at home or at chapter, within eight days from the expiration of the time; and the latter again, within eight days more, to the biſhop's official[1].

Whenever papal letters were required in England confirmatory of ſentences of excommunication (previouſly iſſued by our inſular metropolitans), the mandates were addreſſed, through certain *conſervatores*, to the biſhops, and their official deputies, the deans; that they might be *publiſhed* in the periodical conventions of the latter, "*dilucidè et diſtinctè, in linguâ Anglicanâ et Gallicanâ;*"—every poſſible publicity being imparted to theſe judgments and their ratifications, in provincial, dioceſan, and local courts; nay, even in parochial churches:—of which the *Annals of Burton* afford an example in the year MCCLV., during the reign of Henry III. and papacy of Innocent IV.

Annales Monaſt. Burton. pp. 330, ſeqq.

Nor was the *publication* leſs general, when the *ſtanding* ſentences of excommunication were the ſubject of attention. To give notoriety to this part of the penal code of the church within the province of Canterbury, it was enacted by Archbiſhop Peckham, that, on the Sunday immediately following the diſſolution of each chapter, every member, on returning to his parochial cure, ſhould *proclaim* in his church the eleven *ſtanding* ſentences of excommunication, contained in the third canon of the

Provincial. L. v. Tit. XVII. p. 353.

(1) *See* alſo the *Mandates* of Maurice archbiſhop of Rouen, to the deans of that province, "*adverſus regem bona Rotomagenſis eccleſiæ occupantem*" (*A.D.* MCCXXXIII.).

CC. Rotomag. Prov. P. II. p. 50.

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provincial Reading *Conſtitutions* (*A.D.* MCCLXXIX.), and ſhould explain them to the people of his charge.

By the ſame metropolitan, again, it was particularly decreed, that, in the four *principal* chapters of the year, the ſtatute of Othobon (the papal legate in England *A.D.* MCCLXVIII.) "*contra concubinarios*," ſhould be *rehearſed*, by way of monition to the clergy, *diſtinctè et apertè coram toto* capitulo, either by the archdeacons, or their officials, or by the deans rural, or their deputies, the laymen being firſt diſmiſſed. The latter were allowed to be preſent during the agitation of ſuch matters as were of common and general concern; but were to be ſhut out at the proclaiming any orders, or denouncing any cenſures that related to the clergy:—("*Ne audientes recitationem ejuſdem*," ſays Lyndwood in his gloſs, "*forsàn contra clericos ex ipſorum malitiâ ſolitâ ampliùs debaccharent*"—"a wiſe method," ſubjoins Kennett, "to preſerve the reputation of the ſacred function."

CC. M. B. et H. Vol. II. p. 36.

Provinciale, p. 15. *gl.* in v. *Excluſis laïcis.* *Paroch. Antiq.* Vol. II. p. 349.

If any one maliciouſly impeded the *recitation* of this ſtatute, he was to be, *ipſo facto*, under ſentence of excommunication. And if any dean, or his repreſentative, neglected to recite it, he was to faſt every Friday on bread and water, in virtue of obedience (unleſs prevented by bodily infirmity); till *recitation* was made by himſelf, or other perſon, in ſome ſubſequent chapter.

To the quarterly *publication* of this legatine ſtatute, Archbiſhop Winchelſey adds, in his *Anathematizatio* (*A.D.* MCCCX.), thoſe of Otho, Stephen Langton, and himſelf, for the reformation of church abuſes at large, on penalty of excommunication;—ordering the whole to be advertiſed "*per* decanos archipresbyteros, *præpoſitos*, &c., *in ſuis quatuor* capitulis *principalibus, eccleſiiſque ſibi*

CC. M. B. et H. Vol. II. p. 402.

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ſubjectis." And upon theſe, again, later archbiſhops, and even dioceſans[1], accumulated the periodical *rehearſals* of the canons of their reſpective councils.

On the continent, about the period alluded to, the quarterly **decanal meetings** of the dioceſes of Le Mans and Treves were occupied, in like manner, *in giving publicity* to eccleſiaſtical ſtatutes, and keeping up a lively recollection of the ſame in the minds of the clergy, by periodical *recitations* of the **Libri Synodales**: —"*Univerſis* **decanis** *præcipimus,*" ſays a council of Le Mans, "*in virtute obedientiæ diſtrictiùs injungentes, quatenùs eorum quilibet presbyteros ſibi ſubjectos quatèr in anno ad ſuam vocent præſentiam, ubì et quandò viderint expedire, ut ubì ſingulos* Libros *ſuos* Synodales *perfectos et correctos afferant, et in eorum congregatione legat unuſquiſque aliquam* Libri *particulam quam* **decanus** *juſſerit injungendam; ità ut in quatuor vocationibus ſupradictis totus* Liber *legi valeat et exponi. Eos autem qui ad vocationem* **decani** *cum* Libro *non venerint* Synodali, *remittat* **decanus** *epiſcopo ſuſpenſos ab officio, niſi legitimè fuerint excuſati.*" *See* alſo, to the ſame effect, the eighth chapter *de* **decanis**, can. LIX. of the third council of Treves, *A.D.* MCCXXVII. At a much later date, a ſynod

Statut. Synodal. Eccl. Cenoman. Theſaur. Script. Veter. Tom. VII. cols. 113, 1401.

(1) In the dioceſe of Norwich, it was ordered, that each **dean** ſhould preſerve a copy of the *Synodal Statutes* of Walter and Simon, biſhops of Norwich (*A.D.* MCCLVII.), for the regulation of the ſpiritual concerns of that dioceſe; and take care that a copy was kept in every church of his **deanry**. If the biſhop, or his official, viſited any church, and found no *Synodal Statutes* therein, he was to inflict condign puniſhment for ſuch negligence. — *See* Wheatley on *the Common Prayer*, p. 142, *note* 'Synodals'; and Dr. Nichols, there referred to, in his notes on the ſame word in the preface concerning the ſervice of the Church.

CC. M. B. et H. Vol. I. p. 735.

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Stat. Synod. Buſcod. Tit. XVI. cap. v.

of Bois-le-duc decrees:—"Archipresbyteri *in* capitulis *Statuta Synodalia, præſertim parochos concernentia, legi curabunt, eoſdemque ad eorum obſervantiam adhortabuntur* &c."

Decreta Synodi Tornacenſis, p. 54.

And more fully a ſynod of Tournay (*A.D.* MDLXXIV.), ſpeaking of decanal convocations, enacts—"*In his* convocationibus, *ante omnia palàm, et intelligibili voce, per unum ex parochis, quem* decanus *nominaverit, noſtra Statuta, Synodaleſque Conſtitutiones legantur: et ſi quos abuſus contra has commiſſos deprehenderit* decanus, *ſuos parochos, recepto à ſingulis juramento, dictos abuſus ſcripto fidelitèr tradere compellet, quos poſtmodùm cum ſufficienti inſtructione, ad curiam noſtram corrigendos referat.*"

Decreta Synod. Provinc. Aquenſ. p. 123.

Laſtly, a ſynod of Acqui (*A.D.* MDLXXXV.) enacts—"Vicarii foranei (*in ſuis* conventibus) *libellum de caſibus conſcientiæ apoſtolicæ ſedi et epiſcopis reſervatis metropolitani curâ edendum reliquis ſacerdotibus legent, et aliquot capita, tùm harum Conſtitutionum, tùm earum, quæ in ſynodis diœceſanis fient, ſimùlque aliquid ex probatâ aliquâ ſummâ de caſibus conſcientiæ explicabunt.*" *See* alſo *SS. Rotomag.* Part II. p. 254.

In reference to the church's alms, for the gathering of which, I have ſaid, the rural deans in their local capitula were uſeful, there is not much evidence to be adduced; but, ſuch as it is, it is worth quoting for the ſake of its context. The following canon of a Scotch provincial council throws ſome light upon the way in which the coſt of eccleſiaſtical edifices was in thoſe days defrayed.

CC. M. B. et H. Vol. I. p. 612.

"*Adhæc ſtatuimus firmitèr obſervandum, quod à principio Quadrageſimæ uſque ad octavas Paſchæ negotium fabricæ eccleſiæ Glaſguenſis omnibus diebus dominicis et feſtivis fideliter et diligentèr in ſingulis eccleſiis, poſt evangelium*

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miſſæ, parochianis exponatur, et indulgentia eidem fabricæ ſubvenientibus conceſſa, quam in quâlibet eccleſiâ ſcriptam eſſe præcipimus, apertè et diſtinctè eiſdem parochianis vulgaritèr dicatur, et eleemoſynæ eorundem ac bona decedentium ab inteſtato, ac etiam piè legata ſecundum conſuetudinem hactenùs approbatam fidelitèr colligantur, et decanis locorum *in proximis* capitulis *ſine diminutione aſſignentur, et infra dictum terminum nullus quæſtionem pro negotiis aliis in eccleſiis parochialibus admittat.*" Can. XLVIII. *De quæſtionariis* &c.

Seth Ward's *Papers in Appendix*, Dioceſe of Salisbury.

Amongſt the objects of Biſhop Ward's capitular meetings in the dioceſe of Salisbury (*A.D.* MDCLXX.), one was, "to deliberate of applications to ſuch as are wealthy and religiouſly diſpoſed, in order to engage them in works of public piety or charity by proper arguments and motives ſuitable to their abilitys and particular inclinations."

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CHAPTER III.

Information and Reformation of Church-Abuses, &c.

IN addition to the local publication of recently-iſſued canons and conſtitutions of provincial and dioceſan ſynods, and the recitation of extracts from elder codes of perpetual obligation, a farther and paramount object of the inſtitution of **rural chapters** was, that the **deans**, who preſided over them, might be enabled to obtain from the congregated miniſters, either orally or by letter, a perfect knowledge of the moral and religious condition of their **decanates**, and deviſe and execute meaſures for *correcting* defaults therein, or *reporting* them to the biſhop. Theſe matters appear, collectively, to have been the proper work of **rural chapters**, and to have conſtituted the principal part of what may be denominated their *voluntary* juriſdiction.

Gibſon's *Codex I. E. A.* Vol. I. Tit. XLII. cap. IX. p. 973.

In the archiepiſcopal ſee of Rheims, at the firſt organization of theſe little **seſſions** or **ſynods**, (accounted by Hincmar important aids to the maintenance of church-diſcipline) the presbyters of the different **deanries** were urged by the archbiſhop to make returns of the behaviour of all penitents within their incumbencies—how each ſubmitted to his penance and ſatisfaction:—"*Ut in actione pœnitentiæ penſare valeamus*," writes the archbiſhop, "*quandò quiſque reconciliari debeat:*"—ſuch penitential ſervices being impoſed as puniſhments for

Hincmari *Oper.* Tom. I. p. 730.

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the violation of ecclesiastical order, or for personal moral delinquency;—after atoning for which, admittance was again granted to the sinner into the bosom of the church[1].

At these **chapter-meetings**, in general, from the date of their origin to that of their decay, reports were delivered of whatever was amiss in the respective parishes of the assembled ministers, in the economy of their churches, or the manners of the clergy and their people; —the priesthood being especially urged to tender such presentments in regard to the laity subject to their cure, and the **deans**, or their **apparitors**, in reference to the rectors, vicars, capellanes, or other ministers.

CC M. B. et H. Vol. II. p. 170.

These subjects were entertained by the **dean** and **chapter**, for the most part, without the intervention of *judicial* process. They were discussed as in a deliberative assembly; and the ecclesiastical counsellors advised such alterations and amendments as the circumstances of each particular case required; or, if necessary, they reported the case to the bishop. But their jurisdiction ended not here;—the **court** had power, it seems, *in some dioceses*, of enforcing its proceedings *judicially*, without any previous reference to the bishop. It could render valid its decrees by compulsion; being authorised so to do, by permanent delegation of the diocesan.

The use of **decanal chapters**, as **courts** of *information* and

(1) It was Hincmar's expectation, that the good of the church and the interests of its discipline would be advantaged by the **chapter's** receiving such reports of penitentiary progress; and it accordingly formed a leading branch of the *voluntary* capitular jurisdiction of Rhemish **deans-rural** during his primacy. The presentment at the **chapter-court** was a procedure in order to reformation.

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reformation, was not confined to the ecclesiastical polity of Great Britain;—it obtained likewise abroad. In the diocese of Cambray, the rural chapters were much concerned in the *voluntary* correction of manners and reformation of church abuses:—"*In his* capitulis *de morum correctione, abusuum reformatione, de decretorum sacri concilii Tridentini, et hujus prioriſque provincialis, necnòn diœcesanarum synodorum (quatenùs eos, eorumque officium concernunt) et si quæ prætereà ab ordinariis eis mandata erunt, executione tractetur; quæ omnia ut ab iis quos contingunt, exactè serventur, seriò advigilabunt* decani rurales."

Decreta Concil. Prov. Camerac. Tit. XIX. c. XVI. p. 79. *A.D.* MDI.XXXVI.

Again:—"*A singulis pastoribus in scriptis referatur status suarum ecclesiarum; itèm quidquid in eis defectûs animadversum fuerit*"—(P. II. T. XIX. C. XVI.) "*Singuli pastores liberè pandent*," says the synod of Antwerp (*A.D.* MDCX.), "*si in suis aut vicinis ecclesiis aliquos defectus aut transgressiones animadverterint.*" (Tit. XVI. C. II.)

Van Espen *I. E. U.* P. I. Tit. VI. c. IV. p. 31. *Decret. Synod. Antverp.* p. 329. See *Stat. Synod. Diœcesſ. Yprenſ.* Tit. VIII. cap. III. p. 43. & cap. VI. p. 325.

To ensure the presentments being fully made on these occasions, the archpriests, as presidents of the chapter-courts, were to urge the same in their addresses, when exhorting the clergy to the proper performance of their other duties and observances. So spake certain Belgian synods:—"Archipresbyteri *in suis* capitulis," says the synod of Bois-le-duc (*A.D.* MDCXII.), "*tanquàm pastores pastorum, et* congregationis *præsides, clericos ad statutorum synodalium observantiam, ac diligentem munerum suorum adimpletionem et defectuum suorum parochianorum declarationem piâ et seriâ oratiunculâ adhortabuntur. Et si quæ nos illis significata aut dicta voluerimus, ea nostro nomine exponent: deindè locum et tempus singulis pastoribus concedent ad suas difficultates in medium adferendum, et si quid inter eos ad mutuam benevolentiam adducere conabuntur.*"

Synod. Buscod. sub Masio. Tit. XVI. cap. V.

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Or, if the archpriests themselves were unable to deliver such exhortation, they were to depute some of the assembled clergy to the office:—"*Ut omnes de abusibus aut negligentiis à postremâ* congregatione *per eos observatis sincerè deponant.*"

"*Ordinariè quotannis bis convocent* decani *ad suas ædes omnes suos pastores,*" says the synod of Saint Omer, "*ad ea quæ diximus tractanda; semèl unâ aut alterâ hebdomadâ ante nostram synodum: iterùm unâ aut alterâ hebdomadâ ante primam Octobris. Cùm enim his temporibus* decani *coram nobis explicare debeant totum ecclesiarum suarum statum; oportet ut priùs cum pastoribus conveniant, atque hi particulariùs illis scripto expressum tradant statum illum, et excessus: deniquè difficultates suas declarent, ad nos unà cum ecclesiarum statu referendas.*" *Stat. Synod. Diœces. Audomar. A.D.* MDLXXXIII. p. 70.

One month before the chapter's assembling, it was cautiously ordered, in the diocese of Cambray, that its approach should be notified to the bishop; in order that he might delegate some one to attend at it, in his name, and express his wishes; or that he might declare, by letter, such matters as were proper for the consideration of the session[1]. *Decreta Concil. Prov. Camerac.* Tit. XIX. cap. XVIII. p. 79.

From all which synodical legislation, as it obtained in Belgium, Van Espen justly concludes the scope of these capitular meetings to have been—"*Ut abusibus et defectibus, aut difficultatibus, vel mutuâ collatione occurri et mederi possit; vel eorum haberi exacta notitia; quâ habitâ de*

(1) The synod of Rouen (*A.D.* MCCXLV.) bids the ecclesiastic officers to be specially careful—"*Quòd viriliter et fideliter contra Baillivos et Vicecomites mandata curiæ exequantur, ac etiam contra alios potentes. Qui verò negligens vel remissus super hoc invenietur, punietur: et hoc eisdem* decani *presbyteris in suis* capitulis." *CC. Rotomag. Prov.* P. II. p. 78.

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omnibus epiſcopus informetur; et ejus auctoritate quod expedire judicabitur, statuatur."

But their object will be made more manifeſt (as far as the preſent branch of their juriſdiction is the ſubject of illuſtration) if we cite in detail an intereſting deſcription of this kind of **clerical convention**, according to the improved type adopted in the ſixteenth century by the celebrated reformer Borromeo, archbiſhop of Milan. The whole economy of ſuch a **meeting** is circumſtantially ſet forth in the firſt provincial council (*A.D.* MDLXV.), under the ſection *De* **vicariis foraneis**. The **vicars**, it is true, are mediate between our **deans** and **chorepiſcopi**; and therefore the **local gatherings** are not to be *identified* with **decanal chapters**, ſtrictly ſo called; but the approximation of the **vicarial** to the **decanal** function is near enough to admit the deſcription of a ceremony in which the reader will ſee much of the primitive character of theſe **rural** deliberative **conclaves**; much that, probably, obtained in the "**conventus communes**" of our own church, ſpoken of by Lyndwood; and much that, in modern practice, he might ſtill perhaps approve. Some of the duties mentioned are **personal**, and not **capitular**; but it appears better not to diſſever them.

SS. CC. Tom. XXI. coll. 42, 43.

Provinciale, Lib. I. Tit. II. p. 14. *gloſſ.* in v. capitulis ruralibus.

The **foraneous vicars** aſſembled *monthly*, at the parochial churches, at each in ſucceſſion, with the presbyters of their reſpective diſtricts, as already ſtated; and then the canon proceeds:—. . . . "*Pridiè ejus diei quàm in unum locum conveniant, peccata ſua omnes confiteantur: ſequenti die in eâ eccleſiâ, in quâ coacti fuerint, miſſam ſinguli celebrent.*"

"*Tùm univerſi in choro miſſam conventualem pro mortuis, vel de Sancto Spiritu, ſolenni more canent; in quâ*

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eorum aliquis, à vicario *priùs admonitus, concionem ad populum habeat.*"

"*Confectis ſacris et habitâ proceſſione circa cœmeterium, orationibuſque conſuetis, in domo rectoris illius eccleſiæ, unico tantùm ferculo contenti, eâ quâ decet modeſtiâ et caritate, cibum capiant.*"

"*Deindè conferant inter ſe quæ ad boni paſtoris officium, et ad curam animarum rectè gerendam pertinent: et conſulant de difficultatibus et incommodis ſuæ parochiæ, quorum explicatio, vel remedium, aliorum conſilium et operam requirat. Iidem autem* vicarii *libellum de caſibus conſcientiæ epiſcopis, ac ſedi apoſtolicæ reſervatis, metropolitani curâ edendum, reliquis ſacerdotibus legent; et aliquot capita tum harum conſtitutionum, tum earum quæ in ſynodo diœceſanâ decernentur, ſimùlque quidpiam ex probatâ ſummâ de caſibus conſcientiæ explicabunt.*"

"*Præcipuè autem de presbyterorum vitâ et moribus quærant, et quales ſe in paſtorali præbeant curâ.*"

"*An eorum culpâ divinus in eccleſiâ cultus deſideretur?*"

"*An re ipſâ præſtentur ea, quæ epiſcopi, vel alii eorum nomine in eccleſiarum neceſſitatem, earumve reparationem impendi juſſerint?*"

"*An libros habeant, quos ex decreto habere debent?*"

"*An reliqua in hâc ſynodo decreta ſerventur?*"

"*De his omnibus, et ſi quid propriè mandârit epiſcopus, deque aliis quæ ad utilitatem animarum epiſcopi cognitionem deſiderant, ipſum per literas diligentèr certiorem faciant.*"

"*Quotiès in urbem venerint, primum epiſcopum adeant; deque eorum ſtatu, qui ſibi commiſſi ſunt, accuratè edoceant.*"

"*Curati verò quicumque, etiamſi quâvis dignitate præditi, in iis, quæ ad officium ſuum ſpectant,* vicariis *quos diximus obtemperent.*"

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"*Quòd ſi aliqui ad conveniendum negligentes, vel ad mandata eorumdem* vicariorum *exequenda contumaces fuerint; epiſcopi in illos pro modo culpæ animadvertant.*"

"*Hi autem* vicarii *voluntate epiſcopi ab officio amoveri ſempèr poſſint; ac ſi malè id adminiſtrarint, pœnas dent ejuſdem epiſcopi judicio*[1]."

The Milaneſe vicars, it here ſeems, were in the habit of laying the ſtate of their reſpective vicariates) whether obtained from *perſonal viſitation*, or from the *repreſentation* of the clergy *convened* as above) before the biſhop, and receiving his inſtructions thereon: and Van Eſpen relates ſuch to have been the general cuſtom of the Belgian churches:—"*Ut quotannìs, certo deſignatoque die, omnes* archipresbyteri *epiſcopum accedant, atque cum illo de ſtatu ſuorum reſpectivè diſtrictuum conferant, exponantque quid ſinguli, tùm in viſitatione, tùm* congregationibus pastorum *aut aliundè obſervarint; quidquid pro bono parochiarum ſtatuendum judicarent; ac deindè poſt mutuam collationem, maturamque deliberationem audiant, quæ pro ſalute, ac utilitate animarum epiſcopus ſtatuenda et*

Jur. Eccl. Univ. P. I. T. VI. c. IV. p. 31.

(1) *See* alſo the *Concilium Aquenſe* (Appendix, Part I. § III.), *De* vicariis foraneis, under Archbiſhop Alexander Canigian (*A.D.* MDLXXXV.); who appointed theſe officers in the dioceſe of Acqui over *eight* or *ten* contiguous pariſh churches:—"*conſtituto* vicariatu *in aliquo loco inſigniori et frequentiori.*"—"*Illis autem*," continues the canon, "*eam facultatem tribuere poterit epiſcopus, quam ipſe, et pro illorum eruditione, et pro locorum temporumve ratione, tribuendam cenſuerit.*" The regulations, in general, are conſonant to thoſe of Milan; as are, likewiſe, thoſe of the *Concilium Toloſanum* cap. VI. *De* vicariis foraneis, celebrated (*A.D.* MDXC.) under Archbiſhop Cardinal Francis de Joyoſa. Upon all theſe, the *Concilium Aquileienſe* (*A.D.* MDXCVI.) has again accumulated others. The office is farther noticed, at length, in the *Concilium Amalphitanum* (*A.D.* MDXCVII).

SS. CC. Tom. XXI. col. 42, 43, 1003.

Col. 1281.

Col. 1418.

Manſi *Supplem. ad SS. CC.* Tom. V. col. 1326.

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ordinanda duxerit." It does not appear that these reports were delivered at the diocesan synods *alone*, as elsewhere stated, but on certain other days appointed for the purpose, both in Belgium and Milan.

The council of Rouen (*A.D.* MDLXXXI.) orders an annual repetition of the Tridentine creed by the clergy at the episcopal synod, or at the decanal kalendæ:—it declares the great antiquity of the latter conventions—their object, and *then* abused condition—the foulest vices, drunkenness, and simoniacal exactions, having found admission into meetings which originally were instituted expressly "*ad censuram morum agendam* &c." As an effectual way of lessening these abuses, the councils of Rouen, Rheims, and others, reduced the frequency of the calendæ. So that, strange as it may appear, at one and the same time, and equally influenced by fervent zeal for the welfare of their respective churches, the Milanese councils were busily engaged in instituting or multiplying these rural assemblies of the *district clergy*, while the Gallican synods were as eager for their reduction, and almost entirely annihilated them:—"*Nemo verò nescit optima quæque descisere et degenerare; recentèr efflorescere et novitate suâ commendari res, quæ longo post usu vitiantur et sordescunt.*"

Thomassin. *V. et N.E.D.* Tom. II. P. II. L. III. c. LXXVI. p. 794. IV.

CC. Rotomag. Prov. P. I. p. 215.

Thomassin. *ubi suprà*, p. 795. V.

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CHAPTER IV.

Contentious Jurisdiction.

Thomaſſin. *V. et N. E. D.* Tom. II. P. II. L. III. c. LXXVI. p. 794. *SS. CC.* Tom. XIX. col. 43. *Parochial Antiquities*, Vol. II. p. 349.

IN their legitimate conſtitution, our **rural decanal conventions** (otherwiſe called **chapters, conſiſtories, calends, ſynods,** and **ſeſſions**) muſt be conſidered as exerciſing, *principally*, the kind of juriſdiction we have been deſcribing; viz. a *voluntary*, and not a *contentious* juriſdiction. But, there was a time when they were acknowledged in England, France, Germany, and ſome minor European States, as **rural courts of Chriſtianity**, ſubject to the **archpreſbyter** of each **deanry**, as their *judicial* preſident, with the dignified title of **Decanus Chriſtianitatis**[1]; from

(1) **Decanus Chriſtianitatis.** — Mr. Somner, in his *Gloſſary* on the *Hiſtoriæ Anglicanæ Scriptores* X., thus explains this title, as it occurs in the *Chronica* W. Thorn, col. 1961. l. 23. (*A.D.* MCCXCIII.)—"*Quem recentiores* **decanum ruralem**, *et exteri* **archipreſbyterum bicanum**, *antiquiores Angli* **Decanum Chriſtianitatis** *vocdrunt.*" And again, in v. **Chriſtianitatis** (Sim. Dunelm. *Hiſt.* col. 54. l. 50. item. 55. l. 4. *De geſt. Reg. Angl.* col. 227. l. 65.) he illuſtrates the term from the notes of Selden on Eadmer, p. 208 :—"**Chriſtianitas**, *et ea quæ ad* **Chriſtianitatem** *pertinent paſsim, apud Eadmerum atque alios illius ævi ſcriptores, functionem epiſcopalem, atque fori ſacri actionem et adminiſtrationem ſeu officium epiſcopale, ut uſitatiùs appellatur, denotant.—Hinc apud nos fora ſacra, quibus, jure nempè communi ſubnixis; aut epiſcopi præſunt, aut ii qui eo nomine epiſcopos, utpotè quos provocare licet, ſuſpiciunt,* **curiæ Chriſtianitatis** *etiamnùm vocitantur.*"

J. Seldeni *Opera*, Vol. II. *ad Eadmerum Notæ et Spicilegium*, col. 1678-79. *Edit.* Wilkins.

The reader will find more information on this ſubject in Mr. Somner's *Antiquities of Canterbury*, Part I. pp. 177--8; — in Father Rouvière's *Hiſtory*

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whom appeal lay to the superior court-Christian of the diocesan bishop.

In which view, the chapter, whether *monthly* or *quarterly*,

History of St. John's Monastery at Rheims, pp. 628--9;—and Ducange's *Glossary* in v. Christianitas,—Christianitatis Decanus, &c. But I would have him beware of a long marginal note under this title, in the *Appendix* to Mr. Brown's *Fasciculus Rerum*, p. 364.—where, while finding fault with the remarks of the antiquarian lexicographer Ducange, Mr. Brown falls into the too common mistake of confounding the dean of Christianity with the cathedral dean: for which he is sharply rebuked by the Bishop of Peterborough, in his *Parochial Antiquities*, Vol. II. pp. 341, seqq. Kennett (*loc. cit.*) may be referred to, as usual, with advantage on the title of Decanus Christianitatis;—which he says was *always* applicable to the dean rural, and *never* to the cathedral dean, simply as such, but only as connected with *urban* or *rural* churches, to which he might have accidental relation, and over which exercise official jurisdiction. In which sense, also, conventual deans *sometimes* were termed deans of Christianity.

From this statement Mr. Whitaker dissents; and Mr. Johnson questions its truth. The Historian of Manchester says, "Kennett has produced no proof that the rural dean is the same with the Decanus Christianitatis; and the Benedictine enlargers of Dufresne's *Glossary* appeal, in corroboration of the opinion, to a single foreign case." Still, I agree with the Vicar of Ambrosden, the fact is so; and to the solitary instance cited from a record of Stephen, bishop of Tournay, (*A.D.* MCXCII.), in the second Volume of Miræus, I have added innumerable others, and thereby established the truth of Kennett's first assertion. The *canones et decreta* of the provincial council of Cambray (*A.D.* MDLXV.), *de Scholis*, cap. I. can. VI., pointedly affirms the *identity* of deans of Christianity and deans rural—"Decani *autem* rurales, *quos* Christianitatis *appellant*, &c."

Hist. of Manchester, Vol. II. p. 396.

Decreta Concil. Cameracensis, p. 4.

Gibson leaves it to the judgment of the reader, whether any other dean besides the decanus urbanus had the style of decanus Christianitatis; after telling him, that, in a visitation of the archdeaconry of Exeter, it is particularly said concerning the city-deanry, "*In* decanatu Christianitatis *civitatis Exon*, &c."

Codex I. E. A. Tit. XLII. cap. VIII. p. 971.

Dr.

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was an inſpectional and correctional court[1] of ſpiritual *judicature;* wherein much of the *contentious* jurifdiction which now belongs to the eccleſiaſtical courts was originally tranſacted, perſonal ſuits were adjuſted, and,

Dr. Sutton's MS. *Letter penes me.*

Dr. Sutton is diſpoſed to think that the deans of Thetford and Norwich came under the denomination of deans of Chriſtianity before either of thoſe places was made a city.

Harris's *Ware*, Vol. I. p. 299.

Pegge's *Life of B. Groſſeteſte*, p. 88.

Let me add, that in the conſiſtorial regiſtry of the dioceſe of Dublin, the firſt of the rural deanries is "Decanatus Chriſtianitatis *Dublin.*" One of the eccleſiaſtical diviſions of the county of Leiceſter is called Decanatus Chriſtianitatis. In Pope Nicholas's *Valor*, we have, in the archdeaconry of *York* decanatus Chriſtianitatis *Ebor.*; and in the *Valor* of Henry VIII. we have decanatus Chriſtianitatis *Exon.* Vol. II. p. 313; and decanatus Chriſtianitatis *Warwic. Diœc. Wigorn.* Vol. III. p. 91.

CC. M. B. et H. Vol. IV. p. 206.

The mandate of the archbiſhop of Glaſgow to the dean rural to ſummon a convocation of the clergy is addreſſed to him as "decanus Chriſtianitatis de Lanrick," *A.D.* MDLIX.

Correſpondence, &c. Vol. II. p. 245.

Dr. Atterbury, in his *Charge to the Clergy of the Archdeaconry of Totneſs*, ſuggeſts that the dean rural had the title of Decanus Chriſtianitatis beſtowed on him, becauſe "he took order for, and certified the execution of proceſſes and decrees out of the ſuperior court-Chriſtian." But he afterwards altered his opinion; or, at leaſt, ſo far doubted the correctneſs of it, that he ſtruck the paragraph out of the manuſcript copy of the *addreſs* in his *own* poſſeſſion.

The learned author of the *Vetus et Nova Eccleſiæ Diſciplina* has a notion upon the ſubject peculiar to himſelf. It is ingenious; and I do not remember to have ſeen it elſewhere, except in Moriſan (*de* Protopapis, cap. XIV. p. 271.), who derived it from Thomaſſin:—"*Non mihi tempero,*" ſays the latter, "*quin hìc obitèr dicam, probabilitèr ſatìs conjici, hos* Chriſtianitatum decanos *nominari propterea quòd iis præficerentur eccleſiis, quas ſuprà ſemèl et iterùm advertimus plebes eſſe dictas; quòdque in iis baptiſmus celebraretur eorum omnium, qui toto* decanatu *illo nati erant parvulorum, baptiſmales eccleſias. Id certè ſonat Gallico etiamnùnc idiomate vox illa* Chriſtianitatis."

Vetus et Nova Eccleſiæ Diſciplina, Tom. I. P. I. Lib. II. c. VI.

Gibſon's *Preface to Codex I. E. A.*

([1]) "Though the biſhop ſat in the ſame court with the ſheriff, to hear and determine ſuch cauſes as belonged to eccleſiaſtical cogniſance; yet the

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upon formal presentment made of offenders against the laws and discipline of the church, the dean, after examination, and proof of minor irregularities, *admonished* the parties, and exhorted them to repentance and amendment; while, for the guilt of any greater crime, he had power to *suspend* laymen from the sacraments, and clergymen from the execution of their office: but, according to the dean of Gloucester and the bishop of Peterborough, he could not proceed to any greater punishment[1].

Southey's *Book of the Church*, Vol. I. c. VI. p. 85.

the correction of manners and punishment of vice was not transacted there, but in visitations, synods, and rural chapters, and, as occasion required, by special commissions from the bishop."

(1) Such a court-Christian, under the jurisdiction of the dean, still obtains in the rural decanates of Jersey and Guernsey; where, in the absence of higher church-functionaries, the primitive authority of the decanal office is supported in full vigour.

As the bailly is at the head of the civil jurisdiction, Mr. Falle tells us, so in like manner is the dean at the head of the spiritual; and as one has the jurats for his assessors, so has the other the rectors of the churches, the instituted ministers coming in for a participation of the ecclesiastical regimen—a primitive partnership of church power, in imitation of those ancient councils of priests, whom the bishop took to sit with him in his consistory, and assist him in judging causes brought before him. Two or three ministers, with the dean, or vice-dean, suffice to hold a court; but as many as please may come, and the opinion of all present is taken:—"*Le Doyen, aux causes qui se traiteront en* court, *demandera l'advis et opinion des ministres qui pour lors seront presents.*" (22.) "*Il aura la connoissance de toutes choses qui concernent le service de* Dieu, *prédication de la parole, administration des sacremens, causes matrimoniales, examen et censure de tous papistes, récusans, hérétiques, idolatres, et schismatiques, parjures en causes ecclésiastiques, blasphémateurs, ceux qui ont recours aux sorciers, incestueux, adultères, paillards, yvrognes ordinaires, et publics profanateurs du Sabbat; comme aussy la profanation des temples et cimetières, du mespris et offenses commises en court, ou contre aucuns des officiers d'icelle en exécution des mandats de*

Cæsarea, by Falle & Morant, p. 168.

Ejusd. Append. No. X. can. XXI. pp. 205, 206.

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"The court-Christian is so called," says Fuller, "because therein the laws of Christ do, or should, bear the decisive sway; whilst the statutes of secular princes regulate the proceedings in other courts." Accordingly, in the dean-rural's court, the code-ecclesiastic alone obtained. It was so decreed by the twenty-eighth canon of the council of Rouen (*A.D.* MCCXXXI.)—"*Quòd causæ ecclesiasticæ coram decanis ruralibus* &c. *secundùm jura ecclesiastica tractentur, et non per modum curiæ sæcularis.*" And this code the dean was to administer with readiness and zeal, dispensing justice to complainants, and defending the rights and privileges of the church. But, being merely a vicarious and delegate judge, he was never to hear causes or hold pleas, in the presence of the bishop:—"*Ne quis archidiaconus,* archipresbyter, *et alii minores prælati jurisdictionem ecclesiasticam habentes, causas audiant, seu placita teneant, præsentibus suis episcopis; sed longè ab ipsis faciant, super his quod viderint, expedire,* &c." (*A.D.* MCCLIII.)

Whenever summoned by their deans, the parochial presbyters are commanded by the synod of Constance *A.D.* MCCC.) to assemble and form such a consistorial court, and to tender their judicial presentments:—"*Præ-*

Church History, Cent. XII. B. III. p. 81.

Thes. Anecdot. Marten. Tom. IV. col. 179. *CC. Rotomag. Prov.* P. I. p. 136. *CC. M. B. et H.* Vol. I. p. 662.

SS. CC. Tom. XIV. col. 138.

de la court; *des divorces, et separation à thoro et mensâ; avec pouvoir de les censurer et punir selon les lois ecclésiastiques, sans exclurre la puissance du magistrat civil au regard de la punition corporelle pour les dits crimes.*" For the other powers of the dean and his court, *see* the canons of King James (*A.D.* MDCXXIII.), in Falle's *Appendix;* and the commission of Brownlow North, bishop of Winchester, to Dean Durand, in Berry's *Guernsey*, p. 263. From these rural courts-Christian appeal lies to the bishop of Winton, or the archbishop of Canterbury, in person, in case of vacancy of the diocesan see.

H. D. R. Vol. II. Winchester *Documents in Appendix.*

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cipimus quòd presbyteri parochiales, qui legitimam excusationem non habuerint, ad loca et dies pro audiendis causis statutos à decanis *suis conveniant, et ea quæ in parochiis suis emendanda fuerint eis insinuent, ut in eorum præsentiâ prout justum fuerit habeatur contractus. Et ea quæ in* consistorio decanorum *fient, juxta ipsorum testimonium obtineant firmitatem.*" And so Mr. Whitaker observes of English usage:—"Besides the extraordinary provisions for the support of discipline, the dean, like the archdeacon and bishop, had a regular court; at which only some of the nearer ministers were *obliged* to attend, and such as were engaged *to prosecute causes* for themselves or their parishioners. In which view, the decanal chapter-court was the standing consistory of the district.

That the *judicial* character of the dean rural, both in his *individual* capacity and in connexion with his court-Christian, has been disputed by certain ancient and modern canonists, I am fully aware. From John de Athon's gloss, in v. "*erubescunt*," of Otho's Constitution *de confessionibus* &c., it would appear that the dean's authority over the clergy extended only to *cognitional* jurisdiction:—"*Cum talis* decanus *saltèm de consuetudine vice archidiaconi* jurisdictionem *habet* cognitionalem *quoad effectum corrigendi, licèt non quoad effectum removendi tales à villicatione et suspendendo eos ab officio.*" And Lyndwood, Barbosa, Corvinus, Godolphin, and others of later date, are not more liberal to him, either *alone*, or in connexion with his chapter.

The bishop of Saint David's limits his interference to the *lesser censures* for light offences, making him refer greater matters to the superior ordinary. Augustin Barbosa deprives him of all *contentious* jurisdiction, in

SS. CC. Tom. XIV. col. 1308. *CC. Rotomag. Prov.* P. II. p. 555. *Synod. Const. A.D.* MCCC.

History of Manchester, Vol. II. B. II. c. IX. p. 386.

Constitut. Dom. Othonis, p. 15.

De Canonicis et Dignitatibus, c. VI. p. 69.

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accordance, as he says, with the canon-law decision, that the archpriest "*non posse procedere contra quemquam in figurâ judicii, . . . quia* archipresbyter *non habet jurisdictionem fori contentiosi in parochianos, sed tantùm fori pœnitentialis.*" Then, again, to the question — "*An possit sibi inobedientes in ejus officio coercere eisque pœnam injungere?*"—it is quoted, as a satisfactory reply, "*Eum non posse inobedientes in ejus officio coercere, nec pœnam eis injungere, cùm corrigere, et imponere pœnas absque jurisdictione esse non possit, quam* archipresbyter *non habet, licèt habeat facultatem eos admonendi, ut munera eis injungenda præstent, et facienda suo loco, et tempore faciant, proùt decet; in casu inobedientiæ, habet facultatem referendi omnia episcopo ad effectum, ut contra eosdem, proùt illi visum fuerit expedire, procedat.*" Nor does this statement militate, it is said, against the gloss upon the word "*referre*" in the canon-law; which gives to the archpresbyter the power of deciding lesser matters himself, "*quia intelligi debet de his minoribus, seu minimis, quæ determinare possit, absque figurâ judicii vel in figurâ judicii, secundum tamen ordinem ipsius episcopi,* &c."

Jur. Canon. per Aphorism. Explicat. p. 28.

Arnold Corvin à Belderen restricts the jurisdiction both of urban and of rural archpresbyters:—"*Habent* archipresbyteri *jurisdictionem voluntariam,* non *contentiosam, nec territorium ullum, nisi in foro pœnitentiali,* &c."

Repertor. Canon. chap. VII. p. 54. (4.)

Lastly, Godolphin says, "The rural dean has no absolute *judicial* power in himself; but is only, by the direction of the bishop or archdeacon, to order and prepare ecclesiastical affairs within his deanry and precinct;"—no reservation, as it seems, being made in favour of his ancient court-Christian.

But, while the fore-cited canonists thus withhold from

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the dean all *contentious* jurisdiction and *judicial* power, both *in* and *out* of his chapter-court, Thomassin[1], Kennett, Brewster, and other[2] equally able expositors of the constitution of the office as it obtained in England and on the continent, aver that, in fact, such absolute or delegate *capacity of judgment* was heretofore exercised by the dean and chapter. And, by the *Provincial Constitutions* of the synod of Salzburg, at a comparatively late date (*A. D.* MDLXIX.), and after their general powers had been much impaired, deans rural appear to have enjoyed full *judicial* power by episcopal commission. They are enjoined to act up to the expectation of the public, and the satisfaction of the bishop:—"*Non lucrum neque munera respicientes, sed quod justum est et rectum judicantes, nemini ad malum, vel turpitudinem habenas laxantes, neque illorum pravis actibus conniventes; verùm eos, juxta demerita, acritèr punientes, et unicuique quod æquitas exigit tribuentes.*"

Decreta et Constitutiones Synod. Salisburg. Const. XXV. c. IV. p. 122.

Whether the rural deans of Great Britain exercised any *judicial* powers in their *separate* capacity, *independent* of their capitula, Mr. Brewster acknowledges to be not altogether certain; and thus remarks upon it, in reference to our most ancient practice:—"Kennett represents deans rural as entrusted, in their *separate* capacity, to take *purgations* for incontinencies, and other offences against the ecclesiastical laws. But this may

Collectanea Ecclesiastica, Addenda.

See *Parochial Antiquities*, Vol. II. p. 355.

(1) *See* a long extract from Thomassin, hereafter quoted in *Sect.* III., where he speaks of "*vasta illa* archipresbyterorum *quondàm jurisdictio contentiosa*, &c." *V. et N. E. D.* Tom. I. P. I. L. II. c. VI. p. 230. VII.

(2) Sir W. Blackstone says, "Rural deans seem to have been deputies of the bishop, and armed, in minuter matters, with an inferior degree of *judicial* and *coercive* authority."

Commentaries, B. I. c. 11. IV.

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be thought in some degree inconsistent with the terms of the ninth law of King Edward the Confessor, as it is called, which requires the bishop's minister, *i.e.* as the Editor understands it, the rural dean, to attend with his clergy—*clericis suis*—*viz.* those within his deanry, at the taking or performing an ordeal: though, perhaps, the ordeal intended by this law might be relative only to temporal crimes; and if so, the seeming inconsistencies of the antiquarian's assertion with the terms of the Confessor's law will be removed."

Vide Wilkins, *LL. AS.* p. 198. c. 2.

Brady's *History*, Vol. I.

"However, there seems to be little reason to doubt of the authority of rural deans, in respect to their taking cognisance of incontinency and other offences against the spiritual code, and enjoining to the offenders a suitable penance for the same; as may be inferred from the case of the rural dean, when a complaint was made to King Henry II. at York, against him, by a burgess of Scarburg, for enjoining a *penance* to his wife for incontinency, and taking from her twelve pence, by way of commutation for the same; the matter of which complaint seems evidently to have been confined to two particulars only, viz. the want of proper, sufficient evidence for convicting the woman, and to the taking the money; without the least hint of a charge, in respect to an unwarrantable usurpation of *judicial* authority by the dean in directing the *penance*, in case there had been legal evidence for grounding a conviction." But upon this head we need say no more.

Brady's *Comp. Hist. of England*, Vol. I. p. 381. Blomefield's *Norfolk*, Vol. II. p. 226.

The decanal jurisdiction, we may conclude, was for the most part *voluntary*, without the solemnity of *judicial* process; and so far could be exercised without the intervention of clerical co-assessors, if the urgency of circum-

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ſtances required it, and the duty to be performed was of a perſonal nature. But, whenever it aſſumed a decidedly *contentious* character, (and ſuch ſort of judicature, as above ſhewn, was often exerciſed by the **dean rural**, as **dean of Chriſtianity**, in England[1], and many parts of the continent, let the canoniſts ſay what they will to the contrary,) the **chapter** of the **deanry**, it ſeems probable, was always an official party; and on ſuch occaſions *alone*, in full **conſiſtory**, the ſeverer penalties of the ſpiritual code were inflicted by the **dean**, as *judicial* preſident of the **court**.

To proceed with the buſineſs of the **rural court-Chriſtian**;—which we have denominated an inſpectional and correctional **conſiſtory** for the ſupport of church-diſcipline by *judicial* proceſs, when required, over and above its *voluntary* and more common exerciſe of power.

(1) "Mr. Martin, in his *MS. Hiſtory of* Thetford, gives an account of Biſhop Nix having incurred a *præmunire* for interfering with the rights of the **Dean** of Thetford, and which **deanry**, he ſays, for ſeveral centuries poſſeſſed peculiar powers and advantages—as that of having all eccleſiaſtical cauſes determined at home, and that none in that town ſhould be drawn *in plea* before any other **court-Chriſtian**. He adverts to another ſentence to the ſame effect as the foregoing, which would have taken place in MDLXVIII, if it had not been compromiſed;—when Stephen Nevynſon, chancellor of Norwich, ſent a *citation* to Thomas Harpley and Thomas Wysbyche, churchwardens of St. Cuthbert in Thetford, *to appear* in Norwich cathedral *to certain articles* objected to Nicholas More of Burnham Overy in Norfolk; in anſwer to which the Mayor of Thetford wrote by the ſaid churchwardens, hoping that the biſhop nor chancellor would inſiſt upon having a matter of that nature determined any where elſe than in Thetford, as had been uſual ſince the Conqueſt, ever ſince the ſee was tranſlated from Thetford to Norwich. For this, Martin quotes an ancient **Mſs.** in his poſſeſſion."—Dr. Sutton, **Mſs.** Letter *penes me.*

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The ſimpleſt form of *judicial* procedure in the rural-decanal court-Chriſtian, for offences againſt the laws and good government of the church (the ſubject matter of all preſentments), is that delivered at the York council (*A.D.* MCXCV.), by Archbiſhop Hubert, in the reign of Richard I.—The proceſs recommended by the metropolitan, in his legatine capacity, forms the eighteenth of his *Decreta.* It is elſewhere cited and explained (ſee *Part* IV. *Sect.* IV. *c.* II.); and we need here note only as much as connects it with our preſent ſubject.—"XVIII. *Suſpectus de crimine per famam communem, vel veriſimilia indicia, per* decanum loci *admoneatur familiariter ſemel, ſecundò, et tertiò, ut ſe corrigat; quod ſi non fecerit,* decanus, *adjunctis ſibi duobus, vel tribus, penes quos ejus fama laborat, eum corripiat; ſi nec ſic videatur corrigi, dicatur eccleſiæ; ſcilicet arguatur in* capitulo, *ut convictus, vel confeſſus, canonicè puniatur; inficianti, ſi convinci non poterit, canonica purgatio indicatur* &c. &c." Vide *plura in loco,* and alſo in the *Annales* Rogeri de Hoveden—*Rerum Anglicarum Scriptores poſt Bedam,* pp. 755–6.

CC. M. B. et H. Vol. I. p. 502.

No perſon could be thus preſented[1] *judicially* at the court-Chriſtian upon charge, unleſs his exceſſes were of

Cæſarea, by Falle *&* Morant, *Append.* No. X. p. 216.

H. D. R. Vol. II. *Appendix,* Wincheſter *Documents.*

(1) In the rural deanries of Guernſey and Jerſey (where, as I have before remarked, many of the early uſages connected with the decanal office yet ſurvive, to the ſupport of eccleſiaſtic diſcipline in thoſe remote parts of the ſee of Wincheſter), the reformation of delinquents is attempted by the following proceſs of preſentment—I quote from the *Eccleſiaſtical Canons* of *A.D.* MDCXXIII.—"49. *S'il parvient aux oreilles du* doyen *par relation de gens de bien, que quelqu'un vit notoriement en quelque ſcandale, il en pourra avertir le miniſtre et les ſurveillans de la paroiſſe, afin que s'en eſtant informés, ils preſentent telles perſonnes qui meritent d'eſtre punies ou cenſurées.*"

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ſuch a character as to be a public ſcandal. This is implied in the decree of Archbiſhop Hubert juſt quoted; and in others of later date it is expreſſly enacted. Leſs flagrant faults were the ſubject of private correction. Such was the prudent arrangement of the contemporary prelates, Quivil of Exeter, and Gilbert of Chicheſter:—"*Ne quis officialis*, decanus, *aut apparitor, quenquam ad* capitulum, *evocet, vel faciat evocari ſuper crimine, de quo publicè non fuerit priùs defamatus; alioquin ſuper hoc convicti à ſuis amoveantur officiis.*" Before which regulation, it had been cuſtomary, it ſeems, for ſummoners, out of wanton malice, or ſelf-intereſt, or for the ſake of ingratiating themſelves with their maſters ("to bring much griſt to their mills," ſays Prynne), to cite perſons before the court, againſt whom there was not the leaſt ſhadow of ſuſpicion.

CC. M. B. et H. Vol. II. pp. 148, 170.

Papal Uſurpations, Tom. III. p. 129.

A further ſource of annoyance to the commonalty aroſe from a plurality of decanal conſiſtories and officials, within the limits of the ſame decanate:—deputies deciding cauſes therein during the abſence of their principals, and the latter winking at the ſame, for their own private advantage, to the detriment of the public—"*Lucrum quærentes proprium, non commodum ſubjectorum*, &c." This abuſe the ſecond canon of the council of Poictiers (*A.D.* MCCLXXX.), attempted to remedy:—"*Ne aliquis* decanus, *vel* archipresbyter, *in pluribus locis et villis* archipresbyteratûs *et* decanatûs *ſui, cauſarum audientiam convocare, vel generaliter exercere præſumat, ſed in uno loco tantummodò ſit contentus,—niſi ſunt tales, qui vel quorum prædeceſſores conſueverunt ab antiquo in duabus villis vel pluribus audientiam exercere. Et illi duorum locorum ad hoc antiquitùs aſſuetorum numerum non excedant.*" Moreover,

SS. CC. Tom. XIV. col. 716.

Thomaſſin. *V. et N. E. D.* Tom. I. P. I. L. II. c. VI. p. 229. VI.

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they were to use the same seal "*ad causas et contractus*" in both places of consistory; and were not to meddle with the weightier class of causes, matrimonial, simoniacal, usurious, and such like.

Again, in the extreme case of plurality of local judicatures, founded on long-established usage, it was decreed by the *Synodal Statutes* of the bishop of Nantes (*A.D.* MCCCLXXXIX.) can. XVI., that no dean rural, so privileged, should, out of a malicious and vexatious spirit, drag persons under citation to the more distant tribunals, for the sake of annoying them. If any one ventured to do so, he was to be mulcted in a heavy pecuniary punishment; and the persons summoned were absolved from obedience of the citation[1].

Thes. Anecdot. Tom. IV. col. 987.

In the diocese of Angiers (*A.D.* MCCLXXXII.), the *Synodal Statutes* assigned to the three archdeacons, the three archpresbyters, and the four rural deans (between whom the different districts of the bishopric were distributed), two or three *urbeculæ* respectively to each, "*ubi causas et placita audirent.*" They also limited the number of apparitors in each jurisdiction.

Thomassin. *V. et N. E. D.* Tom. I. P. I. l. II. c. VI. p. 229. VI.

In personal suits, ecclesiastic courts of all denominations, whether episcopal, archidiaconal, or decanal, were, by a Constitution of Otho *De pace et concordiâ refor-*

C. D. Othonis, p. 55.

(1) On their part, the bishops and clergy complained to the legate Otho (*A.D.* MCCXXXVII.), among other infringements of ecclesiastic privileges, that the secular officers abused the persons of the apparitors, deans, and capellanes, upon fictitious causes and allegations, incarcerating them out of mere malice and revenge.—"*Item, Ballivi domini Regis citati ad* capitulum *propter peccata sua, et excessus suos enormes, fingunt causas ut apparitores,* decanos, *vel capellanos, per quos citati sunt, capiant et in carcerem detrudant ad vindictam.*"

Annales Monast. Burton, p. 292. *Rer. Anglic. Script.* Tom. I.

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mandâ (*A. D* MCCXXXVII.), enforced by a Worceſter canon of Walter de Cantilupe (*A.D.* MCCXL.) and many others, to permit litigants to withdraw from their judicature, whenever they choſe, by compoſition or arbitration; —provided the buſineſs was of ſuch a nature as to be within the pale of lawful ſettlement—"*Nam plura ſunt negotia*," ſays the gloſſator, "*ſuper quibus transigere non licet nec paciſci.*" But what were, and what were not, open to compoſition, it is no easy matter to determine.

Parochial Antiquities, Vol. II. p. 349.

C. D. Othonis gl. in v. *tale negotium.*

Under circumſtances of compoſition, the Dublin canon inflicts no penance, "*niſi eis conſtiterit de actoris vel rei calumniâ manifeſtâ;*" and Otho allows no payment to be exacted, "*niſi fortè judex cùm eſſet delegatus*," in the words of John de Atho's gloſs, "*expenſas in causâ feciſſet quæ ſibi refundi debent.*" *See* alſo *Concil. Rotomag.* can. XXV. in *SS. CC.* Tom. XIII. col. 1255. (*A.D.* MCCXXXI.); where it is expreſſly ſtated, "*Si partes litigantes coram epiſcopis, ſeu archidiaconis, vel* decanis ruralibus, *transigant vel componant, neutra pars prætextu alicujus conſuetudinis emendam judicum propter hoc perſolvere minimè teneatur.*"

CC. M. B. et H. Vol. I. p. 551.

gl. in v. *aliquid.*

CC. Rotomag. Provinc. P. I. p. 136.

Not only does the Winton ſynod order no "*amerciamentum*" to be exacted on the pacific termination of an eccleſiaſtical ſuit; but, in every caſe of appeal to the biſhop's court "*ad innocentiæ præſidium*," commands deans and others to aid appellants in advancing their ſuit. "*Item præcipimus*," ſays a nameleſs epiſcopal conſtitution of our church (*circiter A.D.* MCCXXXVII.), "*quòd archidiaconus et ejus officialis et* decani *paratos ſe exhibeant et ſtrenuos ad exhibendum conquerentibus juſtitiam, et ad defenſionem eccleſiaſticæ libertatis, et pro hujuſmodi à quoquam nihil exigatur.*"

CC. M. B. et H. Vol. II. p. 300.

Ejuſdem, Vol. I. p. 662.

Extenſive duties of *arbitration* and *pacification* are

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Stat. Synod. Diœc. Ypren. Tit. VII. c. XI.

charged on the deans of Christianity of the diocese of Ypres by the synod of MDLXXVII:—"*Neque tantùm presbyteris et clericis* decanos *præfici intelligimus, sed et universo populo: sic, ut etiam laïci in suis difficultatibus, quas fortè inter se causâ negotiorum ecclesiæ, aut cum suis pastoribus habent, et ex quibuscumque aliis causis, animum ipsorum moventibus, possint liberè ad suos* decanos *recurrere, et illorum consilium et auxilium implorare. Neque poterunt* decani, *ab incolis suorum* decanatuum *sic requisiti, ipsis officium et operam suam subtrahere aut denegare. Quinimò, intellectis hujusmodi ipsorum differentiis (etiamsi à nemine requirantur) debent, quantum possunt, ex officio illas componere; et advigilare, ut ecclesiæ negotia tractentur et finiantur quâ convenit maturitate atque concordiâ. Et hujusmodi sollicitudinis et laborum intuitu ipsis conceditur, ut annuè à singulis parochialibus ecclesiis suorum* decanatuum *octo, decem, vel duodecim stuferos recipiant, proùt hactenùs consueverunt, sed non ampliùs.*"

Jur. Eccles. Univ. Part I. Tit. VI. cap. V. p. 32.

The spiritual welfare of the suitors, Van Espen writes, should be the actuating motive of the archipresbyteral judges and arbitrators; and, in their decisions upon things temporal, they should shew that such matters ought to be lightly estimated, in comparison with things spiritual:—"*Recogitare debent* archipresbyteri, *in tuendis aut exigendis juribus, præsertìm temporalibus, se admodùm moderatos esse debere. Cùm enim ipsi sint pastores pastorum; etiam officii eorum est pastoribus ostendere, et suo agendi modo vivacitèr imprimere, quòd prima cura et sollicitudo esse debeat salus animarum; jura verò præcipuè temporalia parùm esse curanda; maximè ubi eorum rigorosa exactio nata esset profectum animarum et progressum evangelii impedire.*"

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Laſtly, by a canon of the council of Rheims (*A.D.* MDLXXXIII.), it is enacted, "*Controverſias cauſaſque perſonales quas inter viros eccleſiaſticos ſuboriri compererint, qui ſynodo vel* kalendis *præeſt, amicè, ſi fieri poſſit, componat.*" On which view of their mediatorial functions, rural deans were ſometimes, on appeals to the archbiſhop, delegated referees and arbitrators:—witneſs in our own country, at a much earlier period, in the caſe of Robert Groſſeteſte, biſhop of Lincoln; in two appeals againſt whom, the rural deans of Cambridge and Abingdon were appointed by Edmund, archbiſhop of Canterbury, to determine or report between the litigant parties.—On which occaſions of *perſonal* arbitration, the judgment of the chapter was at the call of the dean, if needed.

SS. CC. Tom. XXI. col. 713.

Brown's *App. ad Faſciculum*, pp. 325-26.

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CHAPTER V.

Punishments inflicted by Rural Courts-Christian.

THE offences againſt public decency in morals and religion, cogniſable by our local curiæ Chriſtianitatis, we have ſufficiently detailed under the diviſion of *Perſonal Duties:* we now have to look to the penal conſequences of thoſe "ſcandalous crimes."

The *cenſures* and *puniſhments* impoſed by deans rural, in their *judicial* capacity, either by temporary commiſſion or permanent delegation, of their ſuperiors (for the economy of the office differed much upon this point in different dioceſes), were, *monition, purgation, penance, ſuſpenſion ab ingreſſu eccleſiæ, ſuſpenſion ab officio et beneficio,* and *excommunication. Monition* needs no remark: of *purgation* and *penance* I have already ſpoken, under the head of *perſonal duties* of deans rural:—for, in their miniſterial capacity, they had to do with theſe *cenſures* by devolution from ſuperior courts; and with eccleſiaſtical *penance* likewiſe, as ſuperviſors of that once wholeſome branch of church-diſcipline—"*ſolennis pœnitentia*"—ordered by the canons to be performed in the preſence of the archipresbyteri parochiarum," at the commencement of the quadrageſimal ſeaſon.

See Part IV. § IV. c. II. & § V. c. VI. § 7.

Regin. L. I. p. 291. Burchard. l. XIX. c. XXVI. Gratian. D. L. c. LXIV.

The *penance* for crime actually perpetrated was ſome-

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times *commuted*[1] by the dean into a fine or sum of money to be given to pious uses under certain established regulations; the non-fulfilment of which subjected him to censure. He did, however, it is to be feared, oftentimes offend, both at home and abroad, in respect of *commutation of penance.*

See Gibson's *Codex I. E. A.* Tit. XLVI. & Oughton's *Ordo Judiciorum.* Vol. I. Tit. CXXXVII. p. 213.

The council of Saumur (*A. D.* MCCXCIV.) strongly animadverts on the flagitious abuse of *judicial power*, of which the rural archpriests of that diocese were guilty in their consistorial courts, by inflicting pecuniary and not canonical punishments on persons guilty of adultery, incest, fornication, and the like sins: all which they were in the habit of commuting for money (though they had no power of dispensation therein), and of receiving the fine to their own emolument:—"*Pro adulterio,*

Thomassin. *V. et N. E. D.* Tom. I. P. I. L. II. c. VI. p. 229. VI.

SS. CC. Tom. XIV. col. 1308. *CC Rotomag.* P. II. p. 554. *Synodi Constantienses.*

(1) The nature of some of the transactions brought before the courts-Christian of the deans, and the *punishments* inflicted by *commutation* or otherwise, here in England, will be understood from a presentment made in Edward the Second's reign, by a Norfolk jury, to the king's justices. The cases are adduced by Prynne, in the *Supplemental Appendix* of his *third tome*, pp. 1270, seqq.—"*Quòd Willielmus rector ecclesiæ de Wrattinge Magna dùm fuit* decanus, *recepit de W. Goddard et de Beatrice Knyvet pro fornicatione*, 12*d.*—*Quòd magister Henricus de Hargrave tùnc offic. cepit de Johanne filio Petri de Haverell, quià probavit testamentum uxoris suæ coram* decano *de Clare*, 10*s.*—*Quòd Johannes de le Bret de Wratinge implacitavit W. Cochun de eâdem coram Roberto vicar. de Hovedone tùnc* decano, *pro dampno facto in blado suo, undè dampnum habuit* 60*d.*—*Quòd R. le Wahre citare fecit coram R. vicario de Hoveden tùnc* decano, *W. Cochun et H. Pipestrave pro dampno facto in quodam bosco, et pacificaverunt cum* decano *de* 5*s.*—*Quòd R. vicar. de Hovedone tùnc* decanus, *cepit de Barth. Gamboun pro non veniend. ad summonitionem suam*, 12*d.*—*Idem &c. cepit de Thoma Pipestrave quòd commedebat cum Hamone Chevere, quem dicebat se excommunicâsse*, 6*d.*—*Idem &c. recepit de prædicto Thoma quià cariavit per diem festivalem*

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fornicatione, inceſtu, et aliis exceſſibus, in quibus diſpenſare non poſſunt," ſays the canon referred to, "*à clericis et laïcis pœnam pecuniariam contra canonum prohibitionem exigunt et extorquent.*" And farther—the ſame council complains of their allowing their officials to affix the archipresbyteral ſeal to contracts &c. which had never been examined by themſelves (the archpriests); and ſtrictly forbids the repetition of ſuch conduct:—"*Ne clericos curſores et quaſi exploratores ad audiendas confeſſiones contrahentium de cætero teneant, nec ad relationem eorum litteras ſigillent, ac ſi in eorum præſentiâ factæ fuiſſent.*"

CC. M. B. et H. Vol. II. p. 300.

Equally reprehenſible was the mercenary and extortionate conduct of the deans of our own iſland, according to the *Synodal Conſtitutions* of Biſhop Woodloke of Wincheſter (*A. D.* MCCCVIII.); who endeavoured to reſtrain their uncanonical abuſe of *commutation of penance* by

feſtivalem ſempl. 6*d.*; &c." Theſe were adjuſted before the court-Chriſtian of the urban dean of Norwich—the rural-dean, or dean of Chriſtianity, of the city.

On the continent, the ſubjects brought before the dean-rural's conſiſtory were of a character termed by the *ſynodicon* of Coutances (*A.D.* MCCC.) "*breviores lites;*" which the fifty-ſixth canon reſtricts thus:—"*Statuimus ut* decani rurales, *qui negotia diſceptant humiliora, ſine ſcripturâ cognoſcant: et citationes eorum et mandata eorum per ſe, vel per nuncium ſub impreſſione ſigillorum ſuorum exequantur, et executioni demandent. Ut autem ſollicitudo ipſorum et cura plurimùm reſcindatur in cauſis arduis, et gens ſub majori judice conſtituta providentiam ſentiat grandiorem: duximus ſtatuendum* decanis *ut de cauſis ſummam decem ſolidorum Turonenſium excedentibus non cognoſcant, nec pœnas ultra prænominatam exigant quantitatem. Si verò coram ipſis pœnam ulterioris quantitatis imponi contigerit, quàm committi poſtmodùm crediderint, ſuperiori denuncient, ut per ipſum quod juſtum fuerit indè ſtatuatur: ſed nec emendas percipiendi pecuniarias ultra duos ſolidos Turonenſes de cætero habeant poteſtatem.*"

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the following canon:—". Decani *qui cupiditatis intuitu, occasione quæstûs, redemptiones corporales pœnitentiæ justè debitæ commutaverint in alias, aut ipsas corporales, ubi non debentur, injunxerint, ut ipsarum metu pecuniam citiùs valeant extorquere; de proprio, super hoc convicti duplum restituant, et alii nihilominùs subjaceant gravi pœnæ.*"

Of the two kinds of *suspension*, that *ab ingressu ecclesiæ* was common to the clergy and laity, and heretofore much in use in courts-Christian for crimes and scandals of the lesser sort:—"*Si quis ex* sæcularibus," says a canon of the council of Auxerre (*A.D.* DLXXVIII.), "*institutionem aut commonitionem* archipresbyteri *sui, contumaciâ faciente, audire distulerit, tamdiù* â liminibus sanctæ ecclesiæ habeatur extraneus, *quamdiù tàm salubrem institutionem adimplere non studuerit.*" *Suspension* "*ab officio et beneficio*" (jointly or singly) was a *temporary degradation*, or *deprivation*, or *both*, and confined to the clergy. But the latter I believe to have been very rarely inflicted by the dean rural. The usual *suspension* was only *ab officio*. Still, in their nature, they were both temporary, and for crimes of a secondary degree.

SS. CC. Tom. VI. col. 646. *Parochial Antiquities*, Vol. II. p. 355.

From arrogating to themselves the power of sitting *judicially* on beneficed clergymen, and passing sentence of *deposition* on them, deans rural are expressly forbidden by the council of Ravenna (*A.D.* MCCCXVII.), and by the earlier synod of Laval (*A.D.* MCCXLII.), "*nisi de speciali mandato sui pontificis.*" To the bishop alone, *de jure*, belonged the act of *deposition*[1]; but he might delegate

Thomassin. *V. et N. E D.* Tom. I. P. I. L. II. c. VI. p. 230. VII.

Ejusd. p. 229.

(1) In the islands of Guernsey and Jersey, the deans rural, enjoying *some* branches of the episcopal, and *all* the archidiaconal jurisdiction, can

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that, and *degradation*, and *amiſſio beneficii*, and the cauſes pertinent thereto in the church of Laval, to the dean rural.

Excommunication was the higheſt eccleſiaſtical cenſure, and, of courſe, for the graveſt ſins. But it ſeems to be the recorded opinion of ſome canoniſts, that the dean could not proceed to this ſeverity, unleſs ſpecially authoriſed ſo to do by the biſhop, in his conſiſtorial court, or in a dioceſan ſynod. Armed with which authority, he could proceed to *excommunication*.—But had not the court-Chriſtian of the rural dean authority to pronounce this higheſt eccleſiaſtical puniſhment by permanent delegation of the biſhop?—Let us ſee:—

A Humble Propoſal for Parochial Reformation, p. 33.

"Lyndwood allows the dean to *excommunicate*," in the words of an anonymous author, "but ſays he cannot certify the king upon the *excommunication*;—which muſt be done by the biſhop himſelf. Boniface alſo implies it, when he directs that the dean's ſentence of *excommunication* be delivered by his apparitor or bedel." Spelman, in his poſthumous work on *the Ancient Government of England*, (and where ſhall we find a higher authority?) tells us, that the rural dean had power, "within his deanry, to *cenſure* breach of church peace, and to puniſh

Reliquiæ Spelmannianæ, p. 51.

Cæſarea, by Falle & Morant, *Appendix*, No. X. p. 216. *Canons*, MDCXXIII.

can proceed to the extreme penalties of *ſuſpenſion*, *ſequeſtration*, and *deprivation*, according to the canons:—"50. *La où il conſtera de la faute commiſe par quelque miniſtre, le* doyen, *après monition réitérée, procédera à la reformation, par l'avis et conſentement de deux miniſtres, juſqu'à ſuſpenſion et ſequeſtration: et en cas que le dit miniſtre demeure refractaire, le* doyen *procédera, par le conſentement de la pluſpart des miniſtres preſents en l'iſle, juſqu'à déprivation.*" *See* Wincheſter Documents in my Appendix for other canons relating to the duties of the Dean of Jerſey.

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incontinent and infamous livers, by *excommunication, penance*, &c." Dr. Brett thinks he had it only by particular commiſſion from the biſhop. Dr. Kennett repreſents him as under an actual prohibition from proceeding to it. And yet many councils of the church ſeem to acknowledge[1] the capacity or ability in the dean rural to inflict it.

Of Church Government and Governours, c. x. p. 188.

The council of Rouen (*A.D.* MCCXLV.), for inſtance, implies it in the precept—"*Nullam cauſam pecuniariam, nec aliam niſi fortè ex conviciis, teneat coram ſe* decanus *aliquis, nec de ſuâ excommunicatione emendam exigat, ad plus ultra quinque ſolidos:*"—and again, in the precept forbidding decanal ordinaries to denounce *general excommunication.*

CC. Rotomag. Prov. P. II. p. 78.

P. 79.

The council of Saint Omer (*A.D.* MCCLXXIX.) grants to deans rural a conditional power of *ſuſpenſion* and *excommunication*—that is, provided they do ſo in writing—Decani rurales *exercentes juriſdictionem non ſuſpendant nec excommunicent niſi in ſcriptis*"—a power which, Thomaſſin remarks, the council of Ravenna, before quoted, does not deprive them of, but merely of ſo much of it as relates to *depoſition.* And, in many articles of the Liege ſtatutes (*A.D.* MCCLXXXVII.), clauſes occur demonſtrative of the power being veſted in the office; ſuch as, —"*Quandò* decano *et presbytero loci conſtiterit, de delicto*

CC. Rotomag. Prov. P. I. p. 155. *SS. CC.* Tom. XIV. col. 607. can. XVI.

V. et N. E. D. Tom. I. P. I. L. II. c. VI. p. 230.

SS. CC. Tom. XIV. col. 1151. *Statut. Synodal Leodienſia.*

(1) The *Reformatio Legum Eccleſ.* has a ſection *De excommunicatione;* under which head, cap. II, enumerates thoſe "*Quibus excommunicatio committitur.*" They are briefly the different governours of the church, to whom the "*poteſtas excommunicationis*" is committed—"*nominatim verò moderatores et eccleſiarum duces ſunt archiepiſcopi, epiſcopi, archidiaconi,* decani, *denique quicunque ſunt ab eccleſiâ ad hoc munus adhibiti.*"

Reformatio LL. Eccleſ. p. 159.

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vel de præmiſſis, delinquentem excommunicet, ſeu ad excommunicationem procedat;" and the like.

Again—the prohibition to proceed to *excommunication*, if ſuch was indeed the caſe, would afford reaſon to impeach and over-rule the claim of rural-decanal capitula to the cogniſance of tithe-cauſes. Whereas, there are facts and uſages abundantly ſufficient to eſtabliſh the point, that, upon the non-payment of tithes (the[1] ſettlement of the right of which caſes, when under litigation, reſted with the rural court-Chriſtian), there was a power veſted in the chapter of decreeing and pronouncing *excommunication* upon the lay-violators of ſuch contracts. Nor can ſuch a right, one would think, be for a moment brought into doubt;—for it would, indeed, be a ſtrange anomaly, if the court collectively of the whole deanry had not authority to inflict this extreme penalty, when the pariſh-prieſt, under the legal incumbent, was authoriſed to *excommunicate* ſuch perſons as refuſed to pay their tithes to the latter.

Selden's *Hiſt. of Tythes*, c. VIII. & *paſſim.*

A ſingle perſon of the prieſtly character having within himſelf the power of ſuch a cenſure, there can be little reaſon to controvert the right and authority of capitular aſſemblies to the exercife of the ſame cenſure. And ſuch a faculty is expreſſly conferred on presbyters by Hubert archbiſhop of Canterbury (*A.D.* MCXCV.); on local capellanes, by others; and generally on all rectors,

(1) For proof of which, *ſee* in Prynne's *Uſurpations, Tome Third*, B. v. c. I. *ann.* 55 Hen. III., the deciſion of the itinerant judges, and "reſolution upon an attachment for a ſuit in court-Chriſtian againſt the king's prohibition:"—"*Et ideò conſideratum eſt, quod benè licet Willielmo de Brauncewell ſequi placitum illud in curiâ Chriſtianitatis cum ſit de decimis, et decano de la Ford tenere illud.*"—Linc. Rot. 10.

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vicars, and capellanes, by the ſynod of Exeter (*A.D.* MCCLXXXVII.); and by many later councils, both at home and abroad:—"*Licebit eccleſiarum rectoribus, vicariis, et parochialibus capellanis*," ſays the Exeter ſynod, "*pro mortuariis, decimis, oblationibus, et inſtauro eccleſiæ, et aliis juribus eccleſiæ ſuæ injuſtè detentis, in quorum poſſeſſione notorium eſt ſuas eccleſias extitiſſe, per ſemetipſos, trimâ tamen monitione præmiſſâ, nominatim ſuſpendere et excommunicare detentores*:—wherein, too, the reader will perceive the ſame penal inflictions are extended to the protection of *mortuaries* ("ſorts of *ſoul cheat* or legacy to the church, originally, no doubt, intended for ſatisfaction of all tithes and dues ignorantly detained"), the non-payment of which is made puniſhable in the like way, by *ſuſpenſion* and *excommunication*, on the part of ordinary parochial incumbents.

CC. M. B. et H. Vol. II. p. 154.

Kennett's *Gloſſ.*

Innumerable are[1] the notices of the extreme puniſhment of *excommunication* paſſing through the hands of the **dean rural**, as the agent of ſuperior prelates, and as the preſident of his own **court-Chriſtian**[2]; in which latter

(1) Whoever dared to lay violent hands on a perſon who had fled to a church or churchyard "*pro tutelâ refugii*," or even to obſtruct perſons in ſupplying food to him there, was to be publicly excommunicated by the **dean rural** of the dioceſe of Arras.—*See* a Letter of Stephen biſhop of Paris, addreſſed to his **archpriests**, as *miniſters of excommunication*, on the ſubject of Prior Thomas's murder.—*Conc. Jobrenſe, A.D.* MCXXX.

Conſt. Synodal. Epiſc. Attrebat. A.D. MCCCCLV.

SS. CC. Tom. XII. col. 1451.

(2) "The Treaſurer of Chriſt Church, Canterbury," ſays Mr. Somner, "in the year MCCLVII., being unpaid divers rents due by the church tenants, hired the **dean's** cryer for 12*d.*, at four ſeveral times, to denounce or publiſh, throughout the city, all ſuch retainers of rents *excommunicated;* and made it parcel of his demands in his accompt for that year, viz. '*Preconi* **decani** *Cantuar.* 12*d. ut denuntiaret detentores reddituum excommunicatos per totam civitatem*,' &c."

Antiquities of Canterbury, P. I. p. 177.

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capacity, within the deanry of Canterbury, it seems, the dean employed a cryer to denounce his sentences of *excommunication*[1].

But we must proceed with the business of the ecclesiastical court of the country—after this too long digression on the extent of the dean's *judicial* power, and the degree and severity of *punishment* he was capacitated to impose.—We will first take up the subject of *tithes*, and then that of *mortuaries* and other *dues of the church* (above incidentally alluded to), as connected with our rural court of recovery.

CC. M. B. et H. Vol. I. p. 755.

(1) It is particularly forbidden, in the Lambeth Council *A.D.* MCCLXI, to apparitors and bedels, to denounce sentences of *excommunication*, *interdict*, or *suspension*, "*sine specialibus literis dominorum suorum. Et si secùs præsumptum fuerit, sententiæ sic latæ, ipso facto non teneant, neque serventur, cum in veritate non ligent.*"

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CHAPTER VI.

Recovery of Church-Dues.—Tithes, Mortuaries, &c.

AS defenders and adjudicators of the[1] church's property in *tithes*, and *mortuaries*, when litigated or ſubtracted, deans rural are early acknowledged, according to Brewſter, in the councils of Great Britain. But I do not *there* find any evidence to the point of decanal chapter-courts exerciſing formal juriſdiction in ſuch caſes, though there is no doubt of the fact itſelf.

Collectanea Eccleſiaſtica, pp. 369, ſeqq.

The relation of deans rural to *tithe-buſineſs* is traced, with ſome degree of doubt, by the compiler of *Collectanea Eccleſiaſtica* to the days and canons of Edgar; where the prefect or prieſt of the biſhop is canonically inveſted by the Saxon church with conſiderable power for the recovery of ſubtracted *tithe*.

By the ſecond canon[2] of King Edmund's laws—the Saxon verſion of which the reader will find in Selden's

Chron. Johan. Bromton. *Scriptor.* X. col. 858.

(1) "Tithes," ſays Lord Bacon," are matters of profit, and in their nature temporal; but by a favour and connivance of the temporal juriſdiction, they have been allowed and permitted to the courts eccleſiaſtical; to the end that the clergy might ſue for that that was their ſuſtentation before their own judges. And ſurely for theſe, the biſhop, in my opinion, may diſcharge himſelf upon his ordinary judges."

Of the Pacification of the Church; Works, Vol. II. p. 536. Edit. MDCCCXIX.

(2) "II. De decimis, et eccleſiaſticis cenſibus. *Decimas injungimus ſingulis Chriſtianis per Chriſtianiſmum eorum, et eccleſiæ cenſum, et nummum eleemoſynarium. Si quis hoc facere nolit, ſit excommunicatus.*"

CC. M. B. et H. Vol. I. p. 214.

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History of Tythes, chap. VIII. § VII.—every Christian is enjoined "*super Christianitatem suam*"—"upon pain of his Christendom," (as Spelman translates it), to pay *tithes*, under penalty of excommunication; but no appointed agent is introduced to enforce payment or the alternative, as in the subsequent laws of King Edgar (Selden c. VIII. § IX.); where, Brewster thinks, the "**præfectus**[1]" or "**sacerdos episcopi**" (III. *de decimis*) may signify the **rural dean**[2]; as may likewise the "**præpositus episcopi**[3]"

Spelman on *Tythes*, c. XXVII.

Chron. Johan. Bromton. *Scriptor.* X. col. 871.

(1) "III. De decimis..... *Et si quis decimam præstare nolit, proficiscatur ad eum* **præfectus** *regis, et* **episcopi**, *et ecclesiæ presbyter, et sumant, invito eo, decimam partem, quæ ad ecclesiam pertinet, et assignent ei nonam partem, et dividantur octo partes in duo, et capiat dominus dimidium, dimidium episcopus, sive sit regis, sive thani minister.*"

CC. M.B. et H. Vol. I. p. 245.

(2) It cannot be improper to observe, says Brewster, that although the term or style of **præpositus**, or **præfectus**, is generally applied to a civil or temporal magistrate, yet it is also used, by divers of our ancient writers, to denote or signify a **cathedral** or **city dean**, some instances of which the editor has quoted from Wharton's *Anglia Sacra*, Vol. I. pp. 431, 448, 559:—from which he apprehends himself warranted to infer, that, by parity of construction, either of the words may be used to describe the **rural dean** also; and he submits it to consideration, whether the **præpositus episcopi** mentioned in the Laws of King Edgar, and also in the Laws of King Canute, be not the same person with the **rural dean**. Indeed, the *Acta Synodi apud Wigorniam*, *A.D.* MXCII., recapitulating some privileges of exemption conferred on certain monastic churches of the diocese of Worcester in the reign of Edgar, would lead us to infer that the **dean rural** then exercised his functions under some such title as that mentioned, or such as he bore in the subsequent reign of the Confessor, "**decanus episcopi.**" The prior of the monastic establishment has the name of "**Summus Decanus Episcopi.**" *See H. D. R.* Vol. I. Part II. p. 92.

Ejusd. p. 369.

See H. D. R. Vol. II. *Append.* Worcester *Documents.*

(3) "VIII. De decimis reddendis..... *Si quis decimas persolvere nolit, hoc est, decimas agri, eodem modo ac aratrum progressum fecit; tunc conveniant regis* **præpositus** *et* **episcopi**, *et fundi dominus, et ecclesiæ*

CC. M. B. et H. Vol. I. p. 302.

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(Selden c. VIII. § XII.) of Canute (VIII. *de decimis reddendis*).

Granting which identity, it seems that our rural functionary was, in those rude times, an actual party to the execution of the penalty threatened in the canons. Before proceeding to which extremity, adjudication of the payment, as a preliminary measure, by the rural dean and chapter, and even excommunication of the offender, in pursuance of King Edmund's law (*can.* II.) had, we may suppose, taken place. Be that, however, as it may, the decimal payment being still withheld, the law took its course, and the præfectus or præpositus of the bishop (than whom, supposing him to be the rural dean of the district, no more fit local church-officer could be found to aid the civil power in the recovery of ecclesiastical rights) proceeded with the secular magistrate to levy a distress upon the obstinate offender; and having divided the litigated produce into ten parts (according to the capitular decree) bestowed one on the priest, to whom it belonged *de jure*, and whom the law required to attend at the distress in order to receive his *tithe;* a second on the delinquent himself; and the remaining eight parts on the diocesan bishop, and the superior lord of the soil, in equal moieties.

See Nath. Bacon's *Historical and Political Discourse* &c. Part I. c. LXVI. p. 148.

The same mode of procedure for the recovery of *tithes* seems to have continued after the Conquest, in the reign of Henry I.; when the culprit, who resisted the payment of these ecclesiastical dues, fared no better

ecclesiæ presbyter, et sumant invito illo decimam partem pro ecclesiâ, ad quam pertinet, et assignent ei nonam partem; et dividatur octava pars in duo, et capiat terræ dominus dimidium, et dimidium episcopus, sive sit regis, sive thani minister."

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Selden's *History of Tythes*, c. VIII. § XVII.

under the same episcopal officer, be he who he may. By this king's law[1], "*De placitis ecclesiæ pertinentibus ad regem*," Selden tells us, there was allotted to the **præpositus episcopi** the same summary power of protecting the church's property, and punishing tithe-defaulters.

But in the latter, and other cases referred to, the reader will observe, there is no notice of any previous **chapter-court** sitting judicially upon the offenders. Such a **court** there may have been—an ambulatory **court** of adjudication; but it is not set forth. The actual parties present were the executive officers of the ecclesiastic law; which ordered this very summary punishment for the non-payment of *tithe*. But how were such offenders, at a subsequent period, brought under the eye of the church, *judicially*, in country districts?—by legal process, I believe, in **rural chapters**.

Prynne's *Usurpations*, Tom. III. B. V. c. I.

To the cognisance of *tithe-causes* in their local **courts-Christian, deans rural** awhile undoubtedly laid claim. The decision of the itinerant judges of the reign of Henry III. supports them in the exercise of it. But, seeing the great powers which the church gave to her parochial priesthood individually, in claiming and securing their just rights and possessions, and the censures (of the highest grade) which she capacitated them to inflict on violators and purloiners of her property—censures at that period as operative, as they would now

Selden's *History of Tythes*, c. VIII. loco citato.

(1) "*Si quis rectam decimam superteneat, vadat* **præpositus** *regis et* **episcopi** *et terræ domini cum presbytero, et ingratis auferant, et ecclesiæ cui pertinebit reddant, et nonam partem relinquant ei qui decimam partem dare noluit.*" "Particulars of the exercise of this kind of jurisdiction, beyond what is already quoted," Mr. Selden remarks, "have not come down to us in the moniments of the Saxon age."

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be ineffectual—it is probable that the calls upon decanal authority for interference in these matters were rare; and more rare those upon the chapter-court of the deanry[1]. Still such cases occasionally arose. *Tithe-contests* sprung up, of difficult solution; and the rural consistory was called on to adjudicate between the contending parties —having, by commission, or devolution from the higher courts, a jurisdiction in such cases.

It was on these and other like occasions of disputed or subtracted *tithe*, in later days, that the archdeacon sometimes presided in the rural court-Christian, and delivered the decision of the united chapter instead of the dean. Thus, in a long-pending controversy between the church of Saint Frideswide in Oxford and the cell of Coges, concerning two parcels of *tithe* in Fretwell, Robert Archdeacon of Oxford notifies the settlement thereof as taking place in his presence, "*in præsentiâ nostrâ et totius* capituli *in* decanatu *de* Stokes &c."

Parochial Antiquities, Vol. I. p. 170.

Registr. Sanct. Frideswidæ MS. *Carta* 466. Wikes *sub ann.*

Occasionally, both archdeacons and rural deans were executors of the sentence of superior ecclesiastical judges in *tithe-causes;* as in the dispute about the *tithe* of Sulthorn Hide, between the rector of Sulthorn (now Souldern) and the prior and canons of Saint Frideswide,

Parochial Antiquities, Vol. II. pp. 4, 5.

Ex Chartul. S. Frideswidæ, p. 210.

(1) From the *Constitutions* of Giles de Bridport, bishop of Sarum, (*A.D.* MCCLVI.) I extract the following enactment—"*Quia multi inveniuntur decimas dare nolentes, statuimus, quòd parochiani admoneantur primò et secundò et tertiò, ut decimas* Deo *et ecclesiæ fideliter solvant, quodsi se non emendaverint, primò ab ingressu ecclesiæ suspendantur; et sic demùm ad solutionem decimarum per censuram ecclesiasticam, si necesse fuerint, compellantur. Sed cum dictæ suspensionis relaxationem vel absolutionem petierint, ad* ordinarium loci *mittantur absolvendi, et debito modo puniendi.*"

CC. M. B. et H. Vol. I. p. 720.

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Oxford; wherein the archdeacon of Oxford and rural dean of Heyford were appointed to execute[1] the ſentence of the Pope's delegated judges (the priors of Saint John's and Saint James, and the dean of Northampton); and, upon a ſecond appeal to Rome, the rural dean of Ytteſlep (now Iſlip) executed the decree—(*A.D.* MCCXXIX.)

Cæſarea, by Falle & Morant, *Append.* No. X. p. 209.

The rural deans of Jerſey and Guernſey ſtill retain the cogniſance of all ſubtractions of *tithes*, as appears from the *Eccleſiaſtic Conſtitutions* of thoſe iſles:—"XXIX. *Il appartient au doyen de cognoiſtre de toute ſubſtraction de dixmes affectées à l'égliſe, de quelque eſpèce qu'elles ſoyent, qui ont eſté payées aux miniſtres, et dont ils ont jouy et ſont en poſſeſſion depuis quarante ans; et toute perſonne convaincue de ſubſtraction, fraude, ou detention d'icelles dixmes, ſera adjugée à reſtitution, avec les frais et couſtages de la partie; et pour la conſervation de tous et chaſcun les droicts bénéficiaux, dixmes, rentes, terres, et poſſeſſions, il y aura un terrier fait par le bailly et juretz, aſſiſtés du doyen et procureur du roy.*"

From ſeveral eccleſiaſtical memorials ſtill remaining with us, it appears that *mortuaries* and *heriots* have been ſued for and recovered, again and again, in rural chapters. *Ex. gr.*—Brewſter notes, that the priory of Dunſtaple, *A.D.* MCCXLVI., obtained a decree[2] from the capitulum of

Collectanea Eccleſiaſtica.

(1) The decree of the priors and dean of Northampton is given by Kennett, in his intereſting work, pp. 3, 4.

Chron. ſive Ann. Prior. de Dunſtaple, Vol. I. p. 274.

(2) "*Eodem anno obtinuimus in* capitulo *contra* Johannem de Hyda, *quòd melius* averium *ſolvatur eccleſiæ, pro domino domûs defuncto; et ſecundum melius* averium *pro dominâ domûs defunctâ, tàm de equis, quàm de aliis animalibus.*"

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Dunſtaple againſt John Hyde for the recovery of a *mortuary*. And the *Analecta* from the regiſter of Eveſham Abbey deliver accounts of two ſimilar adjudications, *A.D.* MCCLXXI.—one by the chapter of Eveſham[1], and the other by that of Warwick deanry[2]. To the laſt of which inſtruments, the decanal ſeal of office, "Sigillum decanatûs de Warwicke," was affixed.

Some pariſhioners of Ambroſden refuſed (*A.D.* MCCC.) to pay an accuſtomed *mortuary* to the rectory of the place. And upon complaint being made to the court of Chriſtianity, a mandate paſſed from the official of the

Parochial Antiquities, Vol. I. p. 522.

(1) "*Judicium* Capituli Eveſhamie."

"*Anno Domini* MCC. *ſeptuageſimo primo, die Jovis proximo poſt feſtum Sancti Nicolai, celebratum eſt* capitulum *apud* Eveſham, *in eccleſiâ Sancti Laurentii, preſidentibus Domino* Willelmo de Withechirche, *tùnc abbate* Eveſhamiæ, *et* Johanne decano *ejuſdem loci; coram quibus cùm mota eſſe quæſtio, per* B. de Jureberga *ſacriſtam* Eveſhamie *de* mortuario *nativorum qui reddunt terras ſuas domino fœdi cum* heriectis, *utrùm tùnc teneantur ſolvere* mortuarium *eccleſiæ, determinatum et ſtatutum eſt, per predictos preſidentes, de conſuetudine diverſorum epiſcopatuum et* decanatuum, *et de conſilio virorum prudentium, preſentis* capituli, *quòd quâcunque horâ dominus fœdi recipit* heriettum *ſuum, eccleſia percipit* mortuarium, *ſecundùm conſuetudinem vallis, vel precium* mortuarii, *die ſepulturæ, de eo qui recipit eandem terram, et bona defuncti, tempore quo tradit terram domino ſuo. Contra iſtud ſtatutum, fuit filius* Alicie Godſoule de Bredefortona, *et* Matildis Perſon de Wickwana, *et* Matildis *relictæ* Andree, *de eâdem—qui convicti rationibus, et judicio* capituli, *ſtatìm de ſuis* mortuariis *ſatisfecerunt eccleſiæ* Eveſhamie."

Ex Regiſtr. *de Eveſham.* in Bibl. Cotton. Veſpas. 15.

(2) "*Judicium* Capituli *de* Warwick *de* mortuario."

"*A.D.* MCCLXX. *primo in craſtino Sancti Thomæ Apoſtoli, celebratum eſt* capitulum *apud* Sincenefelde, *preſidentibus magiſtro* Hugone Tancarde, *officiali domini* Roberti de Elthal, *archidiaconi* Wigornie, *et domino* Galfrido, decano Warwyke, *rectore eccleſiæ Sancti Michaelis de eâdem. Quiâ legitimè conſtat nobis dictis preſidentibus, per ſacramentum fide dignorum ville de* Sareford, *quòd* Ricardus Herberd *de eâdem, habuit*

archdeacon to the dean of Burceſter to go to the ſaid church of Ambroſden *with a competent number of his rural clergy*, and there admoniſh the ſaid pariſhioners to pay thoſe accuſtomed dues; and, upon their default, to excommunicate with bell, book, and candle[1].

CC. M. B. et H. Vol. I. pp. 698, 718.

In demanding *mortuaries*, which were at firſt voluntary, but afterwards cuſtomary, Archbiſhop Gray's *Conſtitutions* (*A.D.* MCCL.), and thoſe of Giles, biſhop of Sarum (*A.D.* MCCLVI.), bid the clergy[2] to have the fear of God before their eyes, while obeying the provincial cuſtoms of claiming the church's right;—which is ordained by Archbiſhop Winchelſey's *Conſtitutions* (*A.D.* MCCCV.), to be the ſecond-beſt animal of the deceaſed in the pariſh where he received the ſacraments while alive;

habuit quandam vaccam ſuam propriam, die quo obiit, Nos de conſilio et conſuetudine capituli *noſtri de* Warwyke, *medietatem dictæ vaccæ, nomine* mortuarii *dicti defuncti, eccleſiæ* Eveſhamenſi *adjudicamus, reliquâ medietate domino ſuo fœdi remanenti, nomine* heriecti.—*In cujus rei teſtimonium huic patenti litere ſigillum* decanatûs *de* Warwike *appoſuimus.*"

All theſe ſuits, Mr. Brewſter obſerves, appear to have been carried on, and determined upon the plan or ground of the ancient powers, originally veſted in, and belonging to, rural chapters, without the aid or aſſiſtance of any novel or additional power, ſubſequent in time to the Conqueſt.

(1) On curſing with bell, book, and candle—the great curſe and anathema, *ſee* Selden *de Synedriis Veterum Ebræorum*, Lib. I. col. 944, ſeqq.

CC. M. B. et H. Vol. III. p. 739. ex *Fox*, Vol. II. p. 254-6.

(2) Of the "*Grievances of the Houſe of Commons againſt the Clergy of England*"—(*A.D.* MDXXX.—Hen. VIII. 22.), "the ſecond cauſe was, that great polling, and extream exaction which the ſpiritual men uſed in taking of *corps-preſents*, or *mortuaries*; for the children of the dead ſhould all die for hunger, and go a begging, rather than they would of charity give to them the filly cow, which the dead man ought, if he had but only one; ſuch was the charity of them."

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—the beſt[1] being reſerved for him to whom it was legally due.

Diſputes having ariſen upon the interpretation of theſe *Conſtitutions*, Archbiſhop Langham thought fit to explain and enforce them by a *ſynodal* interpretation. And it was to carry into execution the final clauſe of his *Conſtitution* that the[2] agency of rural deans was

CC. M. B. et H. Vol. II. p. 279.

(1) "The lord of the fee had the beſt beaſt of the defunct," ſays Spelman, "by way of an *heriot* for the ſupport of his body againſt ſecular enemies; and the parſon of the pariſh had the ſecond, as a *mortuary* for defending his ſoul againſt his ſpiritual adverſaries. I know the *Provincial*, and Lindewode following it, do ſay, that the *mortuary* was given in recompence of perſonal tythes forgotten or omitted; but under correction, I doubt of that; becauſe that in the ancient *formulary* of wills, and by the canon of the ſynod of Exeter, it is expreſſly directed, that in all of them there ſhall be an eſpecial legacy of ſomewhat to the parſon for tythes and oblations forgotten or pretermitted; and if a *mortuary* were for the ſame reaſon, then had the parſon in many places two ſeveral recompences for one and the ſame thing. It were very unreaſonable alſo that a poor man, having nothing tythable but three horſes, ſhould give the ſecond of them to the parſon for tythes omitted, when he whoſe tythes are worth forty or fifty pounds a year giveth no more; nor is it like an *heriot*, which by contract between the lord and tenant was reſerved upon the original grant."

Spelman *De Sepulturâ. English Works*, p. 189.

See alſo Fuller's *Church Hiſtory*, Cent. XII. B. III. p. 83. & Ayliffe's *Parergon. I. C. A.* pp. 378-9.

(2) In an ancient *preſentment* of the thirteenth year of Edward II. (as Prynne conjectures) made by a jury of the county of Norfolk to the king's juſtices, the following charges occur:—"*Dicunt, quòd cùm* Semanus Kreyc *de* Wrattinge Magna *legavit ante corpus ſuum quendam equum pretii* 3*s.* Willielmus *rector eccleſiæ noluit prædictum equum recipere, quiâ prædictus defunctus habuit meliorem equum illum calumpniavit ut jus eccleſiæ ſuæ, tandèm propter timorem ſummonicionis ad* capitulum *ſibi tradiderunt quendam equum pret. ſex ſolid.*" The ſame difference of opinion appears in a ſubſequent *preſentment* of the ſame parchment, touching the price of a *mortuary* cow—one of 5*s.* worth being rejected becauſe the eſtate of the deceaſed poſſeſſed a ſecond valued at 7*s.*

Prynne's *Papal Uſurpations*, &c. Tome Third, pp. 1270-1.

By

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employed in their capitular meetings, under the general title of ordinarii—"*Ad ſolutionem autem debiti de jure vel conſuetudine mortuarii renuentes volumus per* locorum ordinarios (*qui præſunt juriſdictioni ordinariæ, et poſſunt uti cenſurâ eccleſiaſticâ* Lynd. *Prov.*) *cenſurâ eccleſiaſticâ* (*per ſuſpenſionem, excommunicationem, et interdictum* Lynd. *Prov.*) *coarctari.*"

Provincial. p. 22.

By a ſtatute of Hen. VIII. 21. cap. 6. *mortuaries* are confounded with *corſe-preſents*;—which ſeems to be Lyndwood's interpretation; viz. that they were carried to the church with the dead corpſe. But, on the authority of Sir W. Dugdale (*Warwick.* p. 470.), and Biſhop Stillingfleet (*Eccleſ. Caſes*, P. I. p. 248.), corſe-preſents, in Gibſon's opinion, were properly the voluntary oblations uſually made at funerals.

Gibſon's *Codex I. E. A.* Vol. I. p. 709.

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CHAPTER VII.

Testamentary Matters.

RURAL deans, in their chapter or court of Christianity, had at first not only the *probate of wills*, says Kennett, and the decision of all *testamentary causes*[1], but, as ordinaries of the place, they had cognisance of all other matters appendant thereto; as the *confirmation of executors*, the *designation of administrators*, the *receipt of inventories*, the *disposition of legacies*, the *distribution of intestates' goods*, &c. until the archdeacons broke in upon this privilege, and assumed it to themselves:—for which Mr. Somner cites an injunction of the archdeacon to all rural deans of the diocese of Canterbury, in these words:—"Decanis *insinuationem testamentorum, et rectorum et aliorum beneficiatorum quorumcunque admittere omninò*

Parochial Antiquities, Vol. II. pp. 349, 351.

Lyndwood *Provincial*. L. III. Tit. XIII. p. 168.

Antiquities of Canterbury, P. I. p. 176. *Appendix to Supplement*, No. XXXI. p. 59.

(1) "*Testamentary causes*, though matters of profit, and in their nature temporal," Lord Bacon says, "have been allowed and permitted to the courts ecclesiastical by a favour and connivance of the temporal jurisdiction, in a kind of piety and religion, which was thought incident to the performance of dead men's wills." And he proceeds to remark, that the bishops may with little comparative danger "discharge themselves" of this part of their personal jurisdiction "upon their ordinary judges."

Of the Pacification of the Church, Vol. III. p. 536. *Works*. Edit. MDCCCXX.

It is the opinion of the bishop of Peterborough, that deans rural were heretofore of the number of such ordinary judges, to whom the bishops delegated their *testamentary* jurisdiction.

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interdicimus, et ſi ſecùs per illos factum fuerit, irritum ex nunc decernimus et inane."

But neither in the councils of Great Britain and Ireland, nor in the general collection of Colet with Manſi's *Supplement* (ſave in one[1] ſingle inſtance below quoted), do I find theſe *teſtamentary* powers *veſted* in deans rural *by name*, nor otherwiſe than as "locorum ordinarii;"—under which generic title the biſhop of Saint David's does not admit them, in his copious gloſſes on the conſtitution *De teſtamentis*. Still bearing in mind Lyndwood's no great affection for our decanal ordinaries, and the conſequent bias that led him to curtail their undoubted privileges on other occaſions, I am not inclined to interpret his ſilence to their detriment here.

CC. M. B. et H. Vol. I. pp. 550, 754. Vol. II. pp. 155-6.

As local judges, therefore, in *teſtamentary matters* (though not *expreſſly* named), we will ſuppoſe them to be alluded to in the Dublin ſynod (*A.D.* MCCXVII.), in the council of Lambeth (*A.D.* MCCLXI.), of Exeter (*A.D.* MCCLXXXVII.), and in ſome others. For being inhibited, again and again, as we ſhall preſently ſee, from the cogniſance of matrimonial cauſes *particularly*, it may be reaſonably concluded, that *wills* and *adminiſtrations* were ſubmitted, under certain reſtrictions, to their juriſdiction; and that they had a juriſdiction temporary, that extended to theſe documents, may be inferred, again, from the *Conſtitution* of Otho, *De ſigillis authenticis*.

CC. Rotomag. Prov. P. II. p. 564. *Synodi Conſtant.*

(1) One only exception occurs to me, and that of a qualified nature — not in the *SS. CC.* but in a provincial collection—it is in the ſynod of Coutances (*A.D.* MCCCLXXV.), to this effect — "*Quòd nullus* decanus ruralis *metas ſuæ juriſdictionis excedat; nec aliquod teſtamentum ultra quadraginta ſolidorum ſummam publicet, vel approbet.*"

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But the point is not left to mere conjecture. Long usage has established the *testamentary* jurisdiction of deans rural in some dioceses. The constant exercise of the power[1] of *proving wills* by these officers within the diocese of Chester, though not authenticated in *the councils of Great Britain* (and there is not the least trace of it *there*), is an undoubted establishment of a local right to such authority. Indeed, Dr. Newton deemed the *testamentary* jurisdiction of decanal ordinaries so ancient in the diocese of Chester, as to be protected "by prescription, limitation, exception, and custom." The particulars of this jurisdiction (which still continues, according to the evidence of Mr. Ward before the ecclesiastical commissioners) the reader will find in the *grants of office by patent* to deans rural of the diocese of Chester, in the Appendix.—Briefly stated, they were *proving wills*[2],

Mss. Ledger-Book, *penes Regist. Dioces. Cestr.* W. Ward.

Eccles. Courts' Report, MDCCCXXXII. pp. 180, 181.

(1) "xx°. *die mensis Octobris, anno Dñi Millesimo quingentesimo* xxi°. *coram* Willmo Wall, *capell. et deputat. mag. offic. in Eccliâ Coll. Sti. Johis* Cestriæ.

"*Quo die uxor* Thomæ Croughton *nuper defunct. et* Willm. Fraunceſſe *executores nominat. in testmo dicti defuncti coputerunt in Eccliâ præd. et exhibuerunt testamentum et inventorium oiu. bonor. ipsiq defunct. qui examinat. et jurat. sup. dict. testament. et inveñrio cum testibus et bonor. appreciat. concess. est admñratio oiu. bonor. dict. defunct. sub sigillo* decanatûs *de* Wirrall *p sigillum offic. nõ ad marg.*"

This document, from the old Leiger, or Register-book of Chester, clearly shews that the rural dean of Wirrall had an *authentic seal*; and exemplifies one of the many uses to which the instrument was applied.

Ex Libr. Regist. MS. Dioces. Cestr. *penes* W. Ward.

(2) Sir Robert Wiseman delivered it as his opinion (*Oct.* 28, MDCLXII.) "That neither the Chancellor to the bishop of Chester, nor the bishop's principal Registrar, can or ought to intermeddle with doing of any act of jurisdiction, or registering any thing, or speeding any act, or dispatching any business, which by law practice and custome has been sped, executed and dispatched, by the rural deanrues, and the Register or Registers thereof:—

Sir Robert Wiseman's *Opinion*, Mss. *cit.*

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where the eſtate was under 40*l.* (the *wills* of knights and clergymen excepted), calling for *inventories* and *accounts*, granting *adminiſtrations* under the cited value, aſſigning *curations* &c.[1] In the year MDCXV., this juriſdiction ſeems to have been enlarged to the *probate* of *all wills*, as well above as under 40*l.* But then the office of commiſſary was united to that of dean rural, and ſo continued in the archdeaconry of Richmond, while the latter enjoyed the augmented capacity[2].

Hiſtory of Mancheſter, Vol. II. p. 385.

Mr. Whitaker tells us, the dean of Mancheſter ſtill retains *the probate of teſtaments* which bequeath not to the value of 40*l.*: and, I believe, the archdeacon of Cheſter and commiſſary of Richmond exerciſe the ſame power by virtue alone of the decanal office of the different deanries, now conſolidated and veſted in them.

W. K. MS. Add. *Paroch. Antiq.* Vol. II. p. 348.

Ley's remarks on the extenſive ordinary juriſdiction of theſe northern deans have been cited in an earlier

thereof:—ſuch are *probates of wills* where the eſtate is under 40*l.*, the *wills* of knights and clergymen excepted, calling for *inventorys* and *accounts*, granting *adminiſtrations*, the eſtate being under the ſame value, aſſigning *curations* for the ends aforeſaid, proceeding againſt all eccleſiaſtical offences and faylings (excepting adulterys and inceſt), enjoining penances and inflicting eccleſiaſtical cenſures, and doing ſuch other matters as are neceſſary dependences upon the premiſes. All which is to be limited to the compaſs of the ſaid deanrys, and to be extended no further."

MS. Ledger-Book, *penes Regiſt. Dioceſ. Ceſtr.* W. Ward.

(1) Chancellor Wainwright (*A.D.* MDCLXXXIX.) laid claim to a concurrency of juriſdiction with the deans rural; and now and then proved wills under 40*l.*, for the ſake of keeping up the concurrency. Whereupon he was ſued at law by the ſaid deans for money received by him for ſuch *probates*; and a verdict, it is ſaid, was had againſt him."

(2) With full *teſtamentary* powers the *Canons Eccleſiaſtical* of the iſles of Jerſey and Guernſey inveſt the deans rural there, and ſuch the *commiſſion* of the late biſhop of Wincheſter grants to the late dean of Guernſey

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page, from his *Refuſal of the Oath in Convocation, A.D.* MDCXLI. The ſame powers had been previouſly obſerved in the *Puritan's Defence of the Admonition, A.D.* MDCIV. p. 419.—"In Cheſhire, Lancaſhire, Yorkſhire, Richmundſhire, and other northern parts, there be many whole deanries exempted from the biſhop's juriſdiction, wherein the deans and their ſubſtitutes have not only the *probates of wills* and *graunting of adminiſtrations*, but alſo the cogniſance of eccleſiaſtical crimes, with power to uſe the eccleſiaſtical cenſures. Yea, and this authority of the execution of eccleſiaſtical cenſures have thoſe deans, either long ſince, by ſome papal priviledges obteined, or els by long uſe prefcribed againſt the biſhops."

The *teſtamentary* powers of the deans rural of the dioceſe of Norwich even ſurpaſſed thoſe of Cheſter; and were as fully protected by preſcription and cuſtom till the era of the Reformation, when they fell to the arch-

Blomefield's *Norfolk*, Vol. IV. p. 63.

Guernſey by name. The former will here ſuffice:—"26. *Le* doyen *aura l'inſinuation et approbation des teſtamens, leſquels ſeront approuvés ſous le ſceau de l'office, et enregiſtrés; aura auſſy l'enregiſtrement des inventaires des biens-meubles des pupilles, deſquels il gardera fidèle regiſtre, pour en donner copie toutes fois et quantes qu'il en ſera requis. Item, baillera lettres d'adminiſtration des biens des inteſtats, qui mourront ſans hoirs de leur chair, au prochain héritier.*"

"27. *Ceux qui ſeront ſaiſis du teſtament, ſoit héritiers, exécuteurs, ou autres, ſeront obligés de l'exhiber et apporter au* doyen *dans un mois; faute de quoy ſeront convenus en court par mandat, en payant doubles couſtages pour la compulſoire; et aura le dit* doyen *pour les dits teſtamens, inventaires, et lettres d'adminiſtration, tel droicts qui ſont ſpécifiés en la table ſur ce fait.*"

"28. *Toutes légations mobiliaires faites à l'égliſe, miniſtres, eſcoles, ou pauvres, ſeront de la cognoiſſance du* doyen; *mais ſur l'oppoſition qui pourroit eſtre faite de la validité du teſtament, la court temporelle en déterminera entre les parties.*" *See* Berry's *Guernſey*, p. 263.

Cæſarea, by Falle & Morant, pp. 208, ſeqq.

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deacons. The dean rural of the city of Norwich had power to *prove* the *wills* of ſuch perſons dying in his deanry, we are told, as were not *clerks* or *gentlemen of arms*—all ſuch belonging to the biſhop only—and having no goods out of the juriſdiction of his deanry—all ſuch belonging to the archdeacon. The ſame extenſive juriſdiction in *teſtamentary* matters was alſo exerciſed by the other deans rural of the dioceſe of Norwich. But none of them were concerned with the *probate of wills* of noblemen, of gentlemen bearing arms, or of clergymen—all ſuch belonging excluſively, throughout the whole dioceſe, to the biſhop's juriſdiction.

Strype's *Annals of the Reformation*, Vol. II. P. II. p. 699.

In *the form of government by* rural deans *or* superintendents, drawn up by Biſhop Freak of Norwich (*A.D.* MDLXXX.), it is propoſed to reſtore to theſe officers certain *teſtamentary* juriſdiction. The biſhop recounts the prevalent abuſes of the exiſting ſyſtem of *proving wills* and *granting adminiſtration*, and ſays—"For remedy whereof theſe superintendents might do great ſervice, if any ſhould dy within their deanry, to ſend for the miniſter, or ſome of the pariſh, to examine the truth of the *will* without alteration, or the occaſion of his dying inteſtate. Which might be very well done at their assembly at *propheſies*, or preaching every month or fortnight. Whereby all thoſe which otherwiſe of devotion would not peradventure frequent thoſe exerciſes, might upon occaſion of neceſſary buſineſs do it. Then the superintendents, upon tryal and knowledge, taking the parties oath, to forth it to the officers, there to be *proved* accordingly. This one ſervice of the superintendents would ſtay infinite ſuites."

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CHAPTER VIII.

Matrimonial Causes.

ON the same high antiquarian authority (Dr. White Kennett), the court-Christian of the dean rural had likewise the cognisance of *matrimonial causes* and *matters of divorce*, till, in the council at Oxford, under Archbishop Langton (*A.D.* MCCXXII.), an inhibition passed to the following effect:—"*Quoniàm in causis matrimonialibus magna est discussio necessaria, unde periculosum est eas à simplicibus tractari; statuimus, ut* decani rurales *nullam causam matrimonialem* (*nec ad matrimonium conjungendum, nec ad matrimonium disjungendum*, gloss.) *de cætero audire præsumant; sed et earum examinatio non nisi viris discretis committatur, quibus assidentibus, si commodè fieri poterit, postmodùm sententia pronuncietur.*"

Parochial Antiquities, Vol. II. p. 349.

CC. M. B. et H. Vol. I. p. 588. can. XX.

Provincial. L. II. Tit. I. p. 79. *gl.* in voce.

The reason why deans rural were not to presume to sit *judicially* upon such causes, either "*ratione officii*," or "*prætextu consuetudinis*," Lyndwood assigns, in his commentary:—"*Nam cùm tales* decani rurales *non sunt perpetui, et quicquid faciunt, non suo sed alieno nomine faciunt; etiam ratione consuetudinis*[1] *præscribere non possunt* &c," And because also, Atterbury apprehends, their period of

(1) On this account, as well as others, Atterbury argues, the office must needs afterward have declined apace; because a diuser would bar them of any branch of their authority, and no custom whatsoever could either give them what they had not, or restore to them what they had lost.

Charge to the Clergy of the Archdeaconry of Totness, MDCCVIII.

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office was often likely to determine ere such intricate causes, wherein many witnesses were to be examined, could be ripened to a sentence. To which sufficient reasons, the bishop of Saint David's subjoins, out of[1] sheer prejudice, a further plea of disqualification in their supposed ignorance of the canon-law:—"*Quià, ut communiter, tales* Decani rurales *sunt imperiti, et juris ignari.*" In which invidious insinuation of incompetency he is supported, with much of the same spirit, by John de Athon, in his gloss on the twenty-third *Constitution* of Cardinal Otho (*A.D.* MCCXXXVI.). Nor do the Deans meet with better treatment from Mr. Somner, who flatly forbids them to meddle with *matrimonial causes* and the like, "as being, by common intendement, not qualified with skill enough to handle them."

Provincial. L. II. Tit. I. p. 80. *gl.* in v.

Const. D. Othon. p. 59.

Antiq. of Canterbury, Part I. p. 176.

And yet, in an hypothetical case subsequently raised by the official of Canterbury in his gloss on "*viris discretis,*" he admits, that, by special commission of the bishop, *matrimonial causes* may be delegated to a dean-rural's court of judicature, "*Si talis* Decanus ruralis *aliàs sit ad talia discretus, sciens, et idoneus.*" To the bishop, however, *alone* the power of hearing them primarily and essentially belongs, "*de jure communi;*"—abbots, cathedral Deans, and archdeacons, claiming it only "*ex privi-*

Provincial. L. II. Tit. I. p. 80. *gl.* in v.

(1) It is apparent, says Kennett, that the gloffator, John de Athon, canon of a cathedral church, was a professed enemy to rural Deans; and, in several of his notes, slurs over the dignity and authority of this office. The same partial humour runs through the glosses of William Lyndwood, official of the court of Canterbury, who visibly strains the sense of some terms and expressions, in prejudice to the rural Deans; and does, in one place, roundly condemn them all for men unlearned and ignorant of the law.

Parochial Antiquities, Vol. II. p. 350.

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legio vel consuetudine præscriptâ;" and, as appears from the *Constitutions* of John Thoresby, archbishop of York (*A.D.* MCCCLXVII.), so often abusing their privilege by the sale of their judicial character to inferior and dishoneſt substitutes—"*etiam interveniente nonnunquàm notabili pecuniæ quantitate*"—that it was found necessary to place them under severe restrictive penalties for the due *personal* exercise of their functions.

CC. M. B. et H. Vol. III. p. 71.

A curious question ensues in the *Provinciale*—"Whether the deans of the archbishop's peculiars, as Shoreham, Croydon, and others, can, *ex consuetudine præscriptâ*, have cognisance of *matrimonial causes?*"—To which the author responds in the affirmative;—because, says he, those deans have archidiaconal jurisdiction "*in locis suis,*" and are subject to the archbishop alone, who deputes them: "*Cum tamen cæteri* decani rurales, *etiam ut communitèr, subsint archidiaconis.*" *Vide* plura *in loco*[1].

Lyndwood *Provinc.* L. II. Tit. I. p. 80. *gl.* in v. *committatur.*

Whatever capacity of sitting judicially on *matrimonial causes*, in court-Christian, deans rural may have had before the thirteenth century, they do not appear to have retained it after its commencement: though Bishop Kennett is of opinion that the twenty-third *Constitution* of Cardinal Otho, already referred to, allows them to retain their jurisdiction in these matters, provided they could allege privilege or custom for the same. But, without at all regarding the annotations of the gloſſator, to which the bishop objects on the score of prejudice and partiality, I am inclined to interpret the term "decani" of the text ("*si qui verò* decani, *archidiaconi, vel*

Parochial Antiquities, Vol. II. p. 350.

Const. D. Othon. ne cauſ. matr. p. 59.

(1) From the like character of their jurisdiction, the deans of Jersey and Guernsey are at present invested with powers "*to proceed in matrimonial causes and contracts.*"

Berry's *Guernsey*, p. 263.

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abbates, &c.") as meaning cathedral, and not rural deans. Indeed the whole preamble of the canon appears to me to be directed againſt the latter, as pointedly as poſſible, by implication;—becauſe no judge is to take cogniſance of *marriage-cauſes*, "*per cujus ſimplicitatem, imperitiam, vel ruditatem, inutilis feratur ſententia, vel injuſta, et abſolvatur nocens, et innocens condemnetur:*"—which very defects in the judicial character of the dean rural, real or imaginary, are elſewhere alleged as diſqualifying him to preſide over ſuch difficult ſuits[1].

Whether, however, John de Athon or Kennett be right, the canon reſidentiary or the biſhop, is not worthy more minute inquiry; for the ſequel of the law reſtrains the decanal, archidiaconal, and every other delegated authority, from proceeding to a final decree in their reſpective courts or chapters, "*niſi prius habitâ delibera-*

Parergon Juris Canon. Anglicani, pp. 205-6.

(1) "'Tis provided by a *Provincial Conſtitution*," ſays Ayliffe, "that, for the future, no rural deans ſhall preſume to hear or take cogniſance of any *matrimonial cauſe*, either in order to join or diſſolve a *marriage*, on account of their office, or under any pretence of any cuſtom whatever; becauſe the plea in both caſes is *de fœdere matrimonii*, and concerns the validity of it. And, conſequently, they cannot hear incident cauſes, or ſuch matters as are acceſſary thereto. And, as they cannot hear or examine ſuch a cauſe, ſo, conſequently, they cannot decide the ſame; becauſe, if that is prohibited which is leſs, that is likewiſe, *à fortiori*, prohibited which is greater. By the canon-law, rural deans cannot preſcribe to have juriſdiction in *matrimonial cauſes*, either in regard of their office, or under any pretence of cuſtom; for, as they are not perpetual, and as whatever they do is not done in their own name, they cannot preſcribe to have juriſdiction on the foundation of cuſtom. Nor have they any juriſdiction from ſuch as do make or conſtitute them rural deans; ſince they do not deſign to give this power to them. And another reaſon is, becauſe theſe rural deans are generally ignorant and unſkilful in the law."

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tione de cauſæ meritis cum diœceſano epiſcopo diligenti, ipſiuſque requiſito conſilio et obtento."

CC. M. B. et H. Vol. I. p. 654.

Inhibitions innumerable appear in our inſular, and in foreign councils of the thirteenth and fourteenth centuries, reſtrictive of the interference of deans rural and their chapters, and, in a few caſes, even of archdeacons, in *matrimonial, teſtamentary,* and *civil cauſes* of grave import,—all ſuch being reſerved for the biſhop's perſonal cogniſance. Canonical notices to this effect occur in the tomes of the councils at large, and particularly in Wilkins's *CC. M. B. et H.*, too numerous for citation: —*ex. gr.*—before the Oxford council of Archbiſhop Langton, quoted by the parochial antiquary as the *firſt* that impoſed the limitation in queſtion, we find the tenth canon of the Meath *Conſtitutions* (*A.D.* MCCXVI.) forbidding to archpriests *probate of wills, matrimonial, ſimoniacal, criminal,* and *beneficiary cauſes.* Definitive ſentences are again forbidden to them in *marriage-ſuits* by the Durham council of *A.D.* MCCXX.—"*in dubio caſu, inconſulto epiſcopo;*"—which would rather indicate, by the way, that, in clear ſtraight-forward caſes, deans and others might judge and decide. The council of Rouen (*A.D.* MCCXXXI.), can. XIII. inhibits, "*Ne aliquis archidiaconus, ſeu* decanus ruralis, *ſive monachus, vel quicunque alius, cognoſcat de cauſis matrimonialibus, niſi ſuper hoc privilegium apoſtolicæ ſedis habeat, vel ab antiquo ſic fuerit conſuetum: ſed cùm in eorum auditorio talis quæſtio devenerit, eam epiſcopo loci, vel ejus officiali, ſine moræ diſpendio ſtudeant nunciare, partes ad ipſorum examen competenti termino remittentes.*"

Ejuſdem, Vol. I. p. 548.

P. 582.

CC. Rotomag. Prov. P. I. p. 135. *SS. CC.* Tom. XIII. col. 1254.

This was the uſual cuſtom of the age. The council of Château Gontier (*A.D.* MCCXXXI.) forbids deans rural

Col. 1262.

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to have any thing to do with *cauſes matrimonial*, "*authoritate propriâ;*"—the ſame inhibition is repeated at Laval (*A.D.* MCCXLII.): "*Niſi de ſpeciali mandato ſui pontificis nullatenùs cognoſcere vel definire præſumant de cauſis matrimonialibus, ſimoniæ, vel aliis quæ ad degradationem vel admiſſionem beneficii, vel depoſitionem exigant.*" All which things are again forbidden to deans rural, and others, at Saumur, (*A.D.* MCCLIII.);—where theſe, and other inferior functionaries, exerciſing eccleſiaſtical juriſdiction, are charged not to employ officials or deputies; "*ſed extra civitatem,*" ſays the canon, "*in propriis perſonis ſuum diligentèr expleant officium.*" The ſame canon paſſed the ſynod of Langrac (*A.D.* MCCLXXVIII.), and others. Again, deans rural are inhibited *cauſes matrimonial* at Norwich (*A.D.* MCCLVII.), unleſs ſpecially commiſſioned by the biſhop;—at Bayeux (*A.D.* MCCC.);—at Wincheſter (*A.D.* MCCCVIII.), where the deans are called deans of the archdeacons;—at Treves (*A.D.* MCCCX.), where the title of "forenses archipresbyteri" is applied to them, can. XXV.;—at Dublin (*A.D.* MCCCLXVIII.), can. X.;—with many others of later date;—not omitting the council of Malines (*A.D.* MDLXX.), "cap. III. *De correctione clericorum;*" and the council of Trent, *ſeſſ.* XXV. c. 14.

From the frequent repetition of the ſame inhibition, it is clear, ſays Thomaſſin, that the officers in queſtion were continually evading the limitation, then placed on their eccleſiaſtical juriſdiction, and uſurping the privileges of their ſuperiors. But *ſee* the remarks of White Kennett on the dean's priority of cogniſance of *matrimonial* and other cauſes, in the ſecond volume of his *Parochial Antiquities*, pp. 350, 351. and my ſubſequent obſervations at the cloſe of this ſection.

Thomaſſin. *V. et N. E D.* Tom. I. P. I. L. II. c. VI. p. 229. *SS. CC.* Tom. XIV. col. 139.

CC. M. B. et H. Vol. I. p. 734. Vol. II. p. 299. *Theſ. Anecdot.* col. 244. *CC. M. B. et H.* Vol. II. p. 748. *SS. CC.* Tom. XXI. col. 598.

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CHAPTER IX.

Beneficiary Matters.

AS deans of Christianity, we are told, our rural functionaries had likewise in their chapters a great share in *the trials for the right of advowson*, and *the possession of benefices;* while, by orders from a superior judge, they were to make *inquisition* into the *darrein presentment*, or *last turn of presentation;* and by the verdict of such *inquest* could prejudge the present incumbent, and give possession to a new clerk; till the abuse of this power occasioned a regulation of it in the council at Lambeth (*A.D.* MCCLXXXI). Such is the summary statement of Bishop Kennett; and I believe it to be correct.

Parochial Antiquities, Vol. II. p. 352.

CC. M. B. et H. Vol. II. p. 58.

The whole process of the ancient[1] *inquisitio* (of which the modern *jus patronatûs* formed a part) "*per quam solet inquiri de jure præsentantis, et meritis præsentati, necnòn de vacatione ecclesiæ, et ipsius vacationis modo*, &c."

Lyndwood, *Provinc.* L. III. Tit. XXI. *gl.* in v. *inquisitionem*, p. 217.

(1) It was the practice of the thirteenth century, upon the death of an incumbent, to have a jury consisting half of the clergy, half of the laity, and the bishop, or his *representative*, presiding as judge; in which the right of patronage, and the qualifications of the clerks presented, were determined. Against the abuse of these ordinary *inquests*, as too often perverted under the presidency of deans rural to the violation of benefices actually full, the Lambeth *Constitutions* provide. To oppose such an official "*inquisitio de jure patronatûs*," upon a church becoming vacant, was an excommunicable offence.

Johnson's *Eccles. Laws, A.D.* MCCXXII.

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was often conſigned to the local court of the dean rural. The *Conſtitutions* of the biſhop of Meath committed ſome of theſe matters to the archpriests of that dioceſe immediately on their appointment to ſucceed the chorepiſcopi:—"*Faciant inquiſitiones fieri* (viz. archpresbyteri *ſeu* decani rurales) *de beneficiis vacantibus, et de intruſis vi laïcâ in beneficia,* &c." can. x. And ſo the learned Dr. Field writes:—"The deans were to take notice of all places of miniſtery void, upon what occaſion, and by whoſe fault they continued voyd: of all intruſions into places of miniſtery, and of the inveſtiture of all ſuch as newly entred into the charge of the miniſtery, and the authority by which ſubſtitutes ſupply the places of other men[1]."

CC. M. B. et H. Vol. I. p. 547.

Of the Church, B. v. p. 508.

The abuſe of this power of holding *inquiſitions of vacant benefices* in the rural court-Chriſtian having led to falſe and clancular preſentations to cures *already full* (too often ſecretly entertained by the court, to the diſplacement of rightful incumbents, and the ſubſtitution of illegal ſucceſſors—the former, all the time, being in utter ignorance of the ſham pleadings concerted for deſpoiling them of their preferment), it was enacted by

(1) The following canon, *De receptione ſecundi beneficii,* ſhould have been quoted in our earlier pages. It calls the attention of deans rural to the enforcement of the Lateran and provincial councils on the ſubject of pluralities in the dioceſe of Sarum:—"*Quum in concilio Lateranenſi primo dignoſcitur eſſe ſtatutum, et nuper in generali concilio evidentius fuit expreſſum, ut quicunque reciperet beneficium, cui eſſet cura animarum annexa, ſi prius tale beneficium obtinebat, eo ſit ipſo jure privatus: et ſi forte illud retinere contenderit, utroque privetur: archidiaconis, officialibus, decanis præcipimus diſtricte, quod tam de recipientibus, quam de retinentibus, poſt vulgationem ſtatutorum concilii, nos reddant certiores.*"

CC. M. B. et H. Vol. I. p. 600.

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Archbiſhop Peckham, in the fore-cited *Conſtitutions* of Lambeth (*A. D.* MCCLXXXI.)—"for the extirpation of this villany from the province"—"*Ut nullus* decanus. *inquiſitionem faciat de præſentationis hujuſmodi negotio, niſi in pleno loci* capitulo, *eo qui poſſeſſioni eccleſiæ incumbit vocato legitimè, ſub tanti temporis ſpatio, quo poſſit ſibi prudentum virorum conſilio proſpicere, et defenſione ſtatûs ſui ſufficienti remedio providere*, &c."

Johnſon's *Eccleſ. Laws, A.D.* MCCLXXXI.

CC. M. B. et H. Vol. II. p 58.

If any ſuch clandeſtine and falſe *inquiſition* was held ſubſequent to the paſſing of the ſtatute of prohibition, it was farther decreed, that the ſaid *inqueſt* ſhould be null and void, and the acts thereof of no obligation; and, by way of marking the council's condemnation of all the parties concerned in the tranſaction, the dean, as author of the ſame, in the capacity of preſident of the chapter, was to make reſtitution and ſatisfaction for all loſſes ſuſtained by the aggrieved incumbent, and the intruder[1] was to be excluded *for ever* from the benefice on which he had made the iniquitous aggreſſion, and to be ſuſpended from all other church preferment for the ſpace of three years[2].

([1]) The continuance of this practice of *intruſion*, ſo late as the days of Biſhop Bedell, three hundred and fifty years after the Lambeth *Conſtitutions*, gives us a bad idea of the ſtate of church-diſcipline in Ireland in the ſeventeenth century. That it prevailed, however, at that time, we have the authority of Biſhop Burnet; who tells us "it was an abuſe *too common* for licentious clerks to pretend either that an incumbent was dead, or that he had no right to his benefice, or that he had forfeited it; and, upon that, to procure a grant of it from the king, and then to turn the incumbent out of poſſeſſion, and to vex him with a ſuit till they had forced him to compound for his peace."

Life of Biſhop Bedell, p. 95.

([2]) *See A.D.* MCCCXLII. an "*Inquiſitio de jure patronatûs*," conducted by the clergy within the precincts of the deanry, wherein the diſputed

In *beneficiary inqueſts*, the deans rural of Normandy were early concerned. They were parties to a ſolemn compact entered into for providing an ambulatory court-Chriſtian for ſuch purpoſes, in the commencement of the thirteenth century;—on which occaſion it was covenanted by the archbiſhop of Rouen (*A.D.* MCCXVII.), with Philip, king of France, that the deans rural ſhould attend with four presbyters each, at the ſummons of the civil officers, "*Ad recognitiones eccleſiarum, de quibus dubitatum fuerit ad quos jus pertineat patronatûs, et ad removendos fugitivos ab eccleſiis ſecundùm uſus et conſuetudines Normanniæ*, &c." If this ambulatory court attended not at the appointed time and place, the dean was ſubject to a fine of nine pounds ("*ſine relaxatione*") to be given to the lepers' hoſpital of Rouen.

CC. Rotomag. Prov. P. II. p. 44.

The provincial council of the ſame ſee (*A.D.* MCCXLV.) impoſes on the deans rural the duty of making known to the archbiſhop the *vacant* churches of their reſpective deanries, the collation to which belonged to the archbiſhop, either by right of patronage or lapſe; and the value of each, as far as it was known to them. The ſame council alſo complains of the negligent manner in which "*inquiſitiones eccleſiarum*" were carried on by the deans, and threatens grave puniſhment on all future

Præcepta decanis facta, &c.

diſputed church, viz. Tentwardene, lay: *Chron. W. Thorn.* col. 2080;—alſo *ſee* the protracted quarrel of the Auguſtine monks and King John, about Faverſham church—"*Indèque profectus abbas ad ipſam eccleſiam, convocatis parochianis in præſentiâ decani loci*"—the dean of Oſpringe—&c. col. 1845; again, col. 1956-7-8; and Prynne's *Papal Uſurpations*, Tome III. *pp.* 380, *ſeqq.* W. Kennett refers to *Munimenta Hoſpital. SS. Trinitat. de Pontefracto*, MS. fol. 49. for *inquiſition of title to benefices* &c. in rural chapters. MS. Add. *Paroch. Antiq.* Vol. II. p. 348.

Jacob's *Hiſtory of Faverſham*, p. 51.

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offenders againſt the canons and conſtitutions of the church in this reſpect.

Dr. Kennett ſuggeſts to Biſhop Gardiner of Lincoln (*A.D.* MDCXCIX.) "to have *commiſſions de jure patronatûs*, dilapidations &c., executed by the rural dean and *ſome aſſiſtants*." And the *Convocational Proceedings* under Queen Anne (*A.D.* MDCCX.) propoſe it "as worthy of conſideration, whether rural deans ſhould not be the firſt nominated in all *writs of inquiry de jure patronatûs* &c." Rural chapters had been long extinct at the dates referred to. They expired at the Reformation.

Mſs. Addenda, *Parochial Antiquities*, Vol. II. p. 358.

CC. M. B. et H. Vol. IV. p. 641.

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CHAPTER X.

Valores Beneficiorum.

THE *judicial proceſſes* we have been conſidering were not the only ones carried forward in our rural courts-eccleſiaſtic, under the authority and ſanction of the hierarchy. Beneficiary inquiſitions of another kind, and with another object, formed alſo a part of their ſubject matter. The valores of appropriate benefices were there worked out, preparatory to the *ordination of vicarages*; and the general valores of all church property, by which *papal* and *royal taxes* were aſſeſſed, were there perfected.

See Wharton's *Defence of Pluralities*, pp. 103, ſeqq. Kennett's *Caſe of Impropriations*, pp. 18 ſeqq.

The reader is of courſe aware, that our parochial churches were, at firſt, rectories, poſſeſſed of tithes, glebe, and offerings; and that vicarages, chapels of eaſe, and donatives, were of ſubſequent derivation from the parent endowments. Out of that great bane of the church, appropriation[1] (by which is meant the aſſigning of rectories to religious houſes and monaſteries), ſprung vicarages; which began to be ordained in the thirteenth

Sir H. Spelman's *Larger Work of Tythes*, c. xxix. p. 137.

([1]) "In old times, whilſt theſe churches were in the clergy-hand, they were called *ap*propriations, becauſe they were *ap*propriate to a particular ſucceſſion of church-men: now they are called *im*propriations, for they are *im*properly in the hands of lay-men." For the hiſtory of appropriation, *ſee* Ayliffe's *Parergon Juris Canonici Anglicani*, p. 86; and Gibſon's *Codex I. E. A.* Vol. I. Tit. xxx. c. xiii. p. 716, note; — and pp. 720-21.

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century, in order to make some amends—the best that could be devised by well-disposed bishops[1], under the circumstances, for the injury done to the church in the alienation of her property—by a partial disappropriation of the same, in the language of Prynne—by reclaiming a portion of it to its pristine use, and therewith localizing and maintaining a parochial clergy.

In making these ordinations of vicarages, the chapters of the dean rural were highly useful to the dioceſans, from the local knowledge of the members of which they were composed. The method pursued in allotting vicars their portions was this:—An *inquisition*[2] was made in the chapters of the rural deans, into the value of the rectories, and the competent portions to be assigned to the vicarages; regard being always had, in proportioning the latter to the nature and size of the cure. A

Life of Bishop Grosseteste, p. 330. *App.* VII. *Sir Henry Chauncy*, p. 37.

(1) To instance only two of the very best governors of the church before the Reformation, Archbishop Peckham and Bishop Grosseteste.—The former (consecrated archbishop of Canterbury *A.D.* MCCLXXVIII.) made it one of the labours of his life to reduce this shameful abuse of appropriations: nor had the latter (consecrated bishop of Lincoln *A.D.* MCCXXXV.) less abhorrence of this fraudulent corruption. He looked on all appropriations as so many stratagems to rob God of his honour, the priest of his maintenance, and the people of their very souls; and therefore he laboured, as far as possible, to reform this evil, and to restore all tythes to the parochial clergy.

Kennett's *Case of Impropriations*, pp. 67, seqq.

(2) "*Anno* MCCXX. *mense Octobri, per* Hugonem *secundum* Lincolniæ *episcopum, ordinatæ et taxatæ sunt vicariæ in ecclesiis, quas canonici de* Dunstaple *habent in usus proprios; præhabitâ in* capitulis, *in quibus consistunt, diligenti inquisitione de æstimatione tàm ecclesiarum quàm vicariarum; et in quibus competentiùs vicariæ consistere possent.*" To which are annexed the entries in the episcopal *scrinia*, of the several vicarages.

Chronicon sive Annales Prioratûs de Dunstaple, p. 95.

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return was then delivered to the biſhop; who either approved and confirmed the acts of the rural chapters, or made ſuch alterations therein as he thought neceſſary; after which, the allotment was entered in the biſhop's regiſter;—he, in effect, having the whole management of the buſineſs in his own hands, and only delegating ſuch branches of it to the inferior courts-Chriſtian of the deanries as he deemed them beſt qualified to execute[1].

The accuracy with which the rural deans, aided by their capitula, performed the difficult labours of appreciation in theſe caſes of appropriate benefices, induced

(1) The expences incurred on theſe occaſions, as far as the dean and chapter were concerned, are given in a very intereſting document, publiſhed by the Rev. J. Hunter, *on the Eccleſiaſtical Hiſtory of Dewsbury*, in the archbiſhopric of York:—

Collectanea Topographica, &c. Part II. p. 165.

"The expences of the dean of Pontefract and the vicar of the ſame, and of twelve rectors and vicars belonging to the ſaid deanery, being at Dewsbury on the Friday next after the feaſt of St. Catherine the virgin, for the purpoſe of valuing and examining each portion to the ſaid church belonging, and remaining there for a day and a night . . £.0. 7*s.* 3*d.*

"To the dean and his clerk, for their labour on the ſaid day, £.0. 3*s.* 0*d.*"

Other items of expenditure follow; and among the reſt, an allowance to the dean of Doncaſter and others "for taking an *inquiſition* and certifying the archbiſhop, on the Monday next after the feaſt of St. Barnabas the Apoſtle, for one day and one night £.0. 17*s.* 7*d.*

P. 166. "For the expences &c. &c. and the making a vicarage, £.1. 2*s.* 5*d.*

"The whole buſineſs," writes the learned antiquary, "was conducted with great deliberation and care, under the eye of the dean of that deanery in which Dewsbury was ſituated, who ſummoned for the purpoſe a jury of clerks; and again (for what reaſon another dean was choſen does not appear), under the eye of the dean of Doncaſter, the next adjacent deanery, who ſummons a jury of pariſhioners: the deans, in both inſtances, being aſſiſted by the vicars of the towns from whence the deaneries had their denominations."

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the papal see to extend their services to the *valuation* of all ecclesiastical endowments; and accordingly, to these functionaries, and the members of their little courts, we trace the compilation of Valores Beneficiorum, and the levying of the *taxes* themselves in accordance therewith, whenever it pleased his Holiness of Rome to mulct the pockets of the clergy of these realms.

By a Valor Beneficiorum is meant, in the words of Dr. Pegge, "*A Book of Rates, to be a public written rule or standard, by which the several incumbents, whether religious or secular, were to make their payments, from time to time, of first-fruits and tenths, and all other subsidies whatsoever.*" No such appreciation of ecclesiastical property, under a general *papal* edict, appears to have taken place here before the middle of the thirteenth century. At an earlier date, it is true, the clergy granted the crown *subsidies* in various proportions: but this they did *by assessing themselves*[1], without the intervention of an oath;—the bishops appointing collectors for their respective dioceses, and these again issuing their mandates to the rural deans, who settled the sums to be paid by the several incumbents, in their chapters[2], by *common* estimation, or the *reputed* value of the benefices[3].

Pegge, *ut supra*, p. 334. Thorne *Chron. in Script.* x. col. 2160.

(1) See *Concilium Gaintingtonense in agro Northamptoniæ de cruce suscipiendâ, et decimis, quas vocant, Saladinis exigendis, A.D.* MCLXXXVIII. *CC. M. B. et H.* Vol. I. p. 491.

(2) "*Anno* MCCXVII. *dedimus vicesimam reddituum nostrorum secundum communem æstimationem bonorum nostrorum ad succursum terræ sanctæ, simil de tribus annis, &c.*" *Annales de* Dunstaple, &c. p. 85.

(3) See "*Literæ regis episcopo Ciceſtrensi de auxilio à clero sibi præstando*" — where the deans and chapters are particularly referred to *CC. M. B. et H.* Vol. I. p. 620.

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When Hugh de Welles, bishop of Lincoln, erected five vicarages in the churches belonging to the priory of Dunstaple (*A.D.* MCCXX.), he investigated the values of the rectories by means of a **decanal** *inquisition*, prosecuted with unusual strictness. But we look in vain for a proper **Valor**, says the prebendary of Louth before quoted, "till force and compulsion commenced, and the Pope began to raise money on the subject: which was not till after the kingdom was absolutely enslaved by him, and the grand engines of interdicts and excommunications could obtain their full force[1]."

Annales de Dunstaple, p. 95.

Then it was that the wary and avaricious bishop of Rome availed himself of the instrumentality of **decanal capitula** and their responsible **presidents**, for obtaining an accurate **Valor** of church property, in order that he might make it tributary, as occasion might offer and his necessities require, to the papal treasury.

The method of composing the **Valor** of the year MCCLIV. (when Innocent gave the first-fruits and tenths of all ecclesiastical benefices to Henry III. for three years,) was this:—"The Pope," says the biographer of

(*A.D.* MCCXXVI.) as being concerned in these pecuniary levies. The **Dean of Arches** seems to have acted as tax-gatherer from the clergy within the **deanry** thereof under archiepiscopal mandate, from time to time issued. Vol. II. p. 231.

CC. M. B. et H. Vol. I. p. 679.

([1]) There is an amusing description of one of these papal exactions in the days of Gregory IX, *A.D.* MCCXL. to be seen in Matthew Paris (*in anno*). "*Per eosdem dies venit in* Angliam *nova quædam pecuniæ exactio, omnibus sæculis inaudita et execrabilis. Misit enim* Papa, *pater noster sanctus, quendam exactorem in* Angliam, Petrum Rubeum, *qui excogitatâ muscipulatione infinitam pecuniam à miseris* Anglicis *edoctus erat emungere. Intravit enim religiosorum capitula &c.*"

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Bishop Grosseteste, "first of all appointed a principal *collector*, called also *executor*, who administered an oath to the rural deans and the rectors or vicars of the most consequence in the chapters of every deanry in the respective dioceses, to make a true return. These, therefore, were the persons that in fact made the Valors, and had a power of tendering an oath to the parties they were to examine and inquire of, and, in case of contumacy, of interdicting or excommunicating them. The return of the dean and his associates was to be made in writing, under their seals, at a certain time and place. The religious houses were to be rated along with the secular benefices; and though, in the present case, the favourite orders of the Cistercians, the Hospitallers, and Templars, were to be exempted, (the two latter, I presume, on account of the personal service to be performed by them in the Holy Land, this subsidy being intended for the Crusade), yet the Valor was to include them, to be ready, we will suppose, on future occasions. If the religious house was situated in the deanry, then the effects thereof were to be taxed by the religious themselves, upon oath; namely, such of their effects as did not consist in appropriate churches or separate tithes, for these would fall under the cognisance of the rural dean and his partners; but, if the foundation was in another deanry, then these assessors were to rate what effects lay in their deanry. If a benefice was farmed, it might be entered for payment, according to the rent. The jurates, lastly, were to proceed, under pain of excommunication; and the reward they were to have for their trouble, was, to be made partakers of the indul-

Pegge's *Life of Grosseteste*, p. 340. *Append.* No. VIII. *Annal. Burton.* p. 334.

Annal. Burton. pp. 335, 336.

See Appendix, *Warrant for compiling a* Valor Beneficiorum, Lincoln *Documents.*

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gence granted to thoſe who went on the expedition to the Holy Land, or at leaſt contributed to it[1]."

(1) *See*, under *Perſonal Functions*, *Part* IV. *Sect* XII. *ſub fine*, and in my notes to Priaulx, ſome further remarks on this ſubject, notices of **Deans rural** in connexion with the *Valor Eccleſiaſticus*, Henrici VIII.—and, in the **Appendix**, a *Precept* to the **Dean** of Hecham in Norfolk, from the Commiſſioners appointed to execute that meaſure.

It appears from *muniments*, lately printed, of the Sees of Glaſgow and Moray, that *papal taxations* of benefices in Scotland were alſo worked out by **Deanries**: and, probably there, as here, the **rural-decanal chapters** were mainly concerned in appreciating the value of the benefices, and collecting the aſſeſſments thereon. See *Regiſtrum Epiſcopatûs Glaſguenſis*. Edinburg. MDCCCXLIII. and *Regiſtrum Epiſcopatûs Moravienſis*. Edinburg. MDCCCXXXVII. (*privately printed.*)

The celebrated *taxation* of Pope Nicholas IV. *A.D.* MCCXCI.) extended "*per totam Angliam, Scotiam, Hiberniam, et Walliam.*" (*CC. M. B. et H.* Vol. II. p. 180.) and ſo likewiſe did the Collection under Clement V. (*A.D.* MCCCVII. *CC. M. B. et H.* Vol. II. p. 288.)

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CHAPTER XI.

Examination of Scholars educated in Parochial Seminaries.

ALTOGETHER different from any *inquiſitional* duty hitherto touched upon, was that which devolved on the rural capitula of Normandy, in the ſixteenth century. It is compriſed in the ſection of the provincial council of Rouen (*A.D.* MDLXXXI.), entitled, "*De ſcholarum et ſeminariorum fundatione et regimine;*" and has reference to the education of the parochial youth in the eſtabliſhed ſeminaries of the country. The object of the council appears to be, that a ſuitable number of the moſt eligible of the young aſpirants for holy orders ſhould be chosen out of the parochial ſchools of each deanry of the province, and advanced in the higher branches of ſcholaſtic inſtruction, ſuited to their future deſtination of life; the rural ſchools being the nurſeries of thoſe who were afterwards to fill the clerical office.

CC. Rotomag. Prov. P. I. pp. 235--37.

With this view, it is enjoined, that the deans rural, and their curates, or vicars, ſhall conſtitute, at the ſuggeſtion of the dioceſan, local *courts of examination*, at which the biſhop, or his canons, ſhall be co-aſſeſſors to inquire into and ſcrutinize the phyſical, moral, and intellectual condition of all the parochial youth, who are the ſubjects of public inſtruction within each deanry, and deſirous of entering into holy orders. All ſuch, from the age of twelve to twenty years, the parochial clergy are

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to bring with them for examination to the periodical kalendæ. But the council will beſt explain its own meaning. The fourth canon enacts:—

"*Ad faciendum delectum eorum, epiſcopus ante* kalendas *cujuſque* decanatûs, *ſignificabit per* decanum ruralem *omnibus curatis, ſive vicariis ejuſdem* decanatûs, *ut die* kalendarum *ſecum adducant ad locum aſſignatum omnes ſuæ parœciæ juvenes à duodecimo anno ætatis uſque ad vigeſimum, qui ſcholas literarum frequentârint, et in eccleſiâ cantare aſſueverint, atque presbyteratûs deſiderio teneantur. Ad diem dictum et locum ipſemet proficiſcetur, aut mittet canonicos ſuos in hoc opere coadjutores, qui inſpectis juvenibus interrogabunt de legitimo parentum matrimonio, fide, vitæ honeſtate, et conditione: deindè contemplabuntur juvenum vultum, pronuntiationem, ac totius corporis habitum: quodnam præbeant ingenii ac virtutis ſpecimen, atque ad presbyteratum aptitudinem, et quem progreſſum in literarum ſtudio fecerint. De quibus ſpem meliorem conceperint, eorum nomina, parœcias, genus, ætatem, et facultates, diligentèr deſcribent, cum annotatione inopum, mediocrium, et ditiorum. Quamvìs autem plures in uno* decanatu *inventi fuerint idonei, non tamèn poterunt in ſeminario ſimùl recipi plures quàm requirat facta diſpoſitio. Verbi gratiâ, ſi ſeminarii proventus nequeat ſuſtentare plures quàm viginti, et ſint in diœceſi decem* decanatus, *non licet de uno* decanatu *plures quàm duos ſimùl admittere, niſi pro uno paupere placuerit duos mediocres, vel tres ſubſtituere. Quòd ſi contrà in uno* decanatu *nulli exſtiterint ſatis apti, ex viciniore* decanatu *conveniet alterius defectum ſupplere. Nec mirum videatur, quòd de ſingulis* decanatibus *ſeligi optamus; cùm ſeminaria non ad unius civitatis, ſed ad totius diœceſis utilitatem et miniſterium conſtituantur.*"

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The deans rural of the province of Rouen, in general, had much to do with parochial education. They were ordered to watch over, inſpect, and examine, by *perſonal viſitation*, all the *ſchools* and *ſeminaries* of their deanries—as we have noticed, in earlier pages, under the head of *viſitational functions*. In the dioceſe of Bois-le-duc, it devolved on the archpriests of the country, with their aſſembled chapters, to ſelect competent inſtructors for the initiation of novices in the rites and ceremonies of the Romiſh church; and in that of Cologne, it behoved the ſame functionaries to point out befitting perſons to the biſhop, or his vicar-general, for approval and appointment to the ſame truſt. Indeed the notices are frequent in the *Concilia Germaniæ*, of deans rural having to do with parochial education—in the examination, regiſtration, and licenſing of maſters, as well as the inſpection and regulation of the ſchools themſelves, and their inmates. Nor are the modern forms of decanal commiſſion in England and Ireland unobſervant of the duties of our epiſcopal deputies in connexion with parochial education; though ſuch duties are generally, it muſt be confeſſed, of a perſonal nature, and not intended to be exerciſed by the capitular body collectively. Indeed no recent *formula* of appointment, I am sorry to ſay, recognizes the exiſtence of the rural chapter for this or any other purpoſe of eccleſiaſtical adminiſtration. Biſhop Otter's wiſe *Letter to the* rural deans *of the dioceſe of Chicheſter* alone enters upon the ſubject of dioceſan education as at all falling within the province of capitular deliberation.

Stat. Synodi Buſcoducenſis, Tit. XI. cap. III. p. 64. *A.D.* MDCXII.

Decret. Synodal. D. M. H. Arch. Colon. p. 19. *A.D.* MDCLXII.

H. D. R. Vol. II. *Appendix* Chicheſter *Documents.*

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SECTION III.

Concluding Remarks on Rural Chapters—their Decay and Dissolution, more particularly in England.

WITH regard to ſome of the more grave matters of eccleſiaſtical cogniſance, which I have appropriated, on the authority of Kennett, Brewſter, and others, to rural capitula, as curiæ Chriſtianitatis, it is but fair to inform the reader, that Gibſon, ὁ πάνυ, will[1] not allow "*inquiſitiones de jure patronatûs, trial of cauſes by delegation,* and the like, to be *branches* of dean rurals' office; inaſmuch as upon theſe they ſeem only to have been *occaſionally* employed by their eccleſiaſtical ſuperiors." "And therefore," remarks the author of the *Codex I. E. A.* with reference to Kennett's ſtatement, "the ſaying that they were *ſometimes* employed in ſuch matters, would have been leſs apt to mislead the reader, than the repreſenting ſuch duties, wherein they were but *occaſionally* employed, as *powers of right* belonging to the office."

Codex I. E. A. Vol. II. p. 972. Tit. XLII. c. VIII.

Kennett's *Parochial Antiquities*, Vol. II. p. 352.

Again—it muſt be conſeſſed, that the canon-law affords no evidence in ſupport of the averment of the Parochial

(1) Gibſon places under the ſame view *inductions* and *cuſtody of vacant benefices*, ſpoken of in the diviſion of our work devoted to *perſonal duties*:—both theſe the biſhop of London makes *occaſional* employments of deans rural, but will not allow that they were *rightfully* entitled to any juriſdiction therein.

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Antiquary, that the archdeacons *deprived* the deans rural of the *probate of wills*, and Archbiſhop Langton of the cogniſance of *matrimonial cauſes*. There is nothing to lead to ſuch an inference;—for before there could have been a ſpoliation of right, there muſt have been a legal and canonical commiſſion of ſuch caſes, *in general*, to their juriſdiction; and this does not appear to have been the caſe. On the contrary, it is more than probable, that rural deans, in exerciſing theſe acts *at all*, except by ſpecial delegation (in ſome places growing into cuſtom), had themſelves[1] overſtepped the limits of their office—"*falcem ſuam in alienam meſſem mittentes*," in the words of a canon of Laval (*A.D.* MCCXLI.)—and had become uſurpers of other men's privileges, and, as ſuch, called forth the many canons, with which the councils of the thirteenth and fourteenth centuries abound, for coercing them within the acknowledged bounds of their calling.

Johnſon's *Eccleſ. Laws, &c.* Vol. I. *Addenda, A.D.* MLXIV.

Warm, however, in ſupport of decanal prerogatives, and a zealous advocate of the *judicial* character of rural

(1) It is evident, from Mr. Prynne's numerous extracts from "*the White Tower*" records, prohibitory of courts-Chriſtian encroaching upon the rights and prerogatives of the crown, that deans rural did intermeddle with matters temporal beyond their lawful juriſdiction. The following writ of *attachment and proceſs* iſſued (Hen. III.) to the ſheriff of Lincoln, for inſtance, ſhews that uſurpation, and, at the ſame time, the extent of the power of the dean's court:—"*Quarè ſecuti ſunt placitum in* curiâ Chriſtianitatis (*de catallis et debitis quæ non ſunt de teſtamento et matrimonio*) *et* decanus *de* Stamford *tenuit idem placitum in eâdem* curiâ *contra prohibitionem noſtram, et in deceptionem curiæ noſtræ fecerunt prædictum* (Alexand. de Deping) *eâdem excommunicari, capi et impriſonari, et priſonâ noſtrâ Linc. detineri, quouſque deliberatum fuit per præceptum noſtrum.*"

Papal Uſurpations, Tom. III. B. V. c. I. ann. 39 Hen. III. p. 111.

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capitula, Dr. Kennett endeavours to throw all the odium of theſe reſtrictions on the deans' ſucceſſors in the courts of Chriſtianity. "The rural deans," ſays he (in repelling Lyndwood's charge againſt them of ignorance and want of learning), "were, for the moſt part, plain and honeſt divines, not much ſkilled in the ſubtleties of the civil or the canon-law; but were not the leſs capable of ſuch office and juriſdiction as depended on known cuſtom and the rules of equity. But by degrees, when the methods of eccleſiaſtical juſtice were corrupted into a greater art and myſtery, then began the canoniſts to pretend themſelves the only fit miniſters in all courts of Chriſtianity; and under this character inſinuated themſelves into the favour and council of the biſhops, and ſo obtained the new titles of archdeacons, officials, and chancellors; and then run down the rural deans for men of ignorance and incapacity, that they might the more eaſily invade all the powers and profits of their office[1]."

Paroch. Antiq. Vol. II. p. 350.

"The archdeacons, by the advantage of a perſonal attendance on the biſhop, were by him entruſted to examine and report ſome cauſes, and by degrees were commiſſioned to viſit the remoter parts of the dioceſe, and ſo to exerciſe ſome other judicial power; till, under the biſhop's favour and protection, they encroached upon the rights and juriſdiction of the deans, getting firſt an

Ejuſd. p. 345.

(1) "*Ordinatum fuit in* capitulo Ebor. *per d'num archiepiſc.* (Willielmum Weikwane) *et* capitulum *quòd ad exonerationem* decanorum *et ſacerdotum parochialium ordinarentur communes ſervientes in ſingulis conſiſtoriis cur. Ebor. die conſiſtorii archidiaconi pro executionibus faciendis ac mandatis noſtris recipiendis, ac de eiſdem ut convenit certiorandis ſe preſentent*, &c."

Ex Regiſtro Will. Wickwane *Ebor.* fol. 34.

MS. Addenda, *Parochial Antiquities*, Vol. II. p. 350.

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aſcendant, and at laſt, by preſcription[1], a ſuperiority of office."

Still, whatever *contentious* juriſdiction rural archpriests may have, at any time or place, enjoyed, I have no doubt it arose *primarily* from repeated epiſcopal delegations; the delegates availing themſelves of temporary commiſſions to enlarge their permanent powers, and, by degrees, even to preſcribe againſt their ſuperiors. Sometimes too, by *preſtations*, they advanced their *contentious* capacity—purchaſing of the biſhops a privilege of interference in cauſes of the higher grade. Thomaſſin grants the vaſtneſs of their *judicial* power:—"*Patefacta jàm ſatìs ex his eſt vaſta illa* archipresbyterorum *quondàm juriſdictio contentioſa: nec latere jàm poſſunt cauſæ juſtiſſimæ, quæ ad eam cohibendam intra arctiorem gyrum epiſcopos adduxerunt. Aut verum, aut finitimum vero eſt, ampliſſimam hanc illis primùm aliquandiù ab epiſcopis delegatam fuiſſe poteſtatem: temporis diuturnitate et conſuetudine eam delegationem ità roboratam fuiſſe, ut in jus commune et ordinarium convaleſceret, et ex arbitrario vicariatu officium certum et perpetuum crearetur: donèc gliſcente corruptelâ fieret, ut illa poteſtatis amplificatio penè juſtiùs etiam quàm conceſſa fuerat, revocaretur.*" The ſame celebrated canoniſt alſo acknowledges the entire loſs of this *judicial* faculty by rural deans in modern days, and its reſumption by the biſhops:—"Archipresbyteri *et* decani rurales

Thomaſſin. *V. et N.E.D.* Tom. I. P. I. L. II. c. VI. p. 230. VII.

Ibidem. VIII. ſub fine.

(1) The *Gloſſa* of Lancelot gives the reaſon of the archdeacon ranking above the archpresbyter:—"*Archidiaconus licèt inferiòr ſit in ordine, in dignitate tamen, et adminiſtratione eſt major, propter curam fori contentioſi quam exercet, cùm* archipresbyter *ſolùm exerceat curam fori pœnitentialis.*"

De Officio Archipresbyteri, Tit. XIV. *Inſtit. Juris Canon.* Lib. I.

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ſuâ omni juriſdictione excuſſi ſunt, nec aliud jàm in poteſtate habeant, quam ut extra figuram judicii corripiant delinquentes; et ad epiſcopi judicium omnia referant."

But touching[1] the decline, more particularly in England, of the archpriest's rural capitula; which, with their preſidents, by degrees gave place to the ſuperior juriſdiction of archdeacons and their officials, "who pretended to have all the law, and reſolved to have all the profit, in eccleſiaſtical cauſes:"—The firſt invaſion of the chapters' rights, and indeed their death-blow, was the introduction of ſuperior functionaries to ſit in them, by the twentieth *Conſtitution* of Cardinal Otho (*A.D.* MCCXXXVII.) *De Archidiaconis:*—"*Sint autem ſolliciti* (ſcil. *archidiaconi*) *frequentèr intereſſe* capitulis *per ſingulos* decanatus, *in quibus diligentèr inſtruant inter alia ſacerdotes, ut benè ſciant, et ſanè intelligant verba canonis et baptiſmatis, quæ ſcilicet ſunt de ſubſtantiâ ſacramenti.*"

Parochial Antiquities, Vol. II. p. 353.

A Humble Propoſal for Parochial Reformation, &c. c. I. p. 14.

CC. M. B. et H. Vol. I. p. 654.

This archidiaconal intruſion at once altered the primitive conſtitution of rural chapters, and ſubſequently, by degrees, diſſolved them. For though the archdeacons were not very forward to pay the ſort of attendance contemplated by the cardinal's text of "*frequentèr intereſſe*"—("*quod requirit ſollicitudinem et diligentiam,*" in the words of the gloſſator, and means "*quotiès opus erit, juxta arbitrium boni viri,*") and therefore thought themſelves ſufficiently abſolved by appearance at them twice a year,—very rarely obſerving the conſtitution, as John de Athon confeſſes, becauſe they got no fee for atten-

Conſt. D. Othon. *De Archidiaconis*, p. 54. *gl.* in v. *frequentèr.*

(1) "As ſociety became more complicated, and the hierarchy more ambitious," ſays Mr. Southey, in general terms, "theſe ancient and moſt uſeful courts were diſcountenanced, and finally diſuſed."

Book of the Church, c. VI. p. 85.

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dance, "*quià lucrum pecuniarium eis indè non applicatur;*"—yet their preſence gave them ſuch a preſiding place and authority, that they utterly eclipſed the rural deans, and diſcouraged them from the cuſtomary convening of chapters, wherein they had ſat once as judges, but now as ciphers. And, as a further grievance, when the archdeacons could not perſonally preſide in theſe chapters, they ſent their officials to repreſent them, who claimed the ſame preference above the rural deans: ſo that the latter by degrees abſented themſelves altogether from courts, in which they felt their perſonal degradation; and left them to the ſole management of thoſe who had thus uſurped a precedence in them: inſomuch, that in Edward the Firſt's reign, John de Athon adds, in his gloſs upon "Capitulis ruralibus,"—.... "*quæ hodiè tenentur per officiales archidiaconorum, et quandòque per* decanos rurales;" that is, by the officials, as Gibſon underſtands the gloſs, in the abſence of the archdeacon[1]; and by the rural dean, only in the abſence of both.

"By ſuch means," remarks Kennett, "theſe ancient chapters became obſolete and abrogated;—while, ſo far

gl. in v. *eodem.*

Kennett's *Parochial Antiquities*, Vol. II. p. 354.

Conſt. D. Othon. p. 54.

Codex I. E. A. Vol. II. p. 973.

(1) In the *Articles concerning Archdeacons, their Officials, and Miniſters*, ann. MDLIV. (*ex* Regiſt. Bonner, fol. 367), it is an *item* of inquiry—"Whether the archdeacons be frequent and oft in the aſſemblies or chapters obſerved and kept in ſeveral and particular deanaries rural? and whether that in the ſame they do diligently inſtruct and teach the prieſts and curates, eſpecially, amongſt other things, to live virtuouſly, honeſtly, and well; and to underſtand and know perfectly the words of the canon of the maſs, and the form and order of ſacraments, eſpecially of baptiſm, and chiefly in thoſe words and things which are of the ſubſtance of the ſacrament in any wiſe?"

Collier's *Eccleſ. Hiſt. of Great Britain*, Vol. II. Records, p. 86. No. LXXII.

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as they were courts of Chriſtianity, they reſolved themſelves into one ſtanding eccleſiaſtical court in every archdeaconry; and ſo far as they were conventions of the parochial clergy, they paſſed into ſolemn viſitations, in which the clergy of every deanry ſhould aſſemble once or twice a year; but rather cited as[1] delinquents, than admitted as judges and co-aſſeſſors; an honour and privilege, which remained no longer than they were an eccleſiaſtical corporation of rural dean and chapter[2]."

Parochial Antiquities, Vol. II. p. 354.

From the *Injunctions* of Cardinal Pole to the dioceſe of Glouceſter, Mr. Whitaker infers the *monthly* and *quarterly* chapters of the deanries to have continued in England till the reign of Edward VI. They were unwarily laid aſide, he ſays, in the ſucceeding reign of Elizabeth. And the diſſenters at the Hampton Court Conference in MDCIII., among ſome idle overtures of reformation, ſenſibly propoſed the revival of the ancient chapters. But the epiſcopal, archidiaconal, and decanal ſynods were then ſunk for ever, being all overturned by a law enacted in the twenty-fifth of Henry the Eighth, and revived in the firſt of Elizabeth.

Whitaker's *Hiſt. of Mancheſter*, Vol. II. B. II. c. IX. § III. p. 387. *CC. M. B. et H.* Vol. IV. p. 374.

1 Eliz. c. 1.

About the ſame time, the *contentious* juriſdiction of the rural court-Chriſtian of the dean and his co-aſſeſſors having generally decayed on the continent of Europe, as juſt now remarked, the court itſelf ſeems to have

(1) Archidiaconal viſitations, it is true, are now-a-days ſynodal; but the learned antiquary is carried *too far* in his admiration of by-gone, and reprobation of preſent uſages, when he employs the ſtrong language of the text. *His* prejudice againſt *archdeacons* ſeems equal to that of John de Athon and Lyndwood againſt rural deans.

(2) See *A Humble Propoſal for Parochial Reformation*, c. VII. p. 34.; and Southey's *Book of the Church*, Vol. I. p. 85. chap. VI.

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almoſt ſunk, and more particularly in France. Speaking of the latter part of the ſixteenth century, Thomaſſin adverts to the fact:—"*Sua his capitulis magnâ ex parte authoritas obtrita fuerat, adeòque et utilitas. Tota enim dilapſa erat juriſdictio.*" *V. et N. E. D.* Tom. II. P. II. L. III. c. LXXVI. p. 795. VI.

But there were exceptions to this declenſion. The chapter-meetings continued, in many dioceſes of Germany and the Netherlands, to enjoy their *voluntary* juriſdiction during the ſixteenth, ſeventeenth, and even the eighteenth centuries. *See* the Appendix of Continental Documents, principally extracted from the latter volumes of the *Concilia Germaniæ*. During the laſt century, we have ſeveral notices of rural-decanal conventions in Germany, Pruſſia, and the Netherlands. In the dioceſe of Triers (*A.D.* MDCCXX.) they were annually held; and no paſtor was allowed to be abſent from chapter, under the penalty of a golden florin. By the biſhop of Worms (*A.D.* MDCCXXVI.), it was matter of regret that archipresbyteral convocations "*in deſuetudinem venerant;*" and they were ordered to be forthwith reſtored to their priſtine vigour and capacity in his dioceſe. The ſynod of Culm enforces their obſervance at leaſt twice a year (*A.D.* MDCCXLV.); and the ſynod of Ypres brings down their annual celebration ("*ad minus ſemel quotannis*") to as late a date as the year MDCCLXVIII. *CC. Germaniæ*, Vol. X. p. 417. *Ejuſdem*, p. 433. *Ejuſdem*, p. 522.

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SECTION IV.

Recommendations and Suggestions for the Re-organization of Rural Decanal Clergy-Meetings or Chapters.

AT a period when it is most desirable to ſtrengthen the church by all practicable means of union and co-operation, the queſtion naturally ſuggeſts itſelf—Would any benefit be likely to enſue from the reſtoration of ſuch **rural chapters** as we have been deſcribing, or from the inſtitution of other like periodical **local conventions**? Would **clerical confederations**, formed upon one common principle, and actuated by one common object, be advantageouſly renewed, at the preſent time, in the rural cantonments of our eccleſiaſtical juriſdictions?

The writer ſincerely believes, that, under God's bleſſing, the church would add to her inward ſtrength, and to her outward influence on the minds and manners of the public, by the renewal, in ſome form or other, of **local aſſociations** of the clergy. If ſuch **meetings** were revived upon the ſame footing, or nearly ſo, as that on which they once exiſted in the different **deanries** of Great Britain and Ireland—not ſo often as *monthly*, perhaps, but at leaſt *quarterly*—much benefit would accrue, in the writer's opinion, to the general and local intereſts of the eſtabliſhed church.

To the queſtion—How far or to what extent would you reſtore to theſe **clerical ſynods**, under the preſidency of their reſpective **deans**, the juriſdiction of the ancient

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chapter-courts of the country?—I reply, that their entire *voluntary* jurisdiction might be advantageously restored—making allowance only for the difference of the times. But I would not go beyond this point. Endless jarrings would arise, and discipline would be rather marred than promoted, by re-convening such capitula under the character and with the capacities of judicial courts of Christianity. No attempt, therefore, should be made to restore their *contentious* jurisdiction. But the restoration of their *voluntary* jurisdiction seems open to no reasonable objection.

The ecclesiastical councils of Great Britain, Ireland, France, and Germany, afford ample testimony to the important bearing of local clerical societies (acting upon one uniform system, in close and responsible connexion with the episcopal see) on the interests of the church and its members, both lay and clerical. Nor are they our only witnesses. With equal confidence we might refer, for a practical acknowledgment of their utility, to the councils of Charles Borromeo, "the sainted disciplinarian of Milan"; in whose diocese they obtained in full vigour and influence, through the latter part of the sixteenth century; and to numerous German and Belgian synods, enrolled in our Appendix. These conciliar vouchers extend, collectively, over a period approaching to a thousand years. But it is unnecessary to have recourse to foreign authorities.

Our national church—the united church of England and Ireland—needs no other voucher than her own councils, and her own experience. She need not search, amidst continental archives, either for examples of the institution and economy of rural chapters, or for proofs

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of their influence on the well-being of the church. In no part of the Chriſtian world have they been more general, in none more efficient, than in our inſular deanries. So much ſo, that the biſhop of Saint David's ſays of them, with a ſpecial reference to our national polity —"Capitula ruralia *nituntur magis conſuetudini patriæ quàm jure communi:*"—and it had been well for the church of England and Ireland—the church of Chriſtianity—if "the cuſtom of the country" had kept them up among us till the preſent time! It would be well, if they were again organized and convened in every deanry[1] of every dioceſe of the land! And the ſooner the clergy take meaſures, under the authority of their reſpective dioceſans, to effect ſo deſirable an object, the better. The queſtion is—how are they to ſet about it?—Let us firſt ſee what efforts have been already made to realize the object *here* or *elſewhere*[1].

Lindwood's *Provinciale*, Lib. I. Tit II. p.14. in voce.

In my *Letter* to the archdeacon of Sarum on rural decanal chapters (*A.D.* MDCCCXL.), occaſioned by a pamphlet then recently publiſhed, entitled "*Thoughts on the projected revival of* decanal *or* rural chapters, *by* a Wiltſhire Incumbent," I remarked, and may here repeat, that

James Bohn, London, MDCCCXL.

Brodie & Co. Salisbury, MDCCCXXXIX.

(1) "It will be underſtood, that when ſpeaking of rural-decanal meetings of the clergy, we do not contend for the neceſſity of preſerving exiſting territorial diviſions, though one would not wantonly diſturb ancient landmarks. The arrangements, whatever they be, ſhould be ſtrictly eccleſiaſtical. If deanries be too large, let them be ſubdivided (as indeed they generally are); if they lie inconvenient, let them borrow and take; if there be any other difficulties, let them be got over: any how let the principle of aſſortment be territorial Happily, our rural deanries are no longer contaminated with temporal intereſts: while the rural dean has not a farthing for his pains, the Church can remodel his diſtrict at pleaſure, and ſuit it to preſent convenience."—*Britiſh Critic*, N°. LV. p. 140.

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rural chapters exiſted in this[1], as in other dioceſes of England, according to authentic records, until the time of the Reformation. They were then allowed, together with their official preſidents, the rural deans, to fall into diſuſe and decay, for a century and a quarter, to the great detriment of the church. Biſhop Ward of Saliſbury, a zealous diſciplinarian, was amongſt the firſt to ſee the evil of their diſcontinuance, and to take meaſures for their revival under the declaration of Charles II. Biſhop Burnet followed in the wake of his immediate predeceſſor, and ſtrongly advocated "the clergy meeting often together in their diviſions, for the entering into brotherly correſpondence, and into the concerns one of another, both in order to their progreſs in knowledge, and for conſulting together in all their affairs."

See Appendix, Salisbury *Documents.*

Paſtoral Care, c. VIII.

To theſe examples I directed the archdeacon of Sarum's ſpecial attention, four years ago, and now invite that of my clerical brethren at large; becauſe they afford precedents of comparatively recent date, to ſuſtain us in any efforts to reſtore once more and perpetuate an ancient and too long neglected branch of the decanal economy. Biſhop Ward's chapters were actually organized and operative during the whole of his epiſcopate: and, for aught we know to the contrary, Biſhop Burnet's clerical meetings may have been equally ſo in their reſpective diviſions, as he marks ſuch local aſſemblies of

Letter to the Archdeacon of Sarum, MDCCCXL.

(1) They are mentioned in the *Conſtitutiones bonæ memoriæ domini Richardi Poore, Sarum Epiſcopi, A.D.* MCCXXIII. And again in the *Conſtitutiones aliæ Ægidii Saresberienſis Epiſcopi, A.D.* MCCLVI.; in the latter of which *codes* they are denominated "capitula archidiaconorum," and are ordered to be celebrated *per ſingulos* decanatus"—the archdeacons frequently preſiding in them.

CC. M. B. et H. Vol. I. p. 600. p. 715.

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the clergy in another dioceſe with his approval, and would not fail to encourage them in his own.

The *Addreſs* of Dr. Priaulx to the Clergy of the Deanry of Chalke, printed in the Appendix, was doubtleſs delivered by that "excellent divine[1]," to his aſſembled brethren, at one of thoſe monthly meetings, or capitula, which Biſhop Ward eſtabliſhed throughout the minor diviſions of the dioceſe, the full particulars of which are to be found in his "*Papers about reforming the Eccleſiaſtical Juriſdiction.*"

Appendix, Dioceſe of Saliſbury, P. II. XXV.

Letter to the Archdeacon of Sarum, MDCCCXL.

From that date, the diſcipline of the dioceſe of Sarum, as adminiſtered by rural deans, ſeems to have again decayed, and no efforts were made during the ſucceeding century to reſtore it. But in other dioceſes, both before and ſince, we find many practical ſuggeſtions thrown out by learned men, for reviving, with the office of dean rural, the ancient economy of rural chapters. Biſhop Hall ſpeaks of their economy as exiſting, in theory at leaſt, in his day. "We have," ſays he, contraſting churchmen's advantages with thoſe of the preſbyterians, "our number and combination of miniſters, in the diviſions of our ſeveral deanries; under which are ranged all the miniſters within that circuit; over whom the rural dean, as he is called, is every year choſen, by the ſaid miniſters of that diviſion, as their moderator for the year enſuing"; (ſuch was the cuſtom in the dioceſe of Exeter in Biſhop Hall's day), "whoſe office, if it were carefully looked unto and reduced to the original

A Modeſt Offer. Hall's *Works*, Vol. IX. p. 780.

(1) *Magna Britannia*—Wiltſhire VI. p. 71. *See* a biographical notice of Dr. Priaulx prefixed to the *Tract on* Rural Deans, publiſhed by J. Bohn, London, MDCCCXXXII., with copious notes by the Editor.

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inſtitution, might be of ſingular uſe to the church. This deanry, or presbytery, conſiſting of ſeveral paſtors, may be enjoined to meet together every month, or oftener if it ſeem fit, in ſome city or town next unto them &c."

Biſhop White Kennett deeply deplores the decay of rural chapters in the previous century; and ſeems to have had their revival in view, when he propoſed to Biſhop Gardiner of Lincoln, (MDCXCIX), "to provide that the meetings of the clergy for the reformation of manners ſhould be under the inſpection and preſidence of each rural dean[1]."

Parochial Antiquities, Vol. II. p. 358, Addenda

Dr. Brett ſuggeſts that "the rural dean ſhould have power to call the clergy of his deanry, once a quarter, to a viſitation; where, after a ſermon preached, they ſhould *confer* of what concerns their miniſtry, and the occaſions of their pariſhes."

Church Government & Governours, chap. x.

Biſhop Atterbury, having deſcribed the economy of the "principalia capitula, or quarterly chapters (wherein firſt the rural deans only, but afterwards the archdeacons, or their officials, preſided)," calls them "a moſt excellent and wiſe inſtitution, fitted to keep up order and uniformity, and to cultivate a good correſpondence among the neighbouring clergy; to arm them againſt common dangers and difficulties, and enable them every way to promote the intereſts of religion and virtue, and the good of ſouls committed to their charge." He "bemoans the decay of this part of our eccleſiaſtical

Charge at Totneſs, MDCCVIII.

(1) "The *Society for Promoting Chriſtian Knowledge*, it is ſaid, was one of the meetings, if not *the* meeting, referred to under this title; and the deſire to convert it into a revival of the old decanal chapters ſeems to indicate that it was *their* deſuetude which had rendered *it* neceſſary."

Britiſh Critic, July MDCCCXL. p. 158.

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diſcipline" (rural deans in conjunction with their chapters), and "from his heart wiſhes the revival of it."—In vain, however, did theſe and other celebrated eccleſiaſtics raiſe their voices and employ their pens, for the renovation of what was decayed in the rural machinery of the church-eſtabliſhment. A century and more has now elapſed, and only in four dioceſes has the leaſt effort been made to re-organize the capitular department of the rural-decanal ſyſtem. Deans, it is true, have been inſtituted in almoſt every dioceſe of England and Ireland; but chapters have been attempted in one *entire* dioceſe alone, viz. Chicheſter; in one archdeaconry of a ſecond dioceſe, viz. Salisbury; in two rural deanries of a third, viz. Exeter[1]; and in one rural deanry of a fourth, viz. Wincheſter[2].

Letter to the Archdeacon of Sarum, MDCCCXL.

Biſhop Burgeſs, ὁ μακαρίτης, was among the firſt, in the preſent century, to call decanal meetings of the clergy into any thing like active uſefulneſs. He did ſo in the dioceſe of St. David's, that he might avail himſelf of their inſtrumentality in carrying out his great meaſures of charity, and ſuſtaining the general diſcipline of his dioceſe: but, whatever their character, they became extinct, I believe, on his tranſlation to the ſee of Sarum. The original ſcheme of his Church-Union Society, both at St. David's and Salisbury, contemplated local clerical meetings as a part of its machinery; and, in a letter now

(1) My knowledge of the revival of rural-decanal chapters in the dioceſe of Exeter I owe to the kindneſs of the Rev. R. Lampen, of Probus in Cornwall.

(2) The Biſhop of Wincheſter has been ſo good as to ſupply me with the *Rules* of the Alton chapter, which will be found in the Appendix *of Documents.*

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before me, he says, "the formation of **deanry associations or chapters**, under well-digested regulations, would, I have no doubt, contribute largely to that accomplishment of Church Union, so desiderated and so desirable at the present time," (*July* 30th, MDCCCXXXV.)—a remark elicited by the perusal of my suggestions for the reorganization of **rural-decanal associations**—which probably would have been acted upon, under the Bishop's auspices and direction, had not his increasing infirmities disabled him from attending to other than the necessary duties of his diocese.

To the same effect, and with direct allusion to Bishop Burgess's Institution, and its capabilities of development into the **rural-decanal capitular system**, now under discussion, an eminent writer thus expresses himself, the following year:—"We hear perpetual complaints, that there is a grievous want of intercourse among the clergy; and that this defect of communication between them is unspeakably injurious to their efficacy and influence. With a view to remedy this evil, **Church-Union Societies** have been established in a few of the English dioceses[1]. And if such **Societies** were formed in every diocese throughout the kingdom, their tendency would be highly beneficial to the Church,—provided, *of course*, that they were all under the superintendence and sanction of their respective Bishops. But these **Unions** have hitherto been merely **diocesan associations**. There are no similar affiliated institutions in connexion with the maternal establishment. Now here, it may reasonably be contended, the ancient mechanism of the Church might be

British Critic for April MDCCCXXXVI.

(1) St. David's, Salisbury, and Oxford.

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moſt advantageouſly employed. It might be impoſſible, and by no means deſirable if it were poſſible, that the rural chapter ſhould be revived in all its original authority and power. Its contentious juriſdiction has long been utterly loſt; and few things, perhaps, would be more injudicious than any attempt to reſtore it. But it would be difficult to perceive any objection to the ſcheme of re-animating the rural chapter, under the form of a decanal Union or Society, and with a view to the accompliſhment of various purpoſes, ſtrictly in accordance with thoſe objects which fell within the *voluntary* juriſdiction of the original tribunal. The formation of ſuch Unions would be in perfect harmony with our eccleſiaſtical polity. The rural chapter itſelf, we are told by Lyndwood, was the creature of cuſtom rather than of law. And, if ſo, what is there to ſtay the Biſhop, if it ſhould ſeem expedient to him, to awaken the cuſtom from its protracted ſlumber? If there be no poſitive law[1] for the organization of rural chapters or associations, neither is there any law againſt it."

(1) There is much truth in the following ſomewhat quaint exhortation of a nameleſs advocate "*for the reſtoration of* rural deans *and* chapters *according to the ancient way of the church.*"

A Humble Propoſal for Parochial Reformation, &c. by *I. M.* Presbyter of the Church of *England*, chap. vi. p. 29.

"The reſtoration of this good old way carries no great difficulty with it; we need no new laws to eſtabliſh it, being the known methods of our church, as well as of our neighbour nation:—never forbidden by any power, lawful or unlawful, but barely grown obſolete by neglect. The authority of the conſtitutions are not repealed. Neither the church nor ſtate ever ſaw cauſe to remove them. 'Tis plain one cauſe of their ſinking was Otho's bringing archdeacons to ſit with them. The want of ſome ſmall allowance to uphold them might help. A quarter of what is ſpent on ſchiſm would ſupport them. And as charges of judges recover neglected laws, ſo may the charges of dioceſans recover theſe."

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To this ſtatement I entirely ſubſcribe; while I add, that they have *never* been proſcribed—*never* put down by the legiſlature. They have ſimply fallen into diſuſe and decay. They have become antiquated and obſolete, to the great loſs and detriment of the Church, merely becauſe their ſubſidiary importance to Church polity has not been duly appreciated by the clergy. They may, therefore, at any time be revived, with the ſanction of the Hierarchy. Nay any zealous Dioceſan may reſtore them, and, with the aid of their machinery, work out his ſchemes of general or local improvement, in the diſtant departments of his dioceſe, with as much facility and efficacy as if thoſe departments were under his own perſonal cognizance. Whenever, and wherever, he needs a correſpondence with the rural clergy, he may avail himſelf of the inſtrumentality of rural deans and chapters, for making known his wiſhes and executing his mandates; and from the ſame ſource he may derive

"The greateſt objection againſt their reſtoration is, that ill-endowed clergy can't bear the burthen of capitular meetings. But it may be conſidered, they go but five miles at fartheſt; and make no payments but perſonal charges, which lie on them wherever they are. They may retrench other expences, to ſerve God and his church this way. We ſee juſtices of the peace ſerve their country *gratis*;—why may not the clergy ſerve the church as freely? 'Tis confeſt, juſtices' eſtates are far greater, but ſo is their poſt alſo;—why may not the clergy be as free to ſerve unity and piety, as ſectaries to ſerve ſchiſm and faction? 'Tis not impoſſible to find out ſome way to help the weaker clergy. Her Majeſty, to her eternal honour, hath given a glorious example to the nation. If they can't ſee it, that have the church's patrimony in their hands, they may be ſure the god of this world blinds them. However, if the predeceſſors of the clergy have ſtooped to this burthen heretofore, why ſhould it now be thought inſupportable?"

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a perfect knowledge of the ſtate of the parochial clergy, and of other matters of eccleſiaſtical intereſt in the rural deanries.

But there are more recent authorities on the ſame or a kindred ſubject, which I muſt not omit to cite—and firſt, from the ſound and ſenſible *Charge* of the Dean of Chicheſter—an advocate on whoſe diſcretion and practical wiſdom any cauſe may rely with confidence. Dr. Chandler thus expreſſes himſelf—at Viſitation in May MDCCCXXXIX.

A Charge &c. by Dr. Chandler, *J. W. Parker, London,* MDCCCXXXIX.

Quoted in *Letter to Archdeacon of Sarum,* MDCCCXL.

"It has formerly been remarked, that there never, probably, was a religious body leſs in the habit of purſuing a regular and combined plan than the clergy of the Church of England. While the Romaniſts are under the ſtricteſt regulations; while the Proteſtant Diſſenters of every denomination have their conferences and meetings, in which they have the opportunity of interchanging their ideas, and combining their movements; we have been too apt to act in ſmall platoons, in unſupported diviſions: and to this unwiſe courſe of proceeding we may look, beyond almoſt any other cauſe, as a ſource of our paſt weakneſs. But, although, in order to produce combined action, it ſeems deſirable that the clergy ſhould hold frequent and confidential intercourſe among one another, I would, on the other hand, remark that ſuch intercourſe ſhould be properly eccleſiaſtical. The practice of particular individuals meeting together, merely becauſe they may be attracted by the ſympathy of perſonal habits and common opinions, ſeems to be calculated chiefly to rivet them in their prepoſſeſſions, to eſtrange them from the reſt of their brethren, and to form them rather into religious

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partisans, than into Churchmen united by the profession of a common faith into one fellowship and communion. Whereas, if they meet together according to ecclesiastical principles,—as clergymen, for instance, of the same archdeaconry, of the same rural deanry, of the same city or other congeries of parishes,—then, independently of the general advantages of observing order and rule, they all come together into friendly contact and communication; they learn better to understand and appreciate each other; they find that the differences which may once have seemed to separate them, are less serious than was supposed; each may receive and communicate useful suggestions; and all their varying shades of opinion and practice are blended together into harmony, and beauty, and usefulness. And, with this view, I cannot but rejoice that our Bishop has revived, in this diocese, the ancient office of the rural deans, as being calculated to afford advantages in many ways; but in none more than in bringing the clergy together, in an authorized manner, to concert measures for their common advantage, in the discharge of the pastoral duties severally committed to their hands."

"It would probably be no small gain to church-order," says Archdeacon Thorp, "if such synodical meetings (rural chapters) were to be systematically revived, so as to supersede others of a partial and exclusive nature, and give a fresh organic life and unity to the church. We should thus possess in action another subdivision of ecclesiastical arrangement, a machinery whereby the whole energies of the church could be readily called into action through parishes, deanries, archdeaconries, and dioceses, and more frequent communication established

Charge at Bristol, A.D. MDCCCXL.

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between the Biſhop and his clergy through the Archdeacon and Rural Deans."

Some Thoughts on the Scheme of Diocesan Education, by Rev. W. Gresley, pp. 8. 13.

Again, another well-known author very juſtly remarks—"What we want,—what the Church of England has long wanted, is a true *Church-feeling*—a ſpirit of Eccleſiaſtical union. The parochial Clergy act too much independently of each other; and ſo loſe the power which united exertion would give them."...."What a throwing away of power and influence for good is it, when each parochial clergyman confines himſelf to the limits of his own pariſh, inſtead of looking upon himſelf as a member of a divinely aſſociated body! What an infinite number of important objects might be accompliſhed, if each rural deanry were formed into an aſſociation, acting cordially together for common purpoſes in their immediate neighbourhood; and united with other ſimilar bodies throughout the dioceſe, under the guidance and authority of their Biſhop."

I might ſwell my catalogue of authorities to the ſame point by a reference yet further to the dead and the living—but I forbear;—requeſting my readers to go for further information to a very clever, copious, and intereſting article on this ſubject in the *Britiſh Critic*, No. LV. *July* MDCCCXL. I dare not begin to quote from it, for I know not where I ſhould arreſt my pen. And the ſame reaſon muſt be alleged for my not incorporating in my text, at this point, any extracts from the late Biſhop Otter's admirable *Letter* to the rural deans of the dioceſe of Chicheſter, from Archdeacon Hare's *Charge A. D.* MDCCCXL. at Lewes, or Archdeacon Lear's *Addreſs* to the rural deans of the archdeaconry of Sarum, on the occaſion of their reviving rural chapters within

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their reſpective juriſdictions. Biſhop Otter's and Archdeacon Lear's publications will be found entire in my documentary Appendix, and will be read with much intereſt by all who will take the trouble to refer to them.

But a few words more about Church-Union Societies, and their projected affiliated branches, to which alluſion has been before made by myſelf and others. Biſhop Burgeſs's notion of ſuch diocefan inſtitutions was this—that each dioceſe ſhould have its one great Church Society, modified according to circumſtances of time and place—with the biſhop, as its patron and preſident, at the head of its adminiſtration, and a clerical council to adviſe with—to ſuggeſt and execute all that the local exigencies or requirements of the church needed to be done. Of ſuch a Society, originated by himſelf under a modified form, in the dioceſe of Salisbury, and denominated "the Church-Union Society," the dioceſan, cathedral-dignitaries, archdeacons, and rural deans of the dioceſe, conſtituted the committee of management, meeting once a year, or oftener if required, at the epiſcopal palace, to tranſact the buſineſs of the inſtitution. What that buſineſs was, I need not ſtop to explain. It is beſide my drift at the preſent moment — which is rather to ſtate the ſcheme propoſed for extending the machinery of this dioceſan Society by branch-associations into the rural cantonments of the dioceſe. This project had not been actually attempted at the time of Biſhop Burgeſs's deceaſe. He had generally approved of the plan ſuggeſted by the author for a greater development of the energies and objects of his favourite charity, and recommended it to the beſt conſideration of the Committee of management: but the ſuggeſtions themſelves

Tracts on the Origin &c. of the Ancient Britiſh Church, pp. 145, ſeqq.

Primary Charge at Salisbury, p. 42.

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had not been generally made known when they were worked up in the firſt edition of theſe volumes;—where they have ſeemingly attracted ſome little attention; and with the hope of their ſoliciting yet more, I again publiſh them.

While I cordially agree with thoſe who hold that the Church, as ſuch, is, or ought to be, the only Society to adminiſter church-funds for church-purpoſes — ſuch as are now adminiſtered by Committees of (*ſo called*) Eccleſiaſtical Societies—and that the latter are but ſo many "diſguiſes of the Church herſelf," I ſtill think that, *as times now are*, an inſtitution like that deviſed by our late revered chief paſtor, here and in his former dioceſe, and by other good prelates elſewhere, may be conſidered as approximating in its conception at leaſt, nearer to a true church-organization and action, with leſs of a ſecular air and character about it, and more of a comprehenſive, catholic beneficence, than any inſtitution of modern days. I need not enter into the rules and objects of **Church-Union Societies** in detail. They vary in different dioceſes. Let it ſuffice that all have ſome holy or charitable object in view—the propagation of the Goſpel, and advancement of Chriſtian knowledge—the diſtribution of the Bible, Prayer-book, and religious tracts—the inſtitution of ſchools—the eſtabliſhment of parochial libraries — the education of Miniſters — the ſupply of cures—the relief of ſick and neceſſitous clergymen or their families—the augmentation of poor benefices—the erection, reſtoration, or ſuſtentation of eccleſiaſtical buildings—and ſuch like beneficent meaſures.

For the extenſion and improvement of the economy of theſe **Societies** or **Unions**, in the profecution of their

Britiſh Critic, No. LV. p. 156.

See Canon XL. *of Scotch Epiſcopal Church* "on a Society in aid of the Church." *Brit. Magaz.* March MDCCCXXXIX. p. 293, &c.

See *Annual Reports of Oxford Dioceſan Society: and of Salisbury Church-Union Society*, and others.

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several objects, the following suggestions are, with all diffidence and humility, thrown out. I would wish to originate such institutions (the more comprehensive the better) where they exist not—to render them better known where they are already established—to augment their funds, and thereby enhance their means of doing good—and lastly, to make them, in some degree, supply, through their local boards, the place of legitimate **rural chapters**, by keeping up a more intimate connexion and correspondence among the rural clergy, with each other and with their district **deans**; and between the latter and the cathedral clergy, archdeacons, and diocesan[1]—that all may "be perfectly joined together in the same mind and in the same judgment." 1 Cor. c. i. v. 10.

With such objects in view, the writer ventures to put the following crude interrogatory suggestions to those whom they may concern:—

Would not the machinery of **Church-Union Societies**, wherever they obtain, (and where might they not obtain?) admit of advantageous extension into the minor ecclesiastical divisions of each diocese—so far as to have **branch-associations** instituted in the different **rural dean-**

(1) Dr. Napleton would have had a **Church-Union Society** in every diocese, and a metropolitan one to co-operate with them all. The dissenters—τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλοστόργοι τῇ σπουδῇ μὴ ὀκνηροὶ—have long set us an example of union and co-operation, which it would be well for the church to imitate. *See* Archbishop Usher's proposal, in *Part* VI. *Sect.* III., and Short's *Sketch*, Vol. II. p. 156, there quoted in a foot-note; also Lord Bacon "*Of the Pacification of the Church*," Works, Vol. II. pp. 542, seqq. Edit. MDCCCXIX. Archdeacon Goddard's *Primary Charge*, *A.D.* MDCCCXVIII. p. 33. and *Second Charge*, pp. 64-5, *A.D.* MDCCCXIX. Rom. XII. 10, 11.

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ries, upon the ſame footing, and in ſtrict[1] conformity with each parent ſociety—"*parvæ quædam et particulares ſynodi, ſynodo majori ſubjectæ, et ſecundum ejus judicium dirigendæ*"?

Reformationis Formula, &c. p. 28.

Would not ſuch clerical associations, held quarterly, in the ſeveral rural deanries, upon the plan of the ancient rural chapters—wherein the rural deans acted as preſidents, and the incumbent clergy conſtituted their capitula (here repreſented by the aſſociated rectors, vicars, and curates)—be, in an eminent degree, ancillary to the main objects of every dioceſan Church-Union Society—viz. promoting the great principle of Chriſtian union and miniſterial co-operation, and thereby conducive to the local and general intereſts of the church?

Looking only to their formal conſtruction and conſtitution, might not ſuch clerical quarter-sessions be made uſeful vehicles, on the one hand, for tranſmitting and diſtributing epiſcopal and archidiaconal mandates, or expreſſing, in a leſs authoritative way, through their accredited preſidents, the wiſhes and ſentiments of the biſhop and archdeacon, to the rural clergy;—and, on the other hand, for collecting, by a prompt and convenient method, the individual opinions of the country miniſtry upon any pending matters of intereſt in church or ſtate?

(1) "The primary object of our annual meetings," ſays Biſhop Burgeſs to the clergy of Saint David's, "is the maintaining of clerical association and union, ſo conducive to the well-being of our church. But union, in order to produce its legitimate and beſt fruits, muſt have *uniformity* for its rule, leſt the zeal of local association ſhould, at any time, deviate into proceedings inconſiſtent with the eſtabliſhed uſages of our church, and injurious to that conſiſtency of diſcipline, which is one of the vital principles of an eſtabliſhment."

A Sermon on the firſt Seven Epochs. Tracts on the Ancient Britiſh Church, p. 156. 2d Edit.

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In the ſame light, might they not be made yet further productive of good, as the ſtanding machinery of *all*[1] eccleſiaſtical charities—for making known their neceſſities, and forwarding their objects throughout the deaneries;—each aſſociated miniſter gathering contributions within the precincts of his own cure; and paying the amount collected, at the quarterly ſynod, to the rural dean, as the diſtrict collector, and the latter again to the dioceſan treaſurer?—And might not a ſermon be preached at each quarterly meeting of the deanry-aſſociation, by the members of the rural chapter in rotation, and a collection be made at the offertory, in furtherance of the eleemoſynary or other objects of the inſtitution?

Might not the rural deans[2], in their ancient capacity

(1) It is unneceſſary to remind the reader how greatly the funds of the two admirable Metropolitan Societies—for Promoting Chriſtian Knowledge, and Propagating the Goſpel in Foreign Parts—have been increaſed ſince the eſtabliſhment of dioceſan, archidiaconal, and decanal branches. Why ſhould not our eccleſiaſtical diviſions be made ſubſidiary to *all* eccleſiaſtical charities, and order, union, and beneficence go hand in hand? And why ſhould not the rural chapter of each deanry be a *ſubſtitute* for all other agency; affording, as it does, a regular authorized opportunity of diſcuſſing and tranſacting all kinds of eccleſiaſtical affairs, gathering and diſtributing funds, &c. &c.? Within my own diſtrict of the deanry of Chalke, I may record, as an earneſt of the efficiency of ſuch an adminiſtration, that the collections of the S. P. G. F. P. have been increaſed tenfold ſince the ruri-capitular organization has been brought into activity, and its agency made to bear on the church's miſſionary gatherings.

(2) The rural deans were heretofore wont to meet the biſhop and cathedral dignitaries at an annual, or more frequent ſynod, in the epiſcopal city, and to adviſe with them on the eccleſiaſtical condition of the dioceſe at large, and of the rural cantonments of it in particular. *See Synodical Duties*, Part iv. Sect. iii.

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of repreſentatives of the country clergy, and as delegates of the **branch-aſſociations** or **chapters**, meet the biſhop, archdeacons, and cathedral clergy, at a **diocesan conference**[1], once a year (the annual meeting, *that is*, of the **Church-Union Society**); and, after attending divine ſervice and a ſermon in the cathedral (at which a collection ſhould be made, as at the **rural-decanal meetings**, for the purpoſes of the **society**), deliver in their reports of the **branch-aſſociations**; of the ſtate of the churches and other eccleſiaſtical buildings; and of the diſcipline generally of their ſeveral **deanries**; and adviſe with the biſhop and other dignitaries on ſuch meaſures as the common intereſts of the church, and the ſpecial concerns of the **aſſociation**, **diocesan** and **decanal**, might require and ſuggeſt[2]?

Reformatio LL. Eccl-ſ. CC. 78, ſeqq. pp. 103, ſeqq.

Under the diviſion, "*Of the Church and its Miniſters and their Offices*," there are ſome valuable hints by our eccleſiaſtical-law-reformers for eſtabliſhing dioceſan **conferences** or **synods**, well worthy of notice.

Brown's *Faſciculus Rerum*, p. 428.

Cardinal Campegio, who was biſhop of Salisbury in the reign of Henry the Eighth, publiſhed a conſtitution for the reformation of eccleſiaſtical abuſes in the German churches, as legate *de latere* from Pope Clement VII.; and therein propoſed—"*Ut ſingulo anno ſaltèm ſynodus diœceſana opportuno tempore à ſingulis epiſcopis celebretur, cum potioribus prælatis, decanis ruralibus, viriſque dignis*," &c. But, though the cardinal occupied the ſee of Sarum eleven years, being "almoſt continually abſent," as A. Wood ſays, it does not appear that he renovated the decayed office of **dean rural** in our dioceſe, or attempted any ſuch laudable revival of dioceſan ſynods.

Caſſan's *Lives* p. 284.

Atterbury's *Correſpondence* by Nichols, Vol. II. p. 247.

(1) "A Right Honourable and Right Reverend Prelate," ſays Archdeacon Atterbury, "who adorned the paſtoral character as much as any biſhop of his time, hath, in his **Conferences** with the Clergy of the ſeveral **deanries** in his dioceſe, revived the image of theſe **rural chapters**, and purſued the ends of them."

(2) *See* ſome ſenſible remarks on the economy of our exiſting inſtitutions,

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The above ſuggeſtions are not impertinent to the concluſion of this ſection;—but I ſhall have occaſion to take up the ſubject of the revival of deans rural again, in the concluſion of *Part* VI. The reader will beſtow on them what little notice he thinks they merit; and proceed with me to the cloſing diviſion of my labours—devoted to the laſt three centuries of the hiſtory of the office of dean rural.

tions, as affording facilities for working out ſchemes of church-union and diſcipline, in Mr. Short's *Sketch of the Hiſtory of the Church of England*, Vol. II. pp. 156--7, *note*. The paſſage will be hereafter quoted, in *Part* VI. *Sect.* III. *See* alſo *Inſtructions for the government of the dioceſe of Brixen by means of* rural deans *and* chapters — Appendix, Part I. Germany, Sect. III.

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Horae Decanicae Rurales.

PART VI.

The Decline and Revival of the Office.

SECTION I.

The Decline of Deans Rural, more particularly in England.

WE have now gone through the various particulars of the rural archpresbyter's office, as it obtained in the churches of England and Ireland, and the occidental parts of Europe, from the date of its origin to that of its decline;—and we have only, in concluſion, to throw together, into a readable ſhape, ſuch remaining notes and extracts, as bear on the laſt three centuries of its hiſtory—the period of its declenſion and attempted reſuſcitation.

Upon the ſubject of its declenſion, indeed, ſomewhat has been already ſaid, under the head of the decay and diſſolution of rural-decanal chapters, in *Part* v. *Sect* iii. The courts and their preſidents ſimultaneouſly declined; —nay, we may almoſt ſay, deceaſed, as far as relates to our own iſles—in which the office, with its appertinent juriſdiction, ſeems to have fallen into more general diſregard than on the continent[1].

(1) The Appendix will ſhew how vigorouſly the office was kept up in ſome parts of France, Germany, Pruſſia, and the Netherlands.

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The order of deans rural had been long and gradually declining in authority, when Sir Henry Spelman obſerved, in his learned *Gloſſary*—"Ruralium decanorum *genus hinc ab epiſcopo, illinc ab archidiacono, vel exhauſtum omninò eſt, vel priſtino ſplendore denudatum;*" and Mr. Somner, in his *Hiſtory of the Antiquities of Canterbury*—"The choice and ordination of rural deans is not hitherto quite worn out of uſe among us, but their office[1] in any of the premiſes" (*there* briefly deſcribed) "is either quite obſolete, or at leaſt much diminiſhed:"—melancholy notices of the waning dignity and attributes of deans rural; to the truth of which, the pages of Couſins, Mocket, Zouch, Godolphin, Inett, Kennett, Atterbury, Nelſon, Brett, Blackſtone, and many other writers of the ſixteenth, ſeventeenth, and eighteenth centuries, too plainly ſpeak.

Gloſſarii Archæolog. p. 165. *in voce.*

Part I. p. 176.

"Doctor Couſins, the civilian, ſetting downe the deane rurall's office," ſays the author of *Defenſive Doubts* &c., "maketh it conſiſt in little elſe, than in calling claſſicall aſſemblies (that is, thoſe who are to aſſemble within his deanry), and to ſignify the mind of the ordinary, according to the tenour of letters, received from him; and in the abſence of the archdeacon, to induct into benefices—"*Plerumque adhibentur ad convocandum ſuam claſſem, ad ſignificandum iis nonnihil ab ordinario, ut fit per literas, ad inducendum in beneficia vice archidiaconi remotiùs agentis.*"

Ley's *Defenſive Doubts*, &c. p. 50.

(1) The little remains of the dignity and jurisdiction of deans rural depend now on the cuſtom of places, and the pleaſure of the dioceſans. "It is arbitrary to the ſuperior that ordains them, I ſuppoſe," writes Mr. Somner, "with decency and order, what charge or buſineſs they ſhall undergo."

Antiquities of Canterbury, Part I. p. 176.

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Such alſo are the limited powers ceded to him in the *Politia Eccleſiæ Anglicanæ* of Dr. Mocket (cap. ix. p. 88.), and in the *Deſcriptio Juris et Judicii Eccleſiaſtici* of Dr. Zouch (Part i. Sect. iii. L. ix). Nor is the order of precedency next after canons and prebendaries, awarded to him by the author of the *Repertorium Canonicum* in his *Appendix*, any counterpoiſe to the earlier confeſſion that his powers at that day (*A.D.* mdclxxxvii.) were "nigh extinguiſhed by the office of the archdeacon and the biſhop's chancellor, though in ſome parts of the realm ſtill in force."

Godolphin's *R.C.* p. 54.

Whether right or wrong, as to the particular circumſtances of our eccleſiaſtical ſtate, which, in his opinion, gave birth to the office of rural deans (already detailed under that diviſion of the Horæ), Dr. Inett ſupports the reaſonableneſs of his view by the date of their decay:— "Though the name and function are in ſome parts of England and Wales continued to this day (*A.D.* mdccx.)" writes the author of the *Origines*, "yet the ſhock, which the Reformation gave to the power of the clergy, and the authority of the canon-law, ſo effectually blaſted the offices and authority of deans rural, that from that time they begun to wither, and are now ſhrunk up into a little compaſs; and have retained ſo little of their ancient power, that it is hard to ſay what they were. So that one cannot help thinking that the authority of our ſuffragan biſhops and rural deans begun, as they ended in England, with the canon-law and the papal power."

Origines Anglicanæ, chap. iii. pp. 65-6.

"By the art and intereſt of the canoniſts (ſupported by the biſhops, who were very often of the ſame faculty), and by the preſcription and power of the archdeacons and their officials, it happened," ſays Kennett, "that in

Parochial Antiquities, Vol. ii. p. 366.

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the next age before the reformation of the church of England, the juriſdiction of rural deans in this iſland declined almoſt to nothing: for the exerciſe of their office in the reign of Henry V. is by Lyndwood ſlightly repreſented, and obſerved to depend more[1] "*conſuetudini patriæ quàm juri communi.*" The reaſon of which obſervation was this: among the *Legatine* and all the later *Provincial Conſtitutions*, in the form of committing any authority to the rural deans, the archdeacons and their officials are joined with them, and commonly put before them; who, being equally empowered, engroſſed the execution of the whole truſt, and left the deans little elfe but their empty names[2]; except, in ſome few places, where, by continued cuſtom, they preſerved their ancient tenure."

Provincial. L. I. Tit. II. p. 14. *gl.* in v. capitulis ruralibus.

Such is the biſhop of Peterborough's opinion as to the date of the decay of the rural dean's authority

(1) The editor of the *Parochial Antiquities* applies this paſſage of Lyndwood to the rural deans themſelves; and not to their chapters, to which, as Atterbury has rightly obſerved, it *ſolely* belongs.

Atterbury's *Charge, A.D.* MDCCVIII.

(2) "The power of the dean," ſays Mr. Whitaker, "remains conſiderable in many dioceſes to the preſent time; and the preſent dean of Mancheſter holds his court of viſitation twice a year, and twice a year receives the preſentments of the churchwardens in it. And, ſince the archidiaconal authority has been loſt in the epiſcopal, the dean is become the ſole ordinary of the dioceſe below the biſhop; the only faint check on the irregularities of the clergy, and the only ſupport to the intereſts of expiring diſcipline."

Whitaker's *Hiſt. of Mancheſter*, Vol. II. B. II. § III. p. 387.

"Of deanes rurall," ſays John Ley, "the doubt is, what is the authority or government of a deane rurall." "In this dioceſſe, the deanes for many yeares paſt have had a great part of epiſcopall juriſdiction ſhared among them; and this by patent for lives or yeares from the biſhops, allowing ſometimes larger, ſometimes leſſe authority unto them: ſome

Ley's *Defenſive Doubts, Hopes, and Reaſons, for Refuſall of the Oath impoſed by the Sixth Canon of the late Synod*, p. 51.

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in England. But, supported though it be by the bishop of London in his *Codex*, Mr. Whitaker entirely dissents from it, as carrying the decline too far back, and too much curtailing the integrity and duration of the office; "which existed," he says, "nearly, if not absolutely, in all its plenitude of power, to the remarkable æra of the Reformation."—Be it so: still the fact of its decline about the period in question is generally admitted.

History of Manchester, Vol. II. B. II. c. IX. § III. p. 396.

In some parts of England, the rural deans had nothing left in Bishop Kennett's days, "but the burden of entertaining the rectors and vicars of the deanry at a solemn feast: and this perhaps," says the Parochial Antiquary, "is the only remaining footstep of the ancient rural

Parochial Antiquities, Vol. II. p. 369.

some have had power to censure* all offenders, and offences of the laity; the crimes of incest and adultery alone excepted. And some have beene limited to the correction of some few faultes specified in their patents; and, of late, about (or not much above) three yeares since, have most of the deanries been compounded together into one patent, or two at the most: and assigned to the archdeacons by your lordship, and by them resigned for execution to the chancellour (as their officiall) for that jurisdiction."

"Now, if deanes rurall be meant in the oath, (and considering what authority and power, both in former times and of late, they have had in this diocese, and, it may be, by the constitutions of the church yet in force ought to have, we know not why they should be left out of the government of the church, nor why they should not be contained under the title of deanes,) how can we, without being overbold with our consciences, take them into such an oath, there being so much diversity and uncertainty of the authority?"

* "Crimina et excessus quorumcunque laïcorum, criminibus adulterii et incestûs tantummodo exceptis."—"So in the patent of Mr. P., Mr. E., Mr. L., for the deanrie of F."

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chapters corrupted into ſociable meetings, to the great expence of the dean, and the no great honour of the clergy."

In his *Speech to the Clergy of the Archdeaconry of Totneſs* (*A.D.* MDCCVIII.), Dr. Atterbury deſcribes the office of dean rural as one "which formerly contributed much to ſupport and enliven the diſcipline of the church; and might be of equal uſe ſtill, if the powers heretofore annexed to it were duly revived and executed. However, even upon the foot it now ſtands, eſpecially in this diocefe (Exeter), it is of great ſervice, when diſcharged with a conſcientious care and fidelity. And therefore pity it is, that either any diſorder ſhould happen in the manner of chooſing ſuch officers, or any neglect in exerting thoſe powers, which do ſtill, both by law and cuſtom, belong to them; becauſe each of theſe hath a manifeſt tendency towards ſinking the office yet lower than it is already ſunk, and bringing it at laſt altogether into diſrepute and diſuſe &c." *Correſpondence* by Nichols, Vol. II. p. 234.

"On the reſtoration of King Charles II," ſays Archdeacon Prideaux, "the keeping of dioceſan ſynods, as alſo the appointing of rural deans, were by Biſhop Reynolds (a presbyterian in principle, though then promoted to this ſee — Norwich) both let down, to the great damage of the church in this dioceſe, and have never ſince been revived in it, and perchance now, after ſo long a diſuſage, it would be in vain to attempt it, eſpecially in our prefent circumſtances. Biſhop Lloyd went ſo far in his primary viſitation, as to name rural deans in every deanry of the dioceſe, but found ſuch oppoſition to it, both from the perverſeneſs of ſome perſons who thought themſelves concerned in intereſt to oppoſe it, Prideaux's *Directions to Churchwardens*, &c. MDCCXII.

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as well as from the ill temper of the times, which we were then fallen into, that he was forced to let all drop, and proceed no further; and so it must rest till a more favourable juncture shall arise for the setting of all right again that hath gone wrong among us."

Nelson's *Rights of the Clergy*, p. 271.

"Now," writes the author of *The Rights of the Clergy of England* (*A.D.* MDCCXV.), "there are very few rural deans, and they are almost useless where they are, being chosen by the clergy at their visitations, not to inspect their lives, but to feast them. 'Tis true, in some places, they have a licence from the bishop, and are enjoined by oath to inform against their brethren, if there should be occasion. Though, if there was one in every deanery appointed to visit that district, and to admonish offenders and censure them if they did not amend; and, if that would not do, then to inform their superiors, that they might be punished according to the ecclesiastical laws, the church might, by such discipline, receive a great benefit."

Edit. 2. cap. x. *of* Archpriests *or* Rural Deans, pp. 189, seqq.

In the close of the tenth chapter of Dr. Brett's *Account of Church-Government and Governours*, the rector of Bettershanger deplores the general decay of the rural archpriest's office in England at the commencement of the last century. Having given a brief summary of its duties in times past, he notices the rarity of the function in his own days, its limitation and degradation. "Now," says he, "the authority and use of rural deans is almost wholly lost. There are but few dioceses in England which have any, and in those they are but annual, and chosen by the clergy at their visitations; and their business is nothing else but to make an entertainment for their brethren. In some places, the bishop gives them

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an oath, and a licence or commiſſion to be informers, and nothing more; which renders the office odious and contemptible, I think, to the great prejudice of the church, which by this means loſes a very uſeful, not to ſay neceſſary officer, to preſerve and maintain its diſcipline."

"The rural deans," ſays Blackſtone, "are very antient officers of the church, but almoſt grown out of uſe; though their deaneries ſtill ſubſiſt, as an eccleſiaſtical diviſion of the diocefe, or archdeaconry. They ſeem to have been deputies of the biſhop, planted all round his diocefe, the better to inſpect the conduct of the parochial clergy, to inquire into and report dilapidations, and to examine the candidates for confirmation; and armed, in minuter matters, with an inferior degree of judicial and coercive authority." *Commentaries on the Laws of England*, B. I. c. II. IV.

Such is the teſtimony of eccleſiaſtical antiquaries to the fact of the waning condition of the rural-decanal authority in England, during the ſixteenth, ſeventeenth, and eighteenth centuries. It has been latterward almoſt extinct and powerleſs. It has not, ſince the Reformation, extended, nor does it now extend, further than to empower the holders of the office to examine and inquire into the defects and abuſes, if any exiſt, in their diſtricts, and to give information thereof to the ordinary; who alone is authorifed to proceed againſt offenders, and to correct abuſes, upon the certificate of his deans, in the ſame way as he could, if he were to receive the like information from any other quarter, on which he could place equal reliance. So that, in fact, the rural deans are, and have been ſince the period referred to, mere *Ex Epiſt. Mſ. Gul. Boucher, Armig. olim Regiſtrar. Diœc. Sarum.*

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testes synodales, or a superior order of quest-men[1], to controul the churchwardens, who have become negligent in the discharge of the duties of their office, and likewise to admonish blameworthy persons to correct their defaults, and prevent the occasion of the ordinary's interference.

Ordinationes Joannis Malderi, MDCXXX.

(1) In the diocese of Antwerp, the churchwardens are made subject to the dean of Christianity:—"*Ædiles intelligant se in officio suo debere sequi directionem* decani *et pastoris.*"

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SECTION II.

Conciliar Decrees for the Revival of Deans Rural.

IN the continent of Europe, I have ſaid, the declenſion of the office of dean rural was not ſo marked and deciſive as amongſt ourſelves. While it was *here* faſt periſhing away, efforts were *there* made, and with effect, to keep alive and give vigour to its drooping energies. This is apparent, from the dates of numerous canons and regulations cited in the courſe of our Collectanea, and of many documents in our Appendix. Though ſhorn by time of much of its early conſequence, it continued to ſurvive; and great were the exertions made by very many churches and councils for its full and perfect reſtoration[1];—witneſs thoſe of Cologne *A.D.* MDXXXVI. (*SS. CC.* Tom. XIX.), of Augsburg *A.D.* MDXLVIII. (*SS. CC.* Tom. XIX.), of Cologne again *A.D.* MDXLIX. (*SS. CC.* Tom. XIX.), of Mayence *A.D.* MDXLIX. (*SS. CC.* Tom. XIX.), of Treves *A.D.* MDXLIX. (*SS. CC.* Tom. XIX.), of Rheims *A.D.* MDLXIV. (*SS. CC.* Tom. XX.), of Malines *A.D.* MDLXX. (*SS. CC.* Tom. XXI.), of Ypres *A.D.* MDLXXVII. (*Stat. Synod. Yprenſ.*), of Saint Omer *A.D.* MDLXXXIII. (*Stat. Audomar.*), of Antwerp *A.D.*

(1) This reſtoration of deans rural is to be underſtood of their *ſpiritual* capacity alone, and to have no reference at all to their *temporal* juriſdiction, which everywhere gradually waned to its final and entire annihilation.

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MDCX. (*Stat. Synod. Antverp.*), of Namur *A.D.* MDCXXXIX. (*Stat. Synod. Namur.*), of Cologne again *A.D.* MDCLXII., and others of later date[1].

The ſucceſsful and influential labours of the council of Trent, in the ſixteenth century, merit ſpecial notice. Conſcious of the blow that would be given to church-diſcipline in the country, if **local ordinaries** and their **chapters** were allowed to fall into deſuetude, the Trentine Fathers re-enacted their eſtabliſhment by canon, and taught in detail the proper method of carrying on eccleſiaſtical cauſes "*coram* **ordinariis locorum.**" And, as a ſpecimen of the care of other ſynods, directed to the ſame laudable object, we may quote the acts of Alexander Canigian, archbiſhop of Acqui (*A.D.* MDLXXXV.), ſupplied as they are to us in full by the learned canoniſt and annotator Cabaſſutius; who tells us that the **vicarial** inſtitution was introduced into the dioceſe of Acqui by that prelate, in imitation of the earlier reformation (preſently cited) of the archbiſhop of Milan:—"*Ejus exemplo,*" ſays the canoniſt, ... "*diſtribuit archiepiſcopus* **vicariis foraneis** *certas diœceſis regiones, quarum ſingulæ octo circiter parochias complectebantur; in quarum medio fixam*

Synod. Trident. Seſs. XXIV. cap. XX. *de Reformat.*

A Humble Propoſal for Parochial Reformation, by *I. M.* p. 35.

Cabaſſut. *Not. Eccleſ. in Conc. Aquen.* 10. pp. 667-8. *Edit.* Lugduni, MDCXC.

(1) *See* particularly, in the **Appendix** of *Continental Documents*, extracts from the ſynodal publications of the following dioceſes:—Avranches, Seez, Coutances, Arras, Metz, Beſançon, and Verdun, in France; — Augsburg, Baſle, Brixen, Cologne, Conſtance, Eichſtadt, Freyſingen, Oſnaburg, Prague, Ratisbon, Triers, and Worms, in Germany;—Culm, in Pruſſia;—Sitten, in Switzerland;—Ghent, Bruges, Tournay, Bois-le-duc, Ruremond, and Ypres, in the Netherlands;—and Acqui, in Italy. In ſome of the German councils we find *Camerarii* and *Jurati* aſſociated with **deans rural**, as helpmates in ſupport of church-diſcipline. See *CC. Germaniæ* ſparsim.

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ſedem habentes, ſingulos ibi degentes parochos, alioſque ſacra miniſteria obeuntes clericos, ſemèl unaquâque hebdomade congregabat, &c." Thus aſſembled, he tells us, they opened the convention with prayer; then conſidered caſes of conſcience; then heard complaints &c. Touching the vicar's perſonal functions, he adds:—" *Invigilabat* vicarius forancus *moribus et miniſteriis parochorum, et aliorum ſibi commiſſæ regionis ſacerdotum. Prætereàque cultui et reparationi eccleſiarum, et ubicùnque opus erat ad epiſcopum referebat. Etiam de ordinandis regionis ſuæ clericis, an idonei, an capaces, vel aliquo defectu laborantes. Iſtiuſmodi* vicarii *jurisdictionem nullam habent niſi quam libuerit epiſcopo ipſis impertiri, ſuntque amovibiles.*" But it is ſcarce neceſſary to quote thus in detail. Other biſhops, in other countries, perſevered in the ſame praiſeworthy endeavours to ſupport church-diſcipline by the inſtrumentality of rural deans and chapters.

The rights of the office were preſerved tolerably entire in the Gallican church, and perpetuated by the provincial ſynod of Rheims, under Charles cardinal of Lorraine (*A.D.* MDLXXIX.), with an accurate deſcription of its economy and duties. They were alſo much reſpected by Cardinal Campegio in Germany, in his ſpirited reformation of the churches there, at an earlier period of the ſame century. Indeed, the cardinal of Saint Anaſtaſia (who was alſo biſhop of Salisbury) recommended the regular exerciſe of their authority, and particularly adviſed the old way of meeting the biſhops in an epiſcopal ſynod once a year; which was accordingly eſtabliſhed in the council of Trent above referred to, and in many of the churches under its influence.

A Humble Propoſal for Parochial Reformation, by *I.M.* p. 34.

Conſt. Cardinal. Campeg. *ad Removend. Abuſus. Faſc. Rerum.* pp. 425-7-8.

In the *Conſtitutiones et Decreta* of the provincial ſynod

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of Salzburg (*A.D.* MDLXIX.), under the archiepiſcopal legate of the apoſtolic ſee, many chapters are devoted to archpresbyters or deans rural ("*quorum officia licèt ab* archipresbyteris *nomine videantur diſcrepare, reverà tamen ſunt idem*"); and they are ſtated to be numerouſly diſtributed through the province, each having a ſpecial commiſſion from the archbiſhop or his dioceſan—"*in quo peculiaritèr cauſæ exponuntur, in quibus, et quoùſque aſſumptus cognoſcere, tractare, corrigere, ordinare, atque determinare habeat, unà cum ſufficienti, bonâ et clarâ inſtructione, ut quomodò in talibus, ſecundùm ſanctiones canonicas, ſe gerere debeat.*" Having found, however, the inutility of local ſynods in which archdeacons or deans rural *alone* preſided, the archbiſhop ordered his commiſſaries to be in attendance at them, whenever, under the ſanction of the ordinary, ſuch meetings of the *parochi* were held.

Conſt. et Decret. Provinc. Synod. Salisburg. Conſt. XXV. c. I. p. 119.

C. II. p. 120.

C. LXIV. cap. XI. p. 339.

But of all European councils, the moſt enlightened and energetic in advancing the diſcipline and influence of the church through the medium of rural superintendents, and making the miniſtery of theſe ſubordinate officers, under the titles of foraneous vicars and prefects of the country, approach, in their multiplied vocations, the type of primitive utility, were thoſe convened by the reputed ſaint, Charles Borromeo, archbiſhop of Milan;—whoſe object evidently was to make himſelf acquainted intimately, through their means, with the ſpiritual condition of his dioceſe, to watch over it, and provide for its neceſſities by their repreſentations. And ſuch, undoubtedly, was the aim of the archipresbyteral inſtitution from its firſt eſtabliſhment—in perfect keeping with the genuine ſpirit of church-government. For, as Hooker remarks,

Acta Eccleſiæ Mediolanenſis, & SS. CC. Tom. XXI. col. 42, 43.

Church Politie, B. v. p. 420.

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"When the ſubject wherein one man's labours of ſundrie kinds are imployed, doth waxe ſo great, that the ſame men are no longer able to manage it ſufficiently as before, the moſt naturall waye to helpe this is by deviding their charge into ſlipes, and ordaining of under officers."

In the dioceſe of Milan, the vicarii foranei met in chapter every month, for mutual advancement in perſonal holineſs, and excitement to zeal in their public religious duties;—for conſultation on ſubjects of grave import within their local juriſdictions;—and generally for furthering whatever was conducive to the ſpiritual intereſts of the clergy and their flocks. But their tenancy of office was temporary and conditional—revocable at the will of the biſhop—a mere delegation; Borromeo deeming ſuch an arrangement moſt inſtrumental to the object of the inſtitution—the ſupport of church-diſcipline in the rural cantons. And a judicious innovation it apparently was, on the earlier regiment of the parochial churches of the Milaneſe territory;—where, under a perpetuity of office, the archpresbyters of paſt days had been remiſs and inattentive to their charge, and fruſtrated by their negligence the very object of their commiſſion. The *Acta Eccleſiæ Mediolanenſis* are copiouſly furniſhed with the archbiſhop's inſtructions to theſe rural vicars on the duties of their renovated office, and will repay the curious reader for the trouble of reference. Some few have been quoted in earlier pages of the Horæ; and others will be found appropriated by Canigian to the ſee of Acqui, in the Appendix.

SS. CC. Tom. XXI. col. 42. Thomaſſin. *V. et N. E. D.* Tom. I. P. I. L. II. c. VI. p. 228. III.

Upon the inſtitution of theſe officers in Italy, at this time, White Kennett obſerves:—"It was a great argu-

Paroch. Antiq. Vol. II. p. 367.

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ment for the dignity and neceſſity of rural deans, that they were then eſtabliſhed in a nation where they were before unknown; by a biſhop who was the greateſt reformer of any in the Roman communion; and at a time when it was more eſpecially proper to project ſome method to ſupport the declining church." But this inference is founded in an erroneous aſſumption (as I have already ſhewn) that ſpiritual superintendents of the country were then firſt inſtituted *there*; which was not the fact. Archpresbyters-rural exiſted in the dioceſe of Milan before; and it was only the new caſting of their office in a better form, and under a novel name, that originated with this eminently pious diſciplinarian.

Thomaſſin. *V. et N.E.D.* P. I. L. II. c. VI. p. 229. IV.

So great, however, was the improvement upon the conſtitution of the elder appointment, and ſo ſuperior the efficacy of the newly-modelled office, that other churches adopted the amended type; and it was left to the judicious choice of the dioceſans by the council of Toulouſe (*A.D.* MDXC.), whether foraneous vicars ſhould not be made to ſupply *generally* the want or defect of archpresbyters and archdeacons:—"*Vicarii quos* foraneos *vocant, non minimo epiſcopis eſſe conſueverunt levamento. Videbunt igitur epiſcopi, an archidiaconorum et* archipresbyterorum *aut penuria aut defectus* vicariorum *ejuſmodi operam requirat.*" *See* alſo *Statuts pour le rétabliſſement de la Police et Diſcipline Eccleſiaſtique faits au ſynode automnal de l'égliſe de Rouen,* MDCXXVIII.

SS. Rotomag. Provinc. P. II. pp. 123, ſeqq.

Such were ſome of the efforts made by a few continental churches (more might have been adduced if neceſſary) to quicken with freſh vigour their delegate clerical police, during the period of its decay in England:—of the more modern uſages of the continent

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with regard to rural archpresbyters, in the same or other dioceses, I am, for the most part, ignorant.

In France, it would seem, the office till lately retained the greater portion of the privileges with which it was invested by the councils and capitularies of that country in earlier days. The following epitome of the rurí-decanal constitution is presented to the reader, as exhibiting, from the evidence at least of authentic books, the modern endurance of ancient customs in the economy of the office among our continental neighbours, long after the same have grown obsolete with ourselves. I allude not to those which the wisdom of the Reformation dispensed with in the Romish sacramental ordinances, (in distributing the material of which our rural functionaries were heretofore employed by the bishops,) nor to the blessing of bells, or other such absurd ceremonies, but to the agency of deans rural in inducting to benefices, in presiding at menstrual conventions of the parochial clergy, and seeing episcopal mandates duly executed and observed.

From the first Part of M. L. De Hericourt's *Loix Ecclésiastiques de France dans leur ordre naturel*, chap III. *Des Archidiacres et des* Doyens Ruraux, I select the following paragraphs, with the Advocate's introductory history of the rurí-decanal office, as it obtains in France—the canons being amplified somewhat from the *Encyclopédie Méthodique*, Jurisprudence, Tom. IV. pp. 65, 66.

Les Lois Ecclésiastiques, Part I. pp. 31, seqq.

" *Comme il y avoit dans chaque diocèse un archidiacre qui veilloit sur la conduite des clercs inférieurs, il y a eu presque dès les premiers siècles un* archiprêtre *dans chaque diocèse, chargé de célébrer le service divin dans l'église principale, en l'absence de l'évêque. Mais ce n'est que*

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long-tems après qu'on a établi à la campagne des archiprêtres *ou* doyens ruraux, *avec une eſpèce de juriſdiction ſur les curés de leur* doyenné. *Ils avoient déjà beaucoup d'autorité du tems de Louis le Debonnaire; et le concile d'Aix ſe plaint de ce qu'ils l'employoient ſouvent plûtôt pour ſatisfaire leur cupidité, que pour le ſalut des ames. Quelques-uns de ces* doyens ruraux *voulurent s'attribuer une juriſdiction contentieuſe, dans laquelle ils furent confirmés par les ſtatuts ſynodaux d'Angers, et par le concile de Laval, dans le treizième ſiècle; mais ces entrepriſes furent reprimées dans la ſuite. Ils n'ont à préſent qu'un droit de viſite et d'inſpection ſur les paroiſſes et ſur les curés de leur diſtrict, ſans aucune autre juriſdiction volontaire ou contentieuſe.*"

Ejuſdem, p. 34.

"*Chaque archidiaconé eſt diviſé en pluſieurs* doyennés, *auxquels on donne pour chef un des curés du diſtrict, qui s'appelle* doyen rural *ou* archiprêtre rural."

"*Une des principales fonctions des* doyens ruraux *eſt de veiller ſur les curés de leur* doyenné, *et de rendre compte à l'évêque de toute leur conduite.*"

Encyclopédie Méthodique, Juriſprudence, Tom. IV. pp. 65, 66.

"*En général, les droits et les fonctions des* doyens ruraux *ſont réglés par les ſtatuts de chaque diocèſe, et par les termes de la commiſſion qui leur eſt donnée. Leurs fonctions les plus ordinaires ſont de viſiter les paroiſſes de leur* doyenné *ou diſtrict, d'adminiſtrer les ſacremens aux curés qui ſont malades, de mettre en poſſeſſion de leurs bénéfices les nouveaux curés, de préſider aux* calendes *ou* conférences ecclésiastiques *qui ſe tenoient autrefois au commencement de chaque mois, de diſtribuer aux autres curés les ſaintes huiles qui leur ſont adreſſées par l'évêque, et de leur faire tenir ſes ordonnances et mandemens. Au reſte, quelque étendue que ſoit leur commiſſion, ils ne doivent rien faire que conformément*

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aux ordres qu'ils ont reçus de lui, et doivent lui rapporter fidèlement tout ce qui se passe."

"*Comme les* doyens ruraux *ont également à répondre à leur évêque et à l'archidiacre dans le district duquel est leur* doyenné, *le droit commun est qu'ils doivent être nommés par l'évêque et par l'archidiacre conjointement. C'est pourquoi, dans la plûpart des diocèses, l'évêque donne la commission de* doyen rural *sur la présentation de l'archidiacre; il y a néanmoins des diocèses où l'évêque choisit seul les* doyens ruraux, *d'autres où ce choix appartient aux curés du* doyenné, *qui présentent à l'évêque celui qu'ils ont élu.*"

"*La commission des* doyens ruraux *contient ordinairement la clause, 'qu'elle ne vaudra que tant qu'il plaira à l'évêque': cette clause y est même toujours sous-entendue, enforte que l'évêque peut les révoquer quand il le juge à propos, à moins que l'archidiacre ou les curés du* doyenné *n'aient eu quelque part à leur nomination, auquel cas ils ne pourroient être révoqués que du consentement de ceux qui les auroient nommés.*"

Richard gives us the following epitome of the duties of archpresbyters-rural in his *Analysis of the Councils:*— "Ruralibus archipresbyteris *super ruris paræciis pluribus inspectio est, et hoc inspectionis jus continet alia plura quæ* Cardinalis Camus, *in suis Constitutionibus,* tit. 3. art. 1. n. 2., *his verbis complexus est: 'Nos quidem omnem potestatem et omnes honoris notas iis attribuimus, quæ iisdem in conciliis attribuuntur, et in eo continentur, ut, quàm latè eorum* archipresbyteratus *patet, divinum verbum nuntiare, confessiones audire, catholicæ fidei rudimenta tradere possint; ut hæreticos hæreseos abjuratione recipiant; ut iis absolutionem tribuant, qui intra eorundem regionis fines ad fidem redeunt; ut absolvere possint ab omnibus casibus reservatis,*

Richard, *Analysis CC. Gen. et Part.* Tom. III. p. 36.

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præter quam ut eccleſiæ ornamenta et alia benedicant, ſacris exceptis rebus quarum benedictio non ſine unctione peragitur; ut in archipresbyteratu *ægrotantibus, prout opus habuerint carnium uſum concedent; ut ſcholæ magiſtros approbent; ut denique feſtis diebus, cum neceſſitas poſtulaverit, operibus vacandi veniam dent*[1]*.*' "

De Canonicis et Dignitatibus, cap. VI. p. 67.

In the churches of Spain (from whence I regret to ſay I have not been able to enrich my Appendix with any documents) it would appear, from Auguſtin Barboſa, the office of dean rural exiſted upon much of the ſame footing as in England and France, in the ſeventeenth century—when the biſhop of Ugento compiled his treatiſe *on church-dignities*. The Spaniſh archpresbyter-rural was capacitated, at the time referred to, to exerciſe whatſoever authority, in addition to his parochial duty, the biſhop choſe to delegate to him:—"Archipresbyter ruralis," ſays the canoniſt, "*eam habet auctoritatem, præter parochiale officium, quam ei epiſcopus dare voluerit.*" But the exact extent of the power delegated to him by the biſhop, and vicariouſly exerciſed by the archpriest, is not very diſtinctly ſet forth: nor do I poſſeſs any means of certifying the condition of the office at the preſent time in the Peninſula. My Collectanea are very defective with regard to the uſages of Spain. And of the church-police *of the country*, generally, in modern continental ſtates, with the exception of Ruſſia and Poland, I muſt expreſs, with ſhame, my unqualified ignorance. Ruſſia has ſupplied ſome intereſting facts, which, from the little

(1) *See* alſo Gibert. *Inſtit. Eccleſ. et Benef.* T. I. p. 163. *Edit.* MDCCL.; and Richard. *Analyſis CC. Gen. et Part.* in voce Decanus, Tom. III. p. 134. *Edit.* Dalmaſi, *Venet.* MDCCLXXVI.

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that is known in England of the diſcipline of the Græco-Ruſs church, may not be unacceptable to the reader.

There exiſts, then, in the Greek church of Ruſſia, as I am informed, an office not unlike that of the dean rural in our own. The duties are nearly the ſame. The Ruſſian functionary has the inſpection of the morals of the clergy, the manner in which they perform their miniſterial duties, and the ſtate of the rural churches (but not of the glebe-manſes[1]), within a certain diſtrict, uſually comprehending eight or ten pariſhes. Of theſe matters he makes an annual, or, if any thing particular

Ex *Epiſt. Mſ.* Rev. R. Blackmore *Sacris Miniſtr. in Eccleſiâ de* Cronſtadt.

(1) The duty of rural deans, or blagochennie, does not extend to the inſpection of parſonage-houſes, and the reaſon is this:—

In the villages, the parſonage-houſes are the private property, with certain limitations, of the reſpective incumbents. Each pariſh has a certain portion of land appropriated to the church; of which the miniſter has a ſhare, and which, with the ſurplice fees, conſtitutes his entire income. The parſonage is built on the glebe; but on the demiſe of one incumbent, and the ſucceſſion of another (appointed by the ſynod, on the recommendation of the biſhop, who is often influenced in his choice by the chief landed proprietor and farmers of the pariſh), the parſonage remains the property of the family of the late incumbent.

If a ſon of the deceaſed ſucceed to the father's living, he takes to the parſonage as a matter of courſe. But, in the event of there being no ſon in orders, or none eligible, the husband of the eldeſt daughter, being a clergyman, is capacitated to take poſſeſſion of the manſe;— which arrangement is often the means of getting the eldeſt daughter a husband, however aged ſhe may be, or deſtitute of perſonal charms*. But

* An inſtance of this, Mr. Blackmore writes, has juſt occurred (*A.D.* MDCCCXXXV). An old prieſt lately died, leaving two daughters, neither very fair nor very young. In the courſe of a month, his place was filled; and one of the weeping orphans duly inſtalled in her mother's place (paſtor's wife), a ſmiling bride.

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occur, a more frequent report to his immediate ſuperior, who has the title or name of protopope or protierey, or archpriest. The latter (anſwering to our archdeacon) has the ſuperintendence of all the rural deans, who are included in his diſtrict, or, to uſe a word from our own church, his archdeaconry.

The protopope makes his annual or more frequent report to the biſhop of the dioceſe, who (if the matter be too weighty for him to determine) ſends it forward to the archbiſhop, and he (if he be incompetent to decide) refers it to the general ſynod.

The office of rural dean is frequently mentioned in the *Code of Laws for the Spiritual Conſiſtories* publiſhed by authority, *A.D.* MDCCCXLI., and likewiſe in the *Inſtructions to the Pariſh Prieſts*—important works, which have been lately tranſlated into Engliſh, and will probably be ſoon

But if a ſtranger ſucceed, the houſe is valued by the elders of the village; and the on-coming incumbent pays the ſum at which it is eſtimated, provided the family of the deceaſed be willing to accept it. If the latter party be unwilling to ſell at the valuation affixed, or the new incumbent be unable or disinclined to purchaſe, the houſe remains the property of the late incumbent's family, under this peculiar condition—that it is not to be *materially* repaired.

In conſequence of which ſtipulation, the manſe ſoon falls to ruins, and the property of the land, on which it ſtood, reverts to the church;—a wiſe regulation—without which, under the operation of ſo baneful a cuſtom, the whole of the glebe might in time be occupied by lay-houſes. In the mean while, either impelled by zeal and cuſtom, or compelled by law, the little farmers and peaſants of the village aſſemble and bring together, according to their ſeveral means, the materials for building a new manſe; which (as houſes in the Ruſſian villages are all of wood) conſiſts of nothing more than a few baulks and bricks:—and every Ruſſian knowing how to build a houſe, the parſonage is erected in a ſhort time, and the new incumbent placed in poſſeſſion.

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publiſhed, with notes[1], by the learned Tranſlator of Mouravieff's *Hiſtory of the Church of Ruſſia.* Oxford, J. H. Parker, *A.D.* MDCCCXLII.

The title of the rural dean of Ruſſia is not derived from the Greek, as thoſe of all the other church dignitaries are, but is purely Ruſſian, Blagochennoi; which ſignifies, literally, *of good rank*, and intimates that the perſon bearing it is *of ſuperior rank to his brethren.* He is appointed by the biſhop. *See* Archbiſhop Platon's *Inſtructions*[2] *to the* Blagochennie *of his dioceſe*, in the Appendix; and *Extracts from the Statutes of the Lutheran Church eſtabliſhed in Ruſſia*, reſpecting the Probsts (*Præpoſiti*), anſwering to the Ruſſian Blagochennie.

For the above particulars the writer and reader are obliged to the Rev. R. W. Blackmore, Britiſh Miniſter at Cronſtadt; who has kindly tranſlated the Ruſſian documents of the Appendix into his maternal language, expreſſly for the preſent work; and has alſo

(1) In the Tranſlator's notes, attached to the *Code of Laws*, will be found the annual account which the rural dean is to give of all the clergy and their families under his juriſdiction (for both ſons and daughters are reckoned to belong to the ſpirituality until the one enter into another profeſſion, and the other marry), as well as the hiſtory and ſtate of his churches.

I have juſt heard (*A.D.* MDCCCXLIV.) that an order has been iſſued to the rural deans to ſee that every prieſt under their juriſdiction ſhould preach a ſermon of his own compoſition (in addition to reading Homilies and printed Sermons) three times during the year; and theſe ſermons are firſt to be ſubjected to the inſpection of the rural dean in each diſtrict, for his approbation both of doctrine and matter.

(2) Theſe *Inſtructions*, Mr. Blackmore informs me, *A.D.* MDCCCXLIV, are ſo far adopted by the Ruſſian church generally, that they are ſent by each biſhop to his rural deans. Copies are printed for diſtribution at the Synodal preſs of Moſcow, in the Slavonian language.

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communicated the information contained in the ſubjoined note from an original MS. of Baron Roſencampf.[1]

In Poland, where, notwithſtanding the political changes which have of late taken place, it is said that the property of the church remains intact, rural deans are engaged in the adminiſtration of eccleſiaſtical affairs. In the threefold diviſion of the church-revenues of the pariſhes, the rural dean, over and above his ordinary viſitational duties, has that of auditor of the church-accounts, and certifies the accuracy of the diſtribution of the tithe-produce of each pariſh under his juriſdiction;—of which one part goes to the curé, a ſecond to

(1) *Un Aperçu de l'Hyrarchie Ruſſe l'An* 1830, *extrait des pieces documentaires et originales du Synode dirigeant.* — MS. par Baron Roſencampf.

"De *l'adminiſtrations des diſtrictes* de l'Egliſe. Les monaſtères et les curés de chaque Eparchie ſe trouvent ſous la ſurveillance d'Inſpecteurs (Rural Deans) dont le devoir eſt de veiller ſur le maintien de l'ordre etabli. Ils ſoumetient tous les cas ſurvenus au jugement du conſiſtoire et de l'évêque Eparchial. Chaque Inſpecteur a un écrivain pour vaquer aux affaires, de même qu'un copieur, dont chacun a 80 r. de ſalaire; encore 2 gardiens avec 40 r., pour les fraix de chancellerie. Tout l'Empire contient dans les 39 Eparchies et 4 Vicariats, 292 Inſpecteurs diſtrictorials, dans lesquelles 1160 individus ſont employés. Leur ſalaire, d'après un taux moyen, eſt de 400—500 r.

"Les conſiſtoires ont les attributs haut adminiſtratifs, que judiciairs. La controlle ſur les inſpecteurs eſt du premier reſſort. La déciſion dans toutes les affaires de marriage ou penitencielles en première inſtance eſt du 2d. Toutefois leur déciſion exige la confirmation des évêques Eparchiels. Les affaires importantes, auſſi le divorce, parviennent au Synode. L'évêque les preſente pour la confirmation en y ajoutant ſon avis, le reſultat parvient derechef à l'évêque, et enfin à l'Inſpecteur."

The above note is tranſlated by the Editor of Mouravieff's *Hiſtory of the Church of Ruſſia*, and, with much other valuable information, incorporated in his *notes*, pp. 422-3. *Appendix.*

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the church, and a third to the poor. On the occaſion of paſſing theſe accounts, which are reported not to be very accurately kept (the Curé receiving much the largeſt ſhare of the funds) the rural dean has procurations provided for him in the form of a ſubſtantial banquet.

But enough of foreign uſages for the preſent:—more will be found in the Appendix of ancient and modern documents.

Let us return to the rural-decanal inſtitution, as preſented to us in eccleſiaſtical memorials of our own country, about the middle of the ſixteenth century. That the office had decayed in England, at or before the Reformation, has been already ſtated. It does not appear that it became quite extinct[1]. Deans rural exiſted in the twenty-eighth year of the reign of Henry VIII. They are mentioned by the Lord Keeper Cromwel, in the *Injunctions given by the authority of the king's highneſs to the clergy of this realm* (*A.D.* MDXXXVI.)—calling upon "the dean, parſons, vicars, and other having cure of ſoul within each deanery," to be aſſiſtant in putting down "the biſhop of Rome's pretenſed and uſurped power and juriſdiction within this realm," "under the pain of ſuſpenſion and ſequeſtration of the fruits of their benefices." Still the decanal authority was reduced to a very low ebb. Were any endeavours made, at that memorable epoch, for its countenance and ſuſtentation?—Yes. During the reigns of Henry VIII. and Edward VI.—when the rights and laudable practices of antiquity in reſpect of church-diſcipline were attempted

Burnet's *Hiſtory of the Reformation*, Vol. I. P. II. B. III. Records, No. VII.

CC. M. B. et H. Vol. III. p. 813.

(1) Deans rural are mentioned as exiſting in ſome few dioceſes of England, when the *Valor Eccleſiaſticus* Henrici VIII. was compiled.

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to be revived—the reformers of the ecclesiastic laws made such endeavours, by devoting a chapter of their learned and laborious compilation to archpresbyters or deans rural, and the improvement of the economy of their office.

Among the new laws proposed, as most expedient to the interests of the reformed church, the following comprehensive duties were sketched out for the officers in question:—"Decanatus *quilibet* archipresbyterum rusticanum *habeat, vel ab episcopo vel ecclesiæ ordinario præficiendum. Munus autem ejus erit annuum. Hic tanquàm in speculâ presbyteris, diaconis, gardianis, et ædituis, ut singuli quæ ad eorum munus attinent præstent, perpetuò invigilabit. De idolatris et hæreticis, de simoniacis, de lenonibus et meretricibus, de adulteris et fornicatoribus, de iis qui duas uxores simùl habent, atque maritos duos, de magis et veneficis, de calumniatoribus et blasphemis, de sodomiticis et ebriosis, de ultimarum voluntatum corruptelis et perjuriis, de injunctionum aut nostrarum aut episcopi violatoribus, inquirat. Et vocandi ad se, examinandi horum scelerum suspectos authoritatem habeat. Omnem accusationis ortum, sive per famam publicam, sive deferentium testimonio probatum, vel suspectum, episcopo aut ejus loci ordinario infra decem dies in scriptis prodet. Qui autem venire ad eum recusaverit, per apparitorem vocatus, tanquàm contumax censebitur: episcopi voluntatem omnibus ejus* decanatûs *ecclesiis sibi per literas significatam, quantâ poterit celeritate subindè exponi curabit: alioquì subibit supplicium contemptûs. Officii sui sexto quolibet mense episcopum aut loci ordinarium certiorem faciet, quot in ejus* decanatu *conciones eo temporis spatio fuerint habitæ.*"

Reformatio LL. Ecclesiast. c. v. p. 95. *De* Archipresbyteris *sive* Decanis Ruralibus.

This may be considered a half-official declaration of the sentiments of our English reformers on the utility of

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the office, and its applicability to the then contemplated improvement of church-discipline. A wholesome and efficient enactment indeed it was!—and if it had passed into practice, in the then dearth of church-discipline, it had certainly done great service to religion. But the entire project, as the reader is of course well aware, fell to the ground, for want of legislative confirmation; the remodelling of the laws and discipline of the church of England not being destined to follow, as was originally intended, the reformation of her doctrine and worship[1].

Yet, though the *Reformatio Legum Ecclesiasticarum* was not formally ratified, remarks Kennett, all those parts of it have no less the force of law, which in former times were such "ecclesiastical canons, constitutions, and ordinances, as were not contrariant or repugnant to the laws, statutes, or customs of the realm, nor to

Parochial Antiquities, Vol. II. p. 369. *CC. M. B. et H.* Vol. III. p. 771.

([1]) The observations of Fuller and Strype on this project, and its failure, may not be unacceptable to the reader:—"When the Pope's power was banished out of England," says the Church-historian of Britain, "his canon-law, with the numerous books and branches thereof, lost its authority in the king's dominions. Yet, because some gold must be presumed amongst so much dross, grain amongst so much chaffe, it was thought fit, that so much of the canon-law should remain, as was found conformable of the word of God, and laws of the land. And therefore King Henry the Eighth was impowered, by Act of Parliament, to elect two and thirty able persons, to reform the ecclesiastical laws; though in his reign very little to good purpose was performed therein."

Church History of Britain, VII. Book, *A.D.* MDLII. Edit. 6 an. R. 6.

"The bill" (*for making ecclesiastical laws* &c.), says the Annalist, "wherein infinite pains had been taken by Archbishop Cranmer, and divers of the learnedest men in King Edward's reign, had been often brought into that king's parliaments, and had found difficulty to pass, though earnestly desired by the best men: nor had it better fortune in Elizabeth's reign. Men did not then care to be restrained by church discipline."

Strype's *Annals of the Reformation*, Vol. I. P. I. p. 85. col. II. *A.D.* MDLVIII.

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the damage or hurt of the king's prerogative royal." "Of which inoffenſive nature was this juriſdiction of rural deans, and therefore ought to have been continued in full force and virtue. But while the ſtate was tender of countenancing too much power in the church; while the clergy[1] lay under a ſervile awe of incurring a *præmunire* by aſſerting their eccleſiaſtical rights; and while the humour of the age ran more into reforming of doctrines, than reſtoring of diſcipline, theſe rural officers were in ſome deanries extinct, and in others had a name and ſhadow only left."

To make up for[2] the failure of this projected ſcheme of duties, in which the *civil* power was chiefly concerned, the *eccleſiaſtical* power did what it could to ſet things right by authority of *Convocation*. Accordingly, in the "*General notes of matters to be moved by the clergy in the next parliament and ſynod*," claſſified under four ſeveral heads;—"*Touching the third, that is, Eccleſiaſtical laws and diſcipline*," it was ſuggeſted, that, while the *Reformatio Legum* of Henry VIII. and Edward VI.

Strype's *Annals*, Vol. I. Part I. pp. 475—479. *anno* MDLXII.

(1) Such a penalty, at a later period, the exemplary biſhop of Kilmore well nigh incurred. "When the news of Bedell's reformation of his dioceſe" (by the enacting certain rules in ſynod for its guidance, and the appointment of rural deans) "was carried to Dublin," ſays Burnet, "ſome ſaid it was an illegal aſſembly, and that his preſuming to make canons was againſt law, and brought him within the guilt of a *præmunire*. So that it was expected that he ſhould be brought up as a delinquent, and cenſured in the Star-Chamber, or High-Commiſſion Court, &c."

Burnett's *Life of Biſhop Bedell*, p. 62.

(2) "For what reaſon this project proved abortive," ſays Atterbury, "they may eaſily gueſs, who conſider how ready ſome men have all along been to blame the defects of our church-diſcipline, and how unwilling at the ſame time to ſupply them with proper proviſions, leſt they ſhould want occaſions of complaining."

Charge to the Clergy of Totneſs, MDCCVIII.

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was being matured, other articles, then drawn up to the number of thirty-four, ſhould be eſtabliſhed: of which the following went to the[1] general inſtitution of deans rural—"That in every deanry in the country there may be conſtituted by the biſhop one grave and diſcreet prieſt, to be archipresbyter, or decanus ruralis: who ſhall not only overſee the prieſts of that deanry, but alſo have authority to call before him all ſuch as offend againſt the eccleſiaſtical laws, and to examine them, and to certify the ordinary thereof: but the ſaid dean not to *determine* any thing in thoſe matters." Chap. xxvii.

Of the compoſer of this paper, which was duly prepared for the conſideration of the ſynod, Strype profeſſes his ignorance. However, nine years after it had been preſented to that body as a proviſional ſuggeſtion—for it never went beyond a mere ſuggeſtion,—the provincial ſynod of London (*A.D.* MDLXXI.), ſeeing the hopeleſſneſs of waiting any longer for a parliamentary ratification of the *Laws Eccleſiaſtic* of Henry and Edward, ordained, by canon, already cited in the original Latin, that "The archdeacon, when he had finiſhed his viſitation, ſhould ſignify to the biſhop what clergymen he had found in every deanry ſo well endued with learning and judgement as to be worthy to inſtruct the people in ſermons, and to rule and preſide over others. Out of whom the biſhop ſhould chooſe ſuch as he would have to be rural deans." Sparrow's *Collection &c. Liber Canonum, Anno* MDLXXI. *De Archidiaconis*, p. 21. *CC. M. B. et H.* Vol. IV. p. 264.

(1) Five years before, it had been ordered in *Convocation*, by Cardinal Pole, under the head, *De diſciplinâ eccleſiaſticâ renovandâ, et moribus cleri per eandem reformandis*—"IV. *Ut* rurales decani, *et officiales non venalem habeant diſciplinam eccleſiaſticam, ſic ut inopes (ſicùt hoc tempore fit) plectantur, divites ne appellentur quidem.*" Deans rural exiſted, probably, in ſome few dioceſes, during the reign of Queen Mary. *CC. M. B. et H.* Vol. II. p. 157. Cardwell's *Synodalia*, Vol. II. pp. 454, 477.

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Parochial Antiquities, Vol. II. p. 369.

But this, indeed, ſeems rather a permiſſion, ſays the vicar of Ambroſden, than a poſitive command, for the continuance of the office. However, it proves that rural deans were thought fit miniſters to aſſiſt in diſpenſing the laws and diſcipline of our reformed church; and it does imply, that when they are deputed by the biſhop, they may exert all that power which by canon and cuſtom reſided in the ſaid office before the Reformation.

CC. M. B. et H. Vol. IV. p. 264. "*Peractâ viſitatione, &c.*"

The canon in queſtion gives no account of the ſeveral duties and powers belonging to the deans at that time: —two particulars alone are mentioned, that they ſhould be well qualified to preach and to govern. But good preachers then, ſays Atterbury, in the infancy of our reformation (when[1] many illiterate men were of neceſſity to be ordained) being not to be found in every deanry, the character and power of theſe officers leſſened every day; ſo that the Convocation of MDCIII. (which fixed that body of canons whereby our church is now governed) appears not to have entered into any meaſure towards reſtoring it[2].

Charge to the Clergy of Totneſs, MDCCVIII.

See S. D. R. Part IV. § IV. c. I. p. 235.

Fuller, *Cent.* XVI. B. IX. p. 65.

([1]) "As for the inferiour clergy," ſays the witty hiſtorian of the Church of Britain, "the beſt that could be gotten were placed in paſtoral charges. Alas! tolerability was eminency in that age. A *ruſh-candle* ſeemed a *torch*, where no brighter light was e'er ſeen before. Surely preaching now ran very low, &c."

Charge to the Clergy of the Archdeaconry of Totneſs, MDCCVIII. *Correſpondence*, Vol. II. p. 251.

([2]) "It hath been endeavoured, indeed, to promote the ſame end by *other means*," ſays Atterbury, "with which our conſtitution is wholly unacquainted; namely, by a voluntary erection of *Societies for the Reformation of Manners*. Far be it from me to condemn the zeal of thoſe perſons who with good intentions entered on that deſirable work, however unqualified they might be for it. But, when we conſider who have encouraged it moſt, and been moſt employed in it, we may be allowed

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Nay, it seems rather, that James the First had a strong prejudice against an ancient and important branch of the rural-dean's office — that of chapter-holding in the deanries:—as may be inferred from the warm reply of "the pedant king" to the representatives of the Scotch Kirk at the conference of Hampton Court; when they proposed, among some silly overtures of reformation, the revival of clerical meetings in the rural deanries, to be periodically held every three weeks for the purpose of *propheſyings:*—"*Ultimò ſummis votis expetebant, ut clerus juxta conſtitutiones provinciales quâlibet tertiâ hebdomade in* decanatibus ruralibus *conveniret, eoque tempore prophetias exerceret, proutì ab archiepiſcopo Cantuar. Grindall, et aliis epiſcopis, cum conſenſu reginæ Elizabethæ præſcriptum erat; et ut ea, quæ ibidèm decidi haùd poterant, referrentur ad viſitationes archidiaconales, et abhìnc ad ſynodum epiſcopalem, in quâ epiſcopus cum presbyteris ſuis omnes controverſias dirimeret.*" *Concilium Hamtonienſe CC. M. B. et H. Vol. IV. p. 374.*

Plauſible as the propoſition appears, it met with a ſharp rejoinder from the wary monarch, who doubtleſs, from his anſwer, ſuſpected it to favour of puritaniſm[1]:—"If you aim at Scotch presbytery," quoth he, "it agrees with monarchy as God with the devil."—"The petition

allowed to ſuſpect, that one end which ſome men have had in carrying it on was to take the inſpection of manners out of their hands, to whom it moſt properly belongs; and by that means to render the function as uſeleſs as they could, in order to its becoming contemptible." *See* White Kennett's MS. *Letter to* Biſhop Gardiner *of* Lincoln, cited beyond, in reprobation of theſe ſame Societies.

(1) The late Archbiſhop Grindall was ſuppoſed to have connived with the Puritans in the days of Elizabeth; and thence, it is ſaid, they both advocated the cauſe of propheſyings.

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A Humble Propoſal for Parochial Reformation, c. vi. p. 36. ex G. G. *Hiſt. Church of Brit.* pp. 267-8.

being urged upon the objectionable plea of propheſy," ſays the nameleſs author of *A Humble Propoſal for Parochial Reformation*, "it is probable, for that very reaſon was denied; ſeeing it was not advanced upon the conſtitutions of the church, which enjoin not propheſy, but aſſiſtance to the biſhops in the government of the church."

Nugæ Antiquæ, Vol. ii. p. 9. Vol. i. pp. 181-2.

Had the propoſal originated in a leſs ſuſpicious quarter, it might have been more graciouſly entertained; but, coming whence it did, it met with no favour from "His Majeſtie our Sollomon"—who "rather uſede upbraidinges than argumente with the Puritans in conference, and bade them awaie with their ſnivellinge" (ſays Sir John Harrington, who was preſent at a part of the conference[1]);—and, accordingly, away went **moderators** or **rural deans**, and diſtrict **conventions** of the clergy!

CC. M. B. et H. Vol. iv. p. 480.

None ſuch were eſtabliſhed by canon in this reign: nor do any appear in the reign of the unhappy ſon and ſucceſſor of James—at leaſt, not in documents of the Church of England—though the ſixth clauſe of King Charles's *Inſtructions to Archbiſhop Laud* (*A.D.* MDCXXXIII), at the ſame time that it points out the want of *clerical*

(1) For a full account of this conference, held *Jan.* 14, MDCIII., *ſee* Fuller's *C. H.* xvii cent. x Book, pp. 7, ſeqq.; Collier's *E. H.* Vol. ii. B. viii. p. 681; Southey's *Book of the Church*, V. ii. c. xvi. pp. 316, ſeqq.; Carwithen's *Hiſt. of the Church of England*, Vol. ii. 192; and for a brief and humorous account of it, *ſee* Harrington's *Nugæ Antiquæ*, Vol. i. p. 181. It ſeems, however, notwithſtanding King James's ſuppoſed objection to theſe exerciſes and meetings in England, he did permit and encourage them in Scotland a few years after Queen Elizabeth put them down in the former kingdom. *See* Strype's *Life of Grindall*, B. ii. p. 440.

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ſupervisors in aid of the dioceſan biſhops, ſeems to ſuggeſt and juſtify their appointment. Still, none were inſtituted. In Ireland, however, they are found five years later, eſtabliſhed by the apoſtolical Biſhop Bedell, in the ſee of Kilmore (*A.D.* MDCXXXVIII.):—to whoſe remodelling of the eccleſiaſtical economy of his dioceſe in the beſt ſpirit of by-gone days, a few words of our hiſtorical epilogue are next due. After he had been for many years carrying on the reformation of his dioceſe, he reſolved to hold a ſynod of all his clergy, and to eſtabliſh ſome rules for the better government of the flock committed to him. By the fifth and ſixth canons, on that occaſion paſſed, "He revived," ſays the biſhop of Saliſbury, "the ancient cuſtom of rural deans, and appointed that there ſhould be three for the three diviſions of his dioceſe; who ſhould be choſen by the clergy, and ſhould have an inſpection into their deportment, and make report to the biſhop of what paſſed among them, and tranſmit the biſhop's orders to them; and that once a month the clergy of each diviſion ſhould meet, and preach by turns, without long prayers or preambles."

Burnet's *Life of Biſhop Bedell*, p. 62.
CC. M. B. et H. Vol. IV. pp. 537, 538.
Statuta Primæ Synodi Kilmorenſis.

Paſſing over the days of religious and political anarchy, and the wreck of crown and mitre which enſued, we hail with joy, at the reſtoration of monarchy, the rural archpriesthood again raiſing its unaſſuming head under the wing of epiſcopacy.

After a long and wordy preamble, in which King Charles (*A.D.* MDCLX.) ſtates it to be "evident to the world," and proved to "this little part of the world, his own dominions, by late experience," "how much the peace of the ſtate is concerned in the peace of the church, and how difficult a thing it is to preſerve order

A Declaration concerning Eccleſiaſtical Affairs, MDCLX.

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and government in civil, whilſt there is no order or government in eccleſiaſtical affairs;" he introduces his "*Declaration to all his loving ſubjects of his kingdom of England and dominion of Wales concerning eccleſiaſtical affairs.*" The fifth canon of which royal proclamation relates, in part, to the decanal office of the country, the nomination of the dean by the dioceſan, and the conſtitution and duties of his charge.

CC. M. B. et H. Vol. IV. can. v. p. 562. Carwithen's *Hiſt. of the Church of England*, Vol. III. c. III. pp. 32-3-4. Short's *Sketch*, &c. Vol. II. pp. 230-31.

Some few extracts have been already made from this document; but I here give in ſequence all that relates to our ſubject.—"Beſides the ſuffragans and their preſbytery (*ſee* can. II.), every rural dean (thoſe deans, as heretofore, to be nominated by the biſhop of the dioceſe) together with three or four miniſters of that deanry, choſen by the major part of all the miniſters within the ſame, ſhall meet once in every month, to receive ſuch complaints as ſhall be preſented to them by the miniſters or churchwardens of the reſpective pariſhes; and alſo to compoſe all ſuch differences betwixt party and party, as ſhall be referred unto them by way of arbitration, and to convince offenders, and reform all ſuch things as they find amiſs, by their paſtoral reproofs and admonitions, if they may be ſo reformed: and ſuch matters as they cannot by their paſtoral and perſuaſive way compoſe and reform, are by them to be prepared for, and preſented to, the biſhop. At which meeting any other miniſters of that deanry may, if they pleaſe, be preſent and aſſiſt. Moreover, the rural dean and his aſſiſtants are in their reſpective diviſions to ſee that the children and younger ſort be carefully inſtructed, by the reſpective miniſters of every pariſh, in the grounds of the Chriſtian religion, and be able to give a good account of

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their faith and knowledge, and alſo of their Chriſtian converſation conformable thereunto, before they be confirmed by the biſhop, or admitted to the ſacrament of the Lord's Supper."

During the following reigns of James II. and William and Mary, I find no notices of deans rural in the valuable collection of church-documents preſerved by Archdeacon Wilkins.

In the year MDCCX., Queen Anne committed certain heads of buſineſs to the *Convocation*, "*to be debated, conſidered, conſulted, and agreed upon;*"—of which, one was, "*the eſtabliſhing* rural deans, *where they are not; and rendering them more uſeful, where they are.*" And the following year, the *Upper Houſe*, having conſidered the report made from the Committee of both *Houſes* appointed to conſider the ſubject, came to the following reſolutions:— *CC. M. B. et H.* Vol. IV. p. 638. *Proceedings in Convocation about* Rural Deans, pp. 641, ſeqq.

"I. It is the opinion of this *Houſe*, that the number and extent of rural deanries may beſt continue according to the ancient diviſion eſtabliſhed by law and cuſtom.

"II. That a canon or conſtitution ſhall be drawn, declaring the office and powers of a rural dean; as particularly to inquire into the manners of the clergy and people, to viſit and examine the ſtate of parochial churches and chapels, with the chancels of the ſame, together with the ornaments and utenſils thereunto belonging, as alſo the manſers of rectors and vicars, and all eccleſiaſtical endowments; to inquire into the condition of ſchools, hoſpitals, parochial libraries, and the ſeveral gifts and legacies bequeathed to pious and charitable uſes; and, after ſuch due inquiries, to repreſent yearly to the biſhop, or to the archdeacon, or other P. 642.

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ordinary, any notorious crimes, ſcandals, errors, or defects in eccleſiaſtical matters or perſons within the diſtrict of the ſaid deanry, to be by them tranſmitted to the biſhop; that ſo, if, upon private admonition, there does not follow a due reformation, then legal proceſs may iſſue thereupon.

"III. That in every dioceſe the perſons to be appointed to the office of rural deans ſhall be beneficed within the deanry, as rectors, vicars, or perpetual curates, and ſhall be reſident upon their reſpective benefices or cures; men of the elder and graver ſort of the clergy, and graduates in one of the two Univerſities within this province.

"IV. That the clergy of every deanry, or the greater part of them, ſhall chuſe a perſon thus qualified, who ſhall be preſented by the archdeacon or other ordinary to the biſhop, for his approbation; and when approved, ſhall be appointed by the biſhop, under his hand, to execute the ſaid office for the term of three years, unleſs cauſe ſhould appear to the biſhop for altering the ſaid term.

"V. That a paper of inſtructions from the biſhop ſhall be given to every rural dean ſo appointed, as above, without fee or reward, directing him how and in what manner to exerciſe that office; and that every dean, ſo appointed, ſhall ſolemnly promiſe, in the preſence of the biſhop, or any other perſon appointed by him, to execute the ſaid office according to ſuch inſtructions, to the beſt of his ſkill and power.

"VI. That it would be proper to conſider, whether any privileges or profits can be reſtored or conveyed to rural deans, to encourage them in the better execution of

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their office; as how far it may be practicable, that the rural deans ſhall be the only ſurrogates within their own diſtrict, to be appointed by the chancellors, or other judges eccleſiaſtical; and the mandates of inductions be directed to the rural dean, to be executed by him, or any other neighbouring miniſter; and that the ſaid rural deans be firſt nominated in all writs of inquiry *de jure patronatûs*, in ſequeſtrations, and in all other commiſſions to be iſſued from the biſhop or eccleſiaſtical court relating to any perſons or matters within their reſpective diſtricts; and that in all teſtimonials required by the biſhop or other ordinary, relating to the abilities and manners of candidates for holy orders, curates, ſchoolmaſters, or others within their ſaid diſtricts, a more particular regard ſhall be had to the teſtimony of rural deans.

"VII. Nevertheleſs, in thoſe dioceſes of this province, wherein rural deans have been hitherto conſtantly kept up with good effect, and in which the cuſtom time out of mind hath been to chuſe, appoint, or admit them in other manner, or for a longer or ſhorter term, than is before mentioned; it is hereby intended, that the ancient cuſtom of ſuch dioceſes, as to the manner of the appointment and admiſſion, and the term of their continuance in office, be ſtill obſerved, unleſs the reſpective biſhops of ſuch dioceſes ſhall think fit, with the conſent of the clergy, to alter the ſame."

The *Lower Houſe* having conſidered the different paragraphs of this paper ſent down to them from the *Upper Houſe*, agreed to the firſt and third, but diſſented from and amended the ſecond, fourth, fifth, and ſixth; whereupon a long controverſy enſued between the

CC. M. B. et H. Vol. IV. p. 642.

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parties; which I have thrown into a ſmaller type, and diſpoſed of below[1].

Undertaken at the ſuggeſtion of the civil power, and

(1) The ſecond paragraph, the *Lower Houſe* deſires may be thus amended:—

2d. That a canon of conſtitution ſhould be drawn up, declaring the office and power of a rural dean; as, particularly to enquire into the manners of the clergy and people, into the condition of ſchools, hoſpitals, parochial libraries, and the ſeveral gifts and legacies bequeathed to pious and charitable uſes; and when duly commiſſioned by the biſhop, or archdeacon, or other ordinary, to viſit and examine the ſtate of parochial churches and chapels, with the chancels of the ſame, together with the ornaments and utenſils thereunto belonging, as alſo the manſes of rectors and vicars, and all eccleſiaſtical endowments; and after ſuch due enquiries, to repreſent to the biſhop, or to the archdeacon, or other ordinary, any notorious crimes, ſcandals, errors, or defects in eccleſiaſtical matters or perſons within the diſtrict of the ſaid deanry, that ſo, if upon private admonition there doth not follow a due reformation, then legal proceſs may iſſue thereupon.

The fourth paragraph they deſire may be thus amended:—

4th. That a perſon ſo qualified for the office of rural dean ſhall be recommended, by the archdeacons having juriſdiction, to the biſhops, for their approbation; and where there are no archdeacons having juriſdiction, ſhall be nominated by the biſhops; and when ſo approved or nominated, ſhall be appointed by the biſhops, under their hands, to execute the ſaid office for the term of three years, unleſs great cauſe ſhall appear to the biſhops, and archdeacons having juriſdiction, or to the biſhops where there are no archdeacons with juriſdiction, for diſplacing them ſooner.

The fifth paragraph they deſire may be thus amended:—

5th. That every rural dean, ſo appointed, ſhall, in the preſence of the biſhop, or ſome perſon by him deputed, ſolemnly promiſe to execute his office faithfully, to the beſt of his ſkill and power.

6th. To what was propoſed in the ſixth paragraph, the *Lower Houſe* return anſwer, that they are of opinion that the privileges and profits therein

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under the auſpices of Queen Anne, theſe *Proceedings* might have been expected to have led to other ends than mere fruitleſs diſcuſſion;—in which diſcordancies

therein mentioned may properly be reſtored or conveyed to rural deans; but deſire, that theſe amendments may be made in that paragraph; *videlicèt*, that the words "ſhall be the only ſurrogates," be changed into theſe words, "ſhall be always ſurrogates."

And that the words, "the mandates of induction be directed to the rural dean, to be executed by him or any other neighbouring miniſter," be changed into theſe words, "the archdeacon's mandates of induction, or the mandate of the biſhop, where the archdeacon hath no right to induct, be directed to the rural deans, and to any other rector, vicar, or perpetual curate, within his deanry."

Inſtead of the ſeventh paragraph, they deſire theſe clauſes may be added:—

Saving, in all theſe caſes, to all dioceſes and archdeaconries the ſeveral rights, to which, either by preſcription or expreſs compoſition, they may be intituled.

Nevertheleſs, in thoſe dioceſes where the directions given by the canon, now to be drawn in relation to the appointment of rural deans, ſhall not be obſerved, the rural deans ſhall not be intituled to the privileges and profits intended to be conveyed to rural deans by that canon.

Provided, that where it ſhall happen, by reaſon of the ſmallneſs of any rural deanry, that no perſon qualified, as the third article requires, can be found to execute the mandate of induction, in ſuch caſe it may be executed by any of the clergy of the adjacent deanry.

The *Upper Houſe of Convocation* having conſidered the amendments made by the *Lower Houſe* to the paper ſent down to them concerning the eſtabliſhment of rural deans, have agreed to them, with the following amendments. (*April 25th*, MDCCXI.)

Paragraph the fourth, leave out the word "great" after "unleſs."

In the ſame paragraph, after "to the biſhops," leave out "and archdeacons &c." to "for diſplacing them ſooner."

And leaving out the paragraph beginning with theſe words, "Nevertheleſs, in theſe dioceſes."

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of opinion about mere trifles, and jarrings about nominal privileges, were the leading features of a protracted Convocational war. Such was the only iſſue. The project

The *Lower Houſe* have conſidered the amendments ſent down by your *Lordſhips*, relating to the paper about rural Deans; and cannot agree to the two firſt of thoſe amendments. The reaſons of their diſagreement are contained in the following paper: (*May 5th*, MDCCXI.)

May it pleaſe your *Lordſhips*—

The fourth paragraph of the paper relating to rural Deans, as ſent up by the *Lower Houſe* to your *Lordſhips*, contained the following clauſe: "Unleſs great cauſe ſhall appear to the biſhops and archdeacons having juriſdiction, or to the biſhop where there is no archdeacon with juriſdiction, for diſplacing them ſooner."

This clauſe your *Lordſhips* propoſe ſhould be thus amended: "Unleſs cauſe ſhall appear to the biſhops for diſplacing them ſooner."

To this amendment the *Lower Houſe* diſagrees, for the following reaſons:—

1ſt. Rural Deans, by the nature and duty of their office, are miniſterial, both to the biſhop and archdeacon; and your *Lordſhips* have been pleaſed to agree, that they ſhall be appointed by both jointly; and the clergy do humbly conceive that the ſame reaſon will equally hold for the diſplacing of them by both jointly.

2d. What is conceived to be thus reaſonable in itſelf, is expreſſly enjoined and determined in the body of the canon-law, under the title "*De officio archidiaconi;*" which chapter is a decretal epiſtle of Innocent the Third, and contains as follows:—"*Subſequentèr*," etc.

3d. That no doubt may remain whether the foregoing decretal epiſtle, and particularly this clauſe of it, was received in England, the ſame rule of placing and diſplacing rural Deans by the biſhop and archdeacon jointly, is laid down by Athon and Lynwode, in their ſeveral commentaries upon the Legatine and Provincial Conſtitutions, and in both with expreſs reference to the ſaid decretal epiſtle. In the Legatine Conſtitution of Otho, intituled, "*De* VII. *Sacramentis*," is this clauſe: "*Archidiaconi verò in ſingulis conventibus ſuorum* Decanatuum *ſacerdotes in his maximè*

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fell abortive to the ground, and was never afterwards renewed. All important ſuggeſtions, which in the courſe of the controverſy originated with the *Lower Houſe* in

maximè ſtudeant erudire," etc., where, leſt the mention of "**Decanatuum** *ſuorum*" with immediate reference to the archdeacons, ſhould be thought to imply that **rural Deans** are ſubject to the archdeacons alone, the gloſs of John de Athon cautions us not to argue from that expreſſion, "*Quòd* **Decanatus rurales**, *et per conſequens* **Decani** *ibi præfecti ſunt ipſorum archidiaconorum, (ſed certè ſalvâ conſuetudine locorum) tàm præfici debent* **Decani** *tales, quàm etiam amoveri per epiſcopum et archidiaconum ſimùl de jure:*"—and then he refers to the decretal epiſtle abovefaid.

Alſo, in the Provincial Conſtitutions, tit. "*De judiciis* c. 1. *in cauſis*," where the words of the Conſtitutions are, "*Statuimus, ut* **Decani rurales** *nullam cauſam matrimonialem de cætero audire præſumant;*" the gloſs of Lynwode upon the words "**Decani rurales**" is this: "*De his legitur de offic. archid. Adhæc in p. ubi dicit* Innocentius, *quòd ſunt perſonæ habentes quædam officia, communiter ſpectantia ad epiſcopum et archidiaconum; et ideò communiter eorum receptio et amotio pertinet ad utrumque, ut ibi dicitur in textu.*"

For theſe reaſons it is humbly hoped that your *Lordſhips* would be pleaſed to agree with the *Lower Houſe* in continuing your archdeacons the ſhare which the preſent conſtitution of our church gives them, as in the appointing, ſo alſo in the diſplacing, of **rural Deans**.

To the third amendment propoſed by your *Lordſhips* they have agreed, with the addition of a requeſt to your *Lordſhips*, which has paſſed the *Houſe* in the words following:—

The *Lower Houſe* do not inſiſt upon the clauſe, which begins with the words "Nevertheleſs in thoſe dioceſes," but agree with your *Lordſhips* in the omiſſion of it. They offered that proviſo to your *Lordſhips* out of a deſire to procure an univerſal conformity to the conſtitutions now to be made; but ſince that is not approved, they ſubmit to your *Lordſhips'* wiſdom to think of ſuch an expedient as may be moſt likely to procure the conformity deſired, and to make the **rural Deans**, according to the directions given in her Majeſty's *Letter*, ſtill more uſeful, where they are.

The

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reply to the *Upper*, or *vice verſâ*, have been adverted to in earlier ſheets, and are below given in full.

Mixed up with the bickerings of the two *Houſes of*

The *Upper Houſe of Convocation* have conſidered the reaſons offered by the *Lower Houſe* for their diſagreeing to the amendments made by the *Upper Houſe* in the fourth paragraph of the paper relating to rural Deans; and think them not ſufficient to induce this *Houſe* to recede from the ſame amendments, for the following reaſons: (*May 16th*, MDCCXI.)

1ſt. In the firſt reaſon of the *Lower Houſe* for diſagreeing to the ſaid amendments, it is alleged that the biſhops have agreed that the ſaid rural Deans ſhall be appointed jointly by the biſhop and archdeacon, and from thence infer that they ought to be diſplaced jointly by both; whereas, in this very paragraph, it appears that the rural Deans are only to be recommended by the archdeacons having juriſdiction, and appointed ſolely by the biſhops, under their hands;—ſo that the foundation of this reaſon being laid upon a miſtake in fact, the reaſon grounded upon it cannot but fail.

2d. It appears from the ſecond paragraph, as amended by the *Lower Houſe*, that the rural Deans, when appointed, cannot perform the archdeacon's part in viſiting churches *etc.*, without a particular commiſſion from him; and, conſequently, that they are not immediately, by their appointment to that office, miniſterial both to the biſhop and archdeacon, nor therefore intituled, upon that account, to hold the ſame, until they ſhall be diſplaced jointly by both. And therefore,

3d. The decretal epiſtle of Innocent III., which proceeds upon a general ſuppoſition that the rural Deans have equal relation to the biſhops and archdeacons, and thereupon provides that they ſhould be as well placed as diſplaced by both, is not applicable to the preſent caſe, wherein the conſtitutions propoſed have made another proviſion.

4th. The decretal epiſtle is of the leaſt weight; for being written at a time when the popes made it their buſineſs to leſſen the authority of the biſhops, for the increaſe of their own; and for being the ſingle ground of thoſe gloſſes which afterwards followed, agreeable to it.

5th. That of what weight ſoever it might be, while any rural Deans ſubſiſted here upon that foot which that decretal epiſtle ſuppoſes, it cannot in the leaſt oblige us to govern ourſelves by it in a new eſtabliſhment of rural Deans, where they are not;—eſpecially, if it be conſidered,

6th.

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Convocation (wherein the Upper Houſe had much the beſt of the argument), the document, as given by David Wilkins, contains much valuable matter, that may be

6th. That when that part of the canon-law obtained, there was a ſaving to the different cuſtoms of ſeveral places; as appears by the gloſs referred to by the *Lower Houſe*, in their third reaſon. And, therefore, if this epiſtle did not in its fulleſt authority overrule thoſe cuſtoms, there is much leſs reaſon that, after it has been long out of uſe, it ſhould determine the *Convocation* in their meaſures of eſtabliſhing, *de novo*, rural deans, where they are not.

7th. The archbiſhops and biſhops in convocation aſſembled, MDLXXI., did not think themſelves bound by it, when, in the chapter "*Archidiaconi*," they expreſs themſelves thus:—"*Peractâ viſitatione, archidiaconus ſignificabit epiſcopo, quos invenerit in quoque* decanatu *eâ doctrinâ et judicio præditos, ut digni ſint, qui pro concione doceant populum, et præſint aliis. Ex illis epiſcopus poteſt electum facere, quos velit eſſe* decanos rurales."

8th. Nor did it hinder the council of Trent itſelf, as little favourable as it was to the order of biſhops, from going farther than this, when they were purſuing the matter of reformation, and decreeing, *Seſſ.* 24. *chap.* 3. in theſe words:—"*Archidiaconi autem,* decani, *et alii inferiores in iis eccleſiis, ubi, hactenùs viſitationem exercere legitimè conſueverunt, debeant quidem, aſſumpto notario, de conſenſu epiſcopi deinceps per ſeipſos tandèm ibidèm viſitare.*"

9th. The *Lower Houſe* do not ſeem to think themſelves bound by that papal decree, to which they refer, when they ſuppoſe, in their requeſt ſubjoined to their reaſons to break in upon thoſe cuſtoms which obtain in thoſe places where rural deans are found, in order to make them, according to the direction given in her Majeſty's Letter, ſtill more uſeful, where they are.

For if they think, and it may be very rightly, that thoſe cuſtoms, which were ſaved by the gloſs upon that canon to which they refer, may be altered by a new conſtitution for the improvement of the ſtate of the church; they cannot reaſonably pretend, that the biſhops are not at liberty to propoſe a new conſtitution for the eſtabliſhing rural deans, where they are not, different from that papal decree which has been ſo long

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turned to account, if ever it ſhould be thought adviſable, in theſe days of eccleſiaſtical reform, to amplify and extend the powers of deans rural. Many of the ſuggeſtions

long out of uſe, if they think ſuch new conſtitution more for the ſervice of the church.

They do think the conſtitution propoſed, as amended by them, beſt fitted to maintain and promote the good order of the church; and therefore inſiſt upon their former amendment; and hope the *Lower Houſe* will obſerve the regard they ſhew to the archdeacons, in agreeing to the other amendments made by the *Lower Houſe* in relation to them.

And as to the requeſt of the *Lower Houſe*, that we would think of ſome expedient, as may be moſt likely to procure a conformity in this matter throughout the province; we are ready to enter into the conſideration of it, and to receive any propoſals from the *Lower Houſe* about it, that we may not only eſtabliſh rural deans, where they are not, but alſo make them more uſeful where they are.

The *Lower Houſe* have conſidered the reaſons which your *Lordſhips* ſent down for your adhering to the amendment made in the fourth paragraph of the paper relating to rural deans; and they do humbly beg leave to repreſent to your *Lordſhips* (*June* 5)—

1ſt. That where the *Lower Houſe*, in their former paper, ſpeak of the joint appointment of rural deans by the biſhop and archdeacon, their meaning is not, that they ſhall be admitted to the ſaid office by the biſhop and archdeacon jointly, but only that the biſhop may not admit any perſon, but who ſhall be recommended to him by the archdeacon. In like manner, where they ſpeak of rural deans being diſplaced by both, their intention is not, that the archdeacon ſhall be joined with the biſhop in the act of diſplacing, but only, that the ſaid biſhop may not proceed to execute ſuch act without the conſent of the archdeacon; the authoritative act being in both caſes equally reſerved to the biſhop.

2d. That as rural deans, by their office, have been miniſterial both to the biſhop and archdeacon, ſo they will ſtill continue miniſterial by the preſent canon: and although they cannot proceed in one part of their duty aſſigned to them (*videlicèt*, the viſiting of churches) without commiſſion from the biſhop or archdeacon, yet they will be obliged, by their office, to execute ſuch commiſſion, when directed to them; and it is humbly

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are prudentially sound; and would be found, in the author's humble opinion, to work well.

The Letter of George I. *to the Convocation, about buſineſs*

humbly conceived, that no perſon, who is bound to execute the commiſſion of another, becomes leſs miniſterial to that order, by a reſtraint from acting till he hath received ſuch commiſſion.

3d. That the rural deans ſtill remaining miniſterial to the archdeacon as well as to the biſhop, it is humbly hoped that the inference which the *Lower Houſe* drew from thence (*videlicèt*, that therefore the archdeacon ought in reaſon to be concerned together with the biſhop in placing and diſplacing of them) will ſtill be thought juſt and equitable.

4th. That whereas your *Lordſhips* are of opinion, that the decretal epiſtle of Innocent the Third is of leſs weight for being written in a time when the popes made it their buſineſs to leſſen the authority of the biſhops for the increaſe of their own; we beg leave to obſerve, that that declaration of the authority of the archdeacon over rural deans cannot (as we conceive) be reckoned among the methods invented and practiſed at that time for leſſening the authority of biſhops; inaſmuch as that epiſtle doth not make rural deans miniſterial to the archdeacon, but ſuppoſes them to be ſo by the nature of their office; nor is that deciſion grounded upon an arbitrary declaration of the pope, but upon an eſtabliſhed maxim of law, which holds generally in caſes of the like nature: *Cùm ab omnibus, quod omnes tangit, approbari debeat, et cùm commune eorum* decanus *officium exerceat, communitèr eſt eligendus, vel etiam amovendus.*"

5th. That the ſaid epiſtle, and the gloſſes of Lynwode and Athon founded upon it, were not alleged by the *Lower Houſe* in bar to the right and authority of *Convocation* to alter the law in this particular, but only to ſhew, that the power they deſire in behalf of archdeacons is agreeable both to law and reaſon of former times: and they do ſtill humbly hope, that, inaſmuch as the reaſon of the law continues, your *Lordſhips* will be pleaſed to agree, that the law itſelf (as in placing, ſo in diſplacing, rural deans) may be enforced by the conſtitution intended to be drawn upon this head.

6th. That the directions given by the archbiſhop and biſhops in MDLXXI. for the choice of rural deans (the authority of which directions we do not now diſpute) do not expreſſly affect the right of the archdeacons in the

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for them (*A.D.* MDCCXV.), contains many heads of matters proper for ſynodical conſideration, but no alluſion to rural deans. Indeed from the reign of Queen Anne to the preſent time, there has been no authoritative movement on the part of the State,—or of the Church *collectively*,—for the repair of this department of our eccleſiaſtical organization. The Convocation, as every body knows, fell into a deep and deadly ſlumber; from which it awakens at ſtated periods, ſhews ſome feeble ſigns of animation,—and then ſleeps again.

British Critic, No. XXXVIII. pp. 281-2.

point now under conſideration; foraſmuch as they preſcribe only the method of appointing rural deans, but ſay nothing of diſplacing them. And, however, it appears not that the clergy at that time had any opportunity of laying before their *Lordſhips* the grounds and reaſons of their claims in theſe particulars.

7th. That if your *Lordſhips* ſhall not be pleaſed that the ſhare of archdeacons in diſplacing of rural deans be declared and confirmed in the preſent conſtitution, the *Lower Houſe* are content that theſe words (Par. 4. "unleſs great cauſe ſhall appear to the biſhops and archdeacons, having juriſdiction, for diſplacing them ſooner") be wholly omitted; leſt, all the other heads of the ſaid paper being adjuſted, a diſagreement between the two Houſes upon this one article ſhould for the preſent diſappoint her Majeſty's expectation, and deprive the church of the benefits that may ariſe from a regular eſtabliſhment of rural deans.

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SECTION III.

Suggestions, Public and Private, for the Establishment of a Rural Church-Police in the Deanries of England.

WITHIN the period which we have marked out as that of the decline and attempted revival of the office of dean rural—in addition to the public records of ſynods and convocations—there are a few hints of private individuals and men of eminence in public life, towards the reſuſcitation of the rural church-police of Great Britain, not unworthy to be here ſubjoined. Some of the ſuggeſtions, it muſt be allowed, are more mixed up with the chorepiſcopal than the archipresbyteral economy, have more to do with rural biſhops than rural deans;—but, to whichſoever bearing more immediate reference (ſeeing how intimately blended is the hiſtory of both offices), they do not appear to be irrelevant to the object of our inquiry.

Under the royal auſpices of Edward VI., Elizabeth, Charles II., and Anne, the opinions alluded to were delivered, either as general ſuggeſtions for reviving the decayed diſcipline of the church at large, which had ſo much ſuffered during the ſhock of the Reformation; or in ſpecial relation to the ruri-decanal office, with the hope of inſtilling into that particular branch of the eccleſiaſtical conſtitution ſome portion of its primitive life and energy; which had been waning before the event adverted to, and which that event, at once, entirely

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ſuſpended. Theſe opinions ſhew, collectively, how ſtrong the writers of that period ſeem to have felt the uſefulneſs and importance of efficient *ſecondary* officers in the adminiſtration of eccleſiaſtical diſcipline;—of which they aſſumed the public, or private advocacy, in the following intimations.

Firſt and foremoſt ſtands the addreſs of Martin Bucer *concerning the Kingdom of Chriſt*, preſented (*A.D.* MDL.) as a new-year's gift to Edward VI.—wherein, ſays Burnet, "the author writes largely of eccleſiaſtical diſcipline," and propoſes divers laws for the king's conſideration. Among which, under the fourth head, "he adviſes that *co-adjutors* ſhould be given to ſome biſhops, and a council of presbyters be appointed for them all." He then recommends "**rural biſhops** to be ſet over twenty or thirty pariſhes" (meaning thereby, poſſibly, our **billan** or **bican ſuperintendents**—for the previous ſuggeſtion of *epiſcopal co-adjutors* ſeems to preclude any higher interpretation) "who ſhould gather their clergy often together, and inſpect them cloſely: and that a provincial ſynod ſhould meet twice a year, where a ſecular man, in the king's name, ſhould be appointed to obſerve their proceedings." But the reader, perhaps, will not be unwilling to hear Martin plead his own cauſe to the youthful monarch, his royal patron.

Hiſtory of the Reformation, Vol. II. P. II. B. I. p. 322.

De Regno Chriſti, L. II. c. XII. p. 73.

"*Quo verò*," ſays this eminent German reformer, "*ſi quid tale exiſtat, epiſcopi id in tempore reſciſcant, revocanda erit vetus illa diœceſium diſtributio, ut ſingulis viginti, aut circitèr, parochiis, unus ex earum parochiarum curatoribus, qui ad hanc functionem præ cæteris appareat idoneus, præficiatur* **chorepiſcopus**, *qui his eccleſiis contra Satanæ inſidias et inſultus ſingularitèr advigilet: et ſi quid ipſe vel apud*

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collegas ſuos, vel apud plebes ad hanc curam ſibi commendatas, corrigere non poſſit, deferat quamprimùm ad epiſcopum."

"*Atque ne quid corrigendum, aut non inultum emergat, debet ille collegas ſuos, et compresbyteros certis temporibus, et frequentèr ad ſe convocare, et cum D. Scripturarum explicatione, et ſumptâ ex illis cohortatione, tùm piis inter omnes collationibus, fidem cognitionemque Chriſti, cùm ſibi ipſi, tùm collegis ſuis confirmare, et ſtudium atque zelum regni Chriſti magìs magìſque incendere. Quin etiam plebes curæ cujuſque commendatas, debent iſti* chorepiſcopi *ſubindè, cùm illud per parochiarum ſuarum procurationem poterunt, inviſere, atque verbum vitæ æternæ illis adminiſtrare: et iis præcipuè, quæ paſtores habent ad regnum Chriſti minùs doctos et ferventes.*"

"*Prætereà epiſcoporum erit, cujuſque provinciæ binas quotannìs ſynodos celebrare, utì tot canonibus et piorum imperatorum legibus eſt conſtitutum. Ad quas ſynodos non civitatum modò epiſcopi, ſed etiam* chorepiſcopi, *aliique presbyteri et diaconi, qui regni Chriſti ſcientiâ et zelo ampliore donati ſunt, debent convocari atque audiri: quo efficaciùs et quæ obrepſerint in eccleſias vitia, corrigantur, et pietas omnium inſtauretur.*"

"*Quibus ſynodis perutile erit ut S. M. T. ſempèr adhibeat viros religionis Chriſti ſtudioſos, et ſummâ authoritate præditos, qui in ſynodis ſuæ majeſtatis nomine cum metropolitano præſideant, ordinemque decentem conſervent,* &c."

See Martini Buceri *Scripta Anglicana*, &c. Basil, MDLXXVII. *folio edit.*

Next in order of time is the propoſal of John Rogers, the protomartyr of the Marian perſecution, who ſeems to have had in view the outline of the decanal juriſdiction in his hints for *readers* and superintendents, as briefly recorded by Mr. Strype in his *Annals of the Reforma-*

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Annals of the Reformation, Vol. I. P. I. pp. 203, 267.

tion:—"For lack of good miniſters then to furniſh the churches," writes the Annaliſt, "Rogers adviſed, and ſo did Biſhop Hooper at the ſame time, that for every *ten* churches one good and learned **ſuperintendent** ſhould be appointed, which ſhould have under him faithful *readers*, ſuch as might be got; ſo that the popiſh prieſts ſhould be clean put out. And the biſhop once a year ſhould overſee the profiting of his pariſhes; and if the miniſter did not his duty, as well in profiting himſelf in his book, as his pariſhioners in good inſtructions, and ſo to be trained by little and little, then he to be turned out, and another put in his place; and the biſhop to do the like with the **ſuperintendents**."

Ejuſ. Vol. I. P. I. pp. 274, ſeqq. *Anno* MDLIX.

On the ſame ancient **plebanal**[1] baſis, perhaps, reſted the rural church-polity of the early part of the following reign of Elizabeth; when "unition of cures" was extenſively ſuggeſted and acted upon by the archbiſhop of Canterbury for ſupplying "deſtitute churches," in the then dearth of reformed clergy—"many prieſts going away, and departing from their benefices, and others non-reſident, and many livings of ſo mean income, that none would take them up."

The **principal incumbent** of the united cures "deputed in every pariſh committed to his care, under the overſight of the biſhop, one able miniſter as *lector*, to read the ſervice of the day with the litany and homily,"—and "to every his peculiars in courſe, the **chief paſtor** reforted in circuit to preach, baptize, marry, and adminiſter the

(1) *See* this title explained in *Part* III. *Sect.* III. pp. 150--51, and *notes* there. **Plebans**, I find, to have been of more frequent occurrence in Germany than elſewhere in Europe. See *CC. Germaniæ*, paſsim.

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eucharift," and took ſpecial care of their ſpiritual condition—"that the young were duly catechized by the *lector*, and that the elder and ancient folk communicated thrice in the year." Moreover, "the head pastor referred all matters of great import to the biſhop, or his chancellor, as the caſe required, and was provided for by injunction."

Such was the prudent courſe taken in the *then* diſtreſs, ſays Strype, to ſupply the church with miniſters, and to regulate her diſcipline in rural diſtricts. And to this "unition of cures," baſed in its own conſtitution on the archipresbyterates and plebanates of earlier days, I have no doubt may be attributed the non-appointment of deans rural properly ſo called;—for during the continuance of this economy we find no traces of their exiſtence. Nor is it otherwiſe than probable that a ſecond bar to the introduction of the latter officers will be found, about the ſame time, in the prevalence of the exerciſes termed *propheſyings*, and the *clerical conventions* to which they led, and which, in many of their features, approached very near to the decanal economy of chapter-holding:—*witneſs*, in the church of Northampton, where theſe exerciſes were much uſed, it was ordered, the Annaliſt records, "that all miniſters of the ſhire, once every quarter of the year, upon one month's warning given, ſhould repair to the ſaid town; and there, after a ſermon in the church heard, to withdraw themſelves into a place appointed within the ſaid church; and there privately to confer among themſelves of their manners and lives. Among whom if any be found in fault, for the firſt time, exhortation is made to him among all the brethren to amend. And ſo likewiſe

Ejuſd. Vol. II. Part I. p. 133. *Anno* MDLXXI.

Ejuſdem, p. 136. XVII.

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the ſecond and third time, by complaint from all the brethren, he is committed unto the biſhop for his correction."

The Deſcription of England, B. II. c. I. pp. 135—6.

But Holinſhed makes theſe conferences more frequent —"in ſome places weekelie, in other once in foureteene daies, in diverſe monethlie, and elſewhere twiſe in a yeare." He calls them "a notable ſpurre unto all the miniſters, thereby to applie to their bookes, which otherwiſe (as in times paſt) would give themſelves to hawking, hunting, tables, cards, dice, tippling at the alehouſe, ſhooting of matches, and other like vanities, nothing commendable in ſuch as ſhould be godlie and zealous ſtewards of the good gifts of God, faithfull diſtributors of his word unto the people, and diligent paſtors according to their calling[1]."

Strype's *Annals*, Vol. II. Part II. *Appendix*, No. XXXII. p. 695.

Judging from the Norwich *Paper* on deans rural or ſuperintendents, hereafter quoted, there appears to have been a plan projected of connecting theſe *propheſyings* with decanal conventions—the former being recommended to be placed under the management of the deans, in that dioceſe, at the ſuggeſtion of the biſhop. Whether the experiment was tried or not, is not mentioned[2].

([1]) *See* a further account of theſe *meetings* and *exerciſes* in Strype's *Annals of the Reformation*, Vol. II. Part I. pp. 325--6., and *Appendix*, N°. XXIII. p. 494.

Fuller's C. H. XVI. Cent. IX. B. 1 Cor. xiv. 13.

([2]) "Theſe propheſyings were founded on the Apoſtle's precept, '*For, ye may all propheſie one by one, that all may learn, and all be comforted;*' but ſo, as to make it out, they were fain to make uſe of humane prudential additions, modelling their propheſyings as followeth:—

"1. The miniſters of the ſame precinct, by their own appointment (not ſtrictly ſtanding on the old diviſion of deanries), met at the principal place therein.

"2. The

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Propheſyings were peremptorily ſuſpended by Elizabeth, about the year MDLXXVII[1].

In ſpite of the *unition of cures, propheſyings*, &c., church-diſcipline had ſo far ſunk in the year following the laſt-cited provincial ſynod of London, that its wretched condition was thought a fit ſubject for parliamentary interference and correction. Indeed, ten years before, the Lord Keeper had deplored the lamentable

Sir Simonds D'Ewes's *Journals of Parliament, Temp. Eliz.* p. 193.

"2. The junior divine went firſt into the pulpit, and for halfe an hour, more or leſs (as he could with clearneſs contract his meditations), treated upon a portion of Scripture, formerly by a joynt-agreement aſſigned unto him. After him, foure or five more, obſerving their ſeniority, ſucceſſively dilated on the ſame text.

"3. At laſt, a grave divine, appointed on purpoſe (as father of the act), made the cloſing ſermon, ſomewhat larger than the reſt, praiſing the pains and performance of ſuch, who beſt deſerved it; meekly and mildly reproving the miſtakes, and failings of ſuch of thoſe, if any were found in their ſermons. Then all was ended as it was begun, with a ſolemn prayer; and at a public refection of thoſe miniſters together (with many of the gentry repairing unto them), the next time of their meeting was appointed, text aſſigned, preachers deputed, a new moderator elected, or the old one continued; and ſo all were diſſolved."

"The exerciſe proved (though often long) ſeldome tedious; and people's attentions, though travelling farr, were little tired, becauſe entertained with much variety."

"However, ſome inconveniencies were ſeen, and more foreſeen by wiſe (or at leaſt ſuſpected by fearfull) men, if theſe propheſies might generally take place in the land." *See* more *in loco*, pp. 122, ſeqq., and Archbiſhop Grindal's *Letter to Queen Elizabeth.*

It is an article of inquiry at Viſitation by Biſhop Seth Ward (*A.D.* MDCLXV.) whether the miniſter "appoint propheſieing exerciſes," (III. Miniſters, No. 15.) But there is no indication of the biſhop's approval or diſapproval of them. Still, as they are forbidden by the Canons of MDCIII. we muſt ſuppoſe the query to be inhibitory.

Notitiae Sethi Epiſc. Sarum, fol. 79.

(1) *See* Strype, Vol. II. Part I. pp. 472, ſeqq.; Vol. II. Part II. p. 544; Vol. III. Part I. p. 476; *Life of Parker*, Vol. II. c. XXXVII. pp. 358, ſeqq.

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decay of all ſpiritual government; but, in the year MDLXXII., he came forward with a remedy in his ſpeech, "pronounced," as Sir Simon D'Ewes reports, "by her Majeſty's commandment," at the opening of Parliament, on the 8th of May.

And what was this remedy?—Sir Nicholas Bacon ſuggeſts, for the ſupport of the diſcipline of the church, "the dividing every one of the dioceſes, according to their greatneſs, into deaneries, as I know," ſays the Lord Keeper, "commonly they be; and the committing of the deaneries to men *well choſen*, as I think commonly they be *not:* and then the keeping of certain ordinary courts at their preſcript times for the well executing of thoſe laws of diſcipline, as they ought to be, with a ſure controulment of thoſe inferior miniſters by the biſhop or his chancellor, not biennially or triennially, but every year twice or thrice: which uſe of neceſſity without very great difficulty may do much in very ſhort time to the reformation of this; the chief officers eccleſiaſtical all being very well, and the laws themſelves being firſt made

Strype's *Annals*, Vol. II. Part I. p. 184. *Anno* MDLXXII.

Life of Grindall, B. II. c. VIII.; and *CC. M. B. et H.* Vol. IV. pp. 280, 287, 290; alſo Gibſon's *Codex I. E. A.* Vol. I. Tit. X. cap. V. p. 253. ad Canon. LXXII. (*A.D.* MDCIII.) note, *Propheſies;* Sharp *on the* 72d *Canon, Diſcourſe* XV. pp. 315, *ſeqq.* and Short's *Sketch of the Hiſt. of the Church of England*, Vol. I. p. 390.—"*Conventus pro concionibus, vulgò exercitia aut prophetiæ,*" are expreſſly forbidden by the ſeventy-ſecond canon. *See Cann. Eccleſiaſtici, A.D.* MDCIII.

Of Church Controverſies, Works, Vol. II. p. 516. Edit. MDCCCXIX.

"I know *propheſying* was ſubject to great abuſe," ſays Lord Bacon, "and would be more abuſed now; becauſe heat of contentions is increaſed: but I ſay the only reaſon of the abuſe was, becauſe there was admitted to it a *popular* auditory; and it was not contained within a private conference of miniſters."

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ſufficient and perfect, which in this parliament may very well be brought to paſs."

"A very remarkable" document connected with our ſubject comes next to be noticed in the Cotton Library, bearing date, in the opinion of the accurate Mr. Strype, about the middle of Elizabeth's reign (*circitèr A.D.* MDLXXX). It is the propoſal juſt now alluded to, "made by Freak biſhop of Norwich, through his chancellor, to a dioceſan ſynod, recommending rural deans, or superintendents, to inſpect and take care of the dioceſe under the biſhop; and particularly for providing monthly *prophefyings* (if it might be permitted), or ſermons, in the ſeveral deanries, to be preached. At which the reſpective rural deans to be preſent, and, to prevent ſchiſms and factions, to be moderators. And thereat likewiſe various buſineſſes, reſpecting the abuſes of biſhops' courts and their offices, and inſpection into the behaviour of the clergy and laity in each pariſh, to be tranſacted. It bore this title," ſays the Annaliſt of the Reformation, "*A form of government exhibited by the chancellor of Norwich.*" As Strype has thought it "worthy the preſerving, ſhewing the paſtoral care and diligence of this biſhop in his dioceſe," I hope the reader will not deem it impertinent to our Appendix, notwithſtanding its length.

Strype's *Annals*, Vol. II. Part II. p. 382. *Anno* MDLXXX.

Appendix, Norwich *Documents*.

In the early part of the next century, "the order of rural deans was propoſed by Biſhop Hall," White Kennett tells us, "as the beſt method of reſtoring diſcipline in the church," and refers us to his *Works*, Vol. III. p. 547." But I believe Kennett's reference to be to Vol. IX. p. 780. (*edit.* 1808); where the Biſhop ſays of "the office," that "if it were carefully looked unto and reduced to the

Kennet's MS. Add. *P. A.* Vol. II. p. 348.

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original inſtitution, it might be of ſingular uſe to God's church."

Archbiſhop Uſher's propoſed modification of epiſcopal government, by approximating it, in ſome reſpects, to a chorepiſcopal and archipresbyteral or decanal type, muſt not be paſſed over by us, though it has not much in common with the object of our ſearch. The plan of the Lord Primate, ſuggeſted, doubtleſs, with a ſincere hope of preſerving epiſcopacy by yielding in non-eſſentials ſome approach to presbytery, however condemned by the church of England as tending to the abaſement of the former (and that it did ſo *ſeemingly*, is ſuppoſable, becauſe[1] it was palatable to Baxter), was defended by its author upon the plea that ſuch practices as were only prudential might be altered one way or other, according as the peace and order of the church, or the exigency of affairs, might require.

The Life of Uſher by Dr. Parr, p. 67. Ware's *Works by* Harris, Vol. I. p. 113. Baxter's *Five Diſputations* &c. pp. 344, ſeqq. Edit. MDCLIX.

According to the archbiſhop's propoſal (which was made in MDCXLI., when the firſt committee on church affairs was appointed), "the clergyman, together with the churchwardens and ſideſmen, were to compoſe a body for the direction of the pariſh. Chorepiſcopi, or biſhops rural, were to be eſtabliſhed in every rural deanry, who ſhould hold monthly aſſemblies. Theſe were to be ſubjected to the power of the dioceſan ſynod, and that to the provincial or national convocation. This ſyſtem would have given the authority of a body to the diſcipline of the church adminiſtered by them; and the

Short's *Sketch of the Hiſtory of the Church of England*, Vol. II. p. 136.

(1) The petition of the non-conformiſts of MDCLX. propoſed that the archbiſhop's *Reduction of Epiſcopacy* ſhould be adopted, the *biſhops ſuffragan* or chorepiſcopi being choſen by the presbyters.

Ejuſdem, p. 225.

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biſhop or his delegate would, in each caſe, have been the legitimate preſident of the ſeveral boards[1]."

The plan was publiſhed in a little "*Tractate*," by Dr. Bernard, preacher of Gray's-Inn, in MDCLVI., with this title—*The Reduction of Epiſcopacie unto the form of Synodical Government, received in the Ancient Church &c. propoſed in the year* MDCXLI., *as an expedient for the prevention of thoſe troubles, which afterwards did ariſe about the matter of Church Government:*—and upon its merits the editor remarks:—"If others concerned in theſe tranſactions had been of the archbiſhop's moderation, humility, and meekneſſe, the wound given might have been healed before it grew uncurable."—"Lopping," in

The Judgement of the late Archbiſhop of Armagh, &c. p. 153.

Church Hiſtory, Cent. XVII. B. XI. p. 175.

(1) Mr. Short elſewhere ſays upon this project, that it "would have combined many of the advantages of the epiſcopal and presbyterian forms of government; and probably the only hopes which we can reaſonably entertain of ever ſeeing eccleſiaſtical diſcipline over the clergy effectually re-eſtabliſhed (which God of his great mercy grant!) muſt ariſe from adopting ſomething of this ſort."

Short's *Sketch of the Hiſtory of the Church of England*, Vol. II. pp. 156-7. *note*,

"A biſhop, who was diſpoſed to do ſo, might introduce much, without any change of the laws; for the conſtitution of our pariſh offices, rural deanries, archidiaconal and epiſcopal viſitations, are all founded upon a principle, which, while it made the biſhop the head and ſource through which the juriſdiction of the church was derived from the throne, preſumed that much of this authority was exerciſed by the united influence of the clergy themſelves, who would thus become the guardians and judges of the conduct of their brethren.

"The churchwardens and ſideſmen form a ſort of pariſh council for the clergyman: the dean rural was formerly the overseer of his deanry. The viſitations might anſwer the purpoſes of peculiar and general aſſemblies of the dioceſe, while the convocation forms a national ſynod. All but the laſt might, to a certain degree, be eſtabliſhed in his own dioceſe, by any biſhop who choſe it." See *Suggeſtions* &c. *Part* v. *Sect.* IV.; and Biſhop Hall's "*Modeſt Anſwer*," *Works*, Vol. IX. pp. 780-1. *Edit.* 1808.

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Fuller's ſignificant language, "might have ſaved the felling of epiſcopacy."

The object of the "*Tractate*" was ſhortly this—to ſhew how the church might ſynodically be governed, archbiſhops and biſhops being ſtill retained. The plan itſelf is given, in full, below[1].

([1]) "I. In every pariſh, the rector, or incumbent paſtor, together with the churchwardens and ſideſmen, may every week take notice of ſuch as live ſcandalouſly in that congregation, who are to receive ſuch ſeveral admonitions and reproofs as the quality of their offence ſhall deſerve: and if by this means they cannot be reclaimed, they may be preſented to the next monthly ſynod; and in the mean time debarred by the paſtor from acceſſe unto the Lord's table."

"II. Whereas, by a ſtatute in the twenty-ſixth year of King Henry the Eighth, (revived in the firſt year of Queen Elizabeth,) **ſuffragans** are appointed to be erected in twenty-ſix ſeveral places in this kingdom; the number of them might very well be conformed unto the number of the ſeveral **rural deanries**, into which every dioceſe is ſubdivided; which being done, the **ſuffragan** ſupplying the place of thoſe who, in the ancient church, were called **chorepiſcopi**, might every month aſſemble a **ſynod** of all the rectors or incumbent paſtors within the precinct, and, according to the major part of their voices, conclude all matters that ſhall be brought into debate before them."

"To this ſynod the rector and churchwardens might preſent ſuch impenitent perſons, as by admonitions and ſuſpenſion from the ſacrament would not be reformed; who, if they ſhould ſtill remain contumacious and incorrigible, the ſentence of excommunication might be decreed againſt them by the **ſynod**, and accordingly be executed in the pariſh where they lived. Hitherto, alſo, all things that concerned the parochial miniſters might be referred, whether they did touch their doctrine or their converſation; as alſo, the cenſure of all new opinions, hereſies, and ſchiſms, which did ariſe within that circuit; with liberty of appeal, if need ſo require, unto the dioceſan ſynod."

Propoſitions III. and IV. relate to dioceſan and provincial ſynods; which I alſo add, to enable the reader to contemplate the whole building at one view.—While the two former propoſitions exhibit the approximation

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Subſtituting the ſuperior functionary for the inferior, the chorepiſcopus for the archipresbyter, the reader will at once ſee that the expedient, which the archbiſhop was pleaſed to call "epiſcopal and presbyterial government conjoyned," was baſed upon the pureſt model of our ruri-decanal inſtitutions, the inſpectionary duties of their

tion of the primate's plan of ſynodical church-police, in ſome of its moſt important features, to the ancient archipresbyteral of deanries; the two latter ſhew the goodly ſuperſtructure of epiſcopal diſcipline which the wiſdom of that great and learned man would have added thereto.

"III. The dioceſan ſynod might be held, once or twice in the year, as it ſhould be thought moſt convenient: therein all the ſuffragans, and the reſt of the rectors or incumbent paſtors (or a certain ſelect number of every deanry) within the dioceſe, might meet; with whoſe conſent, or the major part of them, all things might be concluded by the biſhop, or ſuperintendent (call him whether you will), or, in his abſence, by one of the ſuffragans; whom he ſhall depute, in his ſtead, to be moderator of that aſſembly.

ἐπισκοπούντες, id eſt Superintendentes; *unde et nomen Epiſcopi tractum eſt.* Hieron. *Epiſt.* 85. *ad Evagrium.*

"Here all matters of greater moment might be taken into conſideration, and the orders of the monthly ſynods reviſed, and (if need be) reformed: and if here alſo any matter of difficulty could not receive a full determination, it might be referred to the next provincial or national ſynod.

"IV. The provincial ſynod might conſiſt of all the biſhops and ſuffragans, and ſuch other of the clergy as ſhould be elected out of every dioceſe within the province: the archbiſhop of either province might be the moderator of this meeting, (or, in his room, ſome one of the biſhops appointed by him); and all matters be ordered therein by common conſent, as in the former aſſemblies.

"This ſynod might be held every third year; and if the parliament do then ſit (according to the Act of a triennial parliament), both the archbiſhops and provincial ſynods of the land might joyn together, and make up a national councel; wherein all appeals from inferior ſynods might be received, all their acts examined, and all eccleſiaſtical conſtitutions, which concern the ſtate of the church of the whole nation, eſtabliſhed."

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superintendents—and the synodical discipline of their capitular meetings, subordinate and responsible to the diocesan and higher consistorial courts.

A form of church-government, not altogether dissimilar, once obtained in a see of Ireland (before the arrival of Cardinal Paparo in the twelfth century), over which the primate himself, in his earlier days, presided, viz. Meath. The plan there adopted, antecedently to the papal legate's substitution of archipresbyteracy for chorepiscopacy, probably resembled the archbishop's suggested economy. At least, chorepiscopi occupied the situation of rural deans; and under the former were held, in all likelihood, the same rural conventions in support of church-discipline, as in later days under their successors, the archpriests.

CC. M. B. et H. Vol. I. p. 547.

The essential difference, however, between the chorepiscopus or suffragan of the deanry of Usher, and the archipresbyter of ancient and modern days, was this, that the former had the power of ordination—a power no where granted away from him, his diocesan, and metropolitan, in Usher's project. Nor can I believe that it ever was the primate's design or intention, in the least, to use the language of his biographer, to rob the bishops of any of those just rights, which are essentially necessary to their order and constitution, or to abase episcopacy into presbytery. Still, "some of the church of England have been pleased," says Dr. Parr, "to judge very hardly of this proposal of the archbishop; as if it too much debased the episcopal order, and levelled it with that of presbyters." Against such insinuations the good chaplain of the Irish metropolitan ably defends his posthumous fame.

Parr's *Life of Usher*, p. 67.

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But upon[1] the propoſal itſelf, the remark of Dr. Brett is judicious—that, "though not improper as times were then, yet it may not be ſo expedient in itſelf, being without any primitive precedent:—for we never read of any thing leſs than a dioceſan ſynod, or an epiſcopal chapter, or college, in the ancient church; and ſure we ought to deviate as little as poſſible from the primitive church, except in caſes of neceſſity, as the good archbiſhop thought this to be, when he wrote his treatiſe."

An Account of Church Government & Governours, p. 162.

It is here adduced neither in praiſe nor blame (let the reader remember), but only as a parallel; of which I received the firſt notice from a MS. note of Biſhop Kennett, in his *P. A.* The *Tractate* itſelf is of the *greateſt* rarity; which will be a ſufficient apology, I hope, to thoſe whom ſuch ſubjects intereſt, for the length of the extracts given.

From a manuſcript letter of White Kennett's, dated Amersden, *Nov.* 7. MDCXCIX., and addreſſed to Dr. James Gardiner, biſhop of Lincoln, the following extract is adduced. It throws out many hints for improving the conſtitutional powers and extending the ordinary duties of rural deans, too important to be paſſed over. Upon the ancient mode of commiſſioning theſe officers I have already had occaſion to cite the earlier parts of this letter; and ſhall here merely tranſcribe the admirable

Addenda *to Parochial Antiquities, by* Bandinel, Vol. II. p. 358.

See S. D. R. Part III. § II. pp. 130, ſeqq.

(1) The ſubject here handled by Uſher has ſome light thrown upon it by Bingham, in his *Eccleſiaſtical Antiquities*, B. IX. c. VIII. "*The Concluſion*"—"Wherein is propoſed an eaſy and honourable method for eſtabliſhing a primitive dioceſan epiſcopacy, (conformable to the model of the ſmaller ſort of ancient dioceſes) in all the proteſtant churches." *See* alſo the *Preface* to the ſecond volume of his *Origines;* where the archbiſhop's propoſal is recommended.

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ſuggeſtions of the Vicar of Ambroſden for rendering the decanal functions more efficacious in ſupport of church-diſcipline, "without any pretended invaſion" of archidiaconal or other privileges in the dioceſe of Lincoln. Some of theſe ſuggeſtions have before appeared, in the *Convocational Proceedings* under Queen Anne; where, probably, they originated with Dr. Kennett. The autograph letter is in the Bodleian Library. The writer recommends the biſhop of Lincoln—

"1. To have the mandates for induction into parochial churches allwaie directed, as of old, to the rural dean.

"2. To have commiſſions, *de jure patronatûs*, dilapidations &c., executed by the rural dean and ſome aſſiſtants.

"3. To let the ſentences of excommunication and abſolution be denounced more eſpecially by rural deans, &c.

"4. To call in ſome of the graveſt and neareſt rural deans to examine and aſſiſt at your ordinations.

"5. To require candidates for holy orders, if they have lately reſided within your dioceſe, to bring a certificate from the rural dean and his neighbouring brethren.

"6. To licenſe no curate or ſcholemaſter, within your dioceſe, without a certificate from the rural dean, of the perſon, the place, the duties &c.

"7. To inſtitute no clerk without a like account from the dean, of the vacancie, the true patron, the reputation of the preſentee, &c.

"8. To require your deans to give you occaſional notice of all irregularities within their diſtrict; and at the end of each year to ſend you the ſtate of religion, as the ſuffragans were once moſt prudentially obliged to inform their metropolitan, and he the king.

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"And, to omit many other things for which your lordſhip has ſufficient authority, and which would not be invidious to the deans, nor injurious to any others;—

"Laſtly, to provide that the meetings of the clergy, which are lately encouraged for the reformation of manners, ſhould be under the inſpection and preſidence of each rural dean. For, my lord, with all ſubmiſſion, if that popular practice goes on in Bedfordſhire, &c., it will be ſoon neceſſary for your lordſhip to interpoſe your judgment and authority in adviſing and directing thoſe conventions; or elſe that new project, however ſpecious and laudable in itſelf, will, by the malice of enemies, or the indiſcretion of friends, turn, I fear, to the prejudice of the church and the growth of faction. . . . "

"I cannot but think it would do well," ſays Dr. Brett, "if my lords the biſhops thought fit[1] to divide their burthens: if they would but appoint an archpresbyter in every deanry (for all our dioceſſes are divided into ſuch), they might leſſen their care by it, and the whole church of England might be the better for it. Would they conſtitute ſome grave divine in every diviſion, to be a rural dean[2], not for a year, but *quamdiù ſe benè geſſerit,*

Account of Church Government and Governours, c. x. p. 189.

(1) "*Quis non videat quantò ſit melius tàm enorme pondus eccleſiaſtici regiminis in plures, qui hoc diſpertitum faciliùs ferant, dividi, quàm unum ſub faſce quem portare non poſſit opprimi.*" (Editor.)

Epiſt. Venerab. Bedæ ad Ecgberct. Antiſt. p. 308. l. 18. *Edit.* Smith.

(2) The *Eccleſiaſtical Commiſſion* (*A.D.* MDCCCXXXII.) *Report*, in its ſuggeſtions relative to the alterations of exiſting laws touching property in church-pews, propoſes, "That a commiſſion ſhall iſſue in each dioceſe, directed to the archdeacon or archdeacons, or one or more of the rural deans, requiring them, in conjunction with two other individuals, to make a full inveſtigation as to the pews and ſeats claimed to be held in each pariſh-church or chapel by faculty or preſcription; that where ſuch claims ſhall be eſtabliſhed to the ſatisfaction of the commiſſioners, a

Eccleſ. Courts' Report, p. 50.

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See Biſhop Marſh's *Charge*, MDCCCXXIII.

he might viſit all the churches, and parſonage, and vicarage-houſes in his deanry once a year (which a biſhop and archdeacon cannot do in many), and obſerve in what repair they are kept; and where he finds any thing amiſs, give orders to have it rectified; and, if it be not done in ſome reaſonable time, then have power to impoſe ſome light cenſure on the offenders; and if that prove inſufficient, then acquaint the ſuperior ordinary with it, that further care may be taken. Whereas this matter being left now altogether to the miniſter and churchwardens, they favour one another; and by this means many churches are ready to fall down, and the parſonage and vicarage-houſes become exceedingly dilapidated[1]; and the parſon or vicar dying inſolvent, the next incumbent gets a view of the houſe, proves himſelf not to be the dilapidatour; this is entered upon record

record of the ſame, to be kept in the regiſtry of the dioceſe, ſhall be made."

The *Report* further recommends that the commiſſioners be inveſted with full power to determine all caſes of diſputed right in pews not held by faculty or preſcription, as the courſe moſt effectual for their ſpeedy deciſion.

Eccleſiaſtical Courts' Report, MDCCCXXXII. p. 96.

"We find in parochial viſitations," ſays Chancellor Martin of the dioceſe of Exeter, "that great difficulties ariſe not only in compelling ordinary repairs at the pariſh charge, but ſtill greater ſometimes in compelling the repair of aiſles, chancels, or preſcriptive or faculty pews, the property of individuals.—As a remedy for all theſe evils, I would ſuggeſt that the archdeacons ſhould be enabled to order ſummarily, on inſpection, or report of the dean rural, all repairs of churches; and if reſiſted, ſhould have power to name the dean rural, or ſome other perſon, to proſecute, at the pariſh charge, either in the archdeacon's or conſiſtorial court."

See *Eccleſiaſtical Courts' Report*, MDCCCXXXII. pp. 136, 222.

(1) There is at preſent no ſecurity for the *proper* expenditure of money received for *dilapidations*. I would therefore propoſe that every perſon

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in the ſpiritual court; and then the houſe drops down, and nobody is obliged to build it again."

"This dean might be impowered to admoniſh any of his clergy which live diſorderly, firſt by himſelf alone, and then in the preſence of two or three of his brethren; and then, if there be no amendment after the third admonition, to ſuſpend him *ab officio*, for a month; and if that prove ineffectual, then to acquaint the biſhop or archdeacon with the matter, that ſome further courſe may be taken. He might alſo have power to call the clergy of his deanry, once a quarter, to a viſitation; where, after a ſermon preached, they ſhould confer of what concerns their miniſtry, and the occaſions of their pariſhes. And he might likewiſe be the perſon to be conſulted with, when any one of riper years is to be baptized. Thus would the offices both of biſhop and archdeacon be very much eaſed, if theſe rural deans might divide the burthen with them. I am ſure, for want of theſe, many things are left undone which ought to be done. The *decretal* therefore ſtrictly enjoyns every biſhop to have his archpresbyters, and ſays, 'Altho' the biſhop be never ſo well qualified for his office, yet he ought to divide his

Brett's *Account of Church Government and Governors*, c. x.

Decret. Gregor. L. I. Tit. XXIV. c. ult.

perſon who has received ſuch ſhould produce a certificate, within two years (the time allowed by law), that it has been duly expended upon the repairs;—and to this certificate the ſignature of the dean rural of the diſtrict ſhould be attached, upon the evidence of a *dioceſan* ſurveyor, who ſhould be appointed for all ſuch purpoſes, with a view to *local* knowledge.

The expence of taking *faculties*, to authoriſe alterations, erecting ornaments, &c. in churches, is ſometimes made a difficulty:—Would it not be beneficial to ſubſtitute an order, under the hand of the rural dean, counterſigned by the archdeacon or biſhop, and filed in the regiſter?

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burthens. And that as he presides in the mother church, so should the archpresbyters in their several precincts, that the ecclesiastical care may be faulty in nothing.' "

Though the office of dean rural was kept up in all its vigour by the predecessor of Bishop Burnet in the see of Salisbury, as I have shewn in my Appendix, and the latter himself was fully alive to its important bearing on the discipline of the church—nay, more, to the necessity of such an institution—he made only a *posthumous* effort for its sustentation in the following brief remarks on the subject, under the head of "*the Discipline of the Church of England*," in the "*conclusion*" of the *History of his own time*. "It would be well, if, after the poor clergy are relieved by the tenths and first-fruits, a fund were formed (of twenty or thirty pounds a-year) for the rural deans; and that they, with at least three of the clergy of the deanry, named by the bishop, examined into the manners both of the clergy and laity; and after the methods of private admonition had been tried, according to our Saviour's rule, but without effect, that the matter should be laid before the bishop, who, after his admonitions were also ineffectual, might proceed to censures, to a suspension from the sacrament, and to a full excommunication, as the case should require. This would bring our church indeed into a primitive form, in which at present the clergy have less authority, and are under more contempt, than in any church that I have yet seen."

Burnet's *History of his own Time*, Vol. vi. p. 186.

From Bishop Secker's *Fifth Charge*, delivered to the clergy of the diocese of Oxford, *A.D.* mdccliii., I cite the following eulogy of the rural-decanal office. Every thing from his pen is worthy of transcription.

Secker's *Charges*, &c. pp. 185, seqq. *Fifth Charge*.

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"Another very uſeful inſtitution, for theſe and many valuable purpoſes, was that of rural deans: which took place here before the Conqueſt; was kept up till the great rebellion; was reſtored afterwards in ſeveral dioceſes, and particularly in this, by the admirable Biſhop Fell; was found not quite extinct; and was completely revived by the late excellent biſhop of Glouceſter (Benſon) in that country; and is preſerved to this day in ſome parts of the nation beſides."

"Theſe deans being choſen out of the reſident parochial clergy, could inſpect, with ſmall trouble, the churches and pariſhes within their ſeveral narrow diſtricts; and being bound to report what they found amiſs, could do it with little or no offence. In the latter end of Queen Anne's, and the beginning of the late king's reign, the Convocation made ſome progreſs towards the re-eſtabliſhment and better regulation of this office. When that, or any other branch of diſcipline, may be the ſubject of public conſideration again, is very uncertain. I ſhould be very glad, with your approbation, to ſet it up once more amongſt us, in ſuch form as might be moſt beneficial and ſatisfactory: but contented, at preſent, with hinting the matter, I leave and recommend it to your ſerious thoughts."

"An attempt was made about this time" (the latter part of the laſt century), ſays Biſhop Mant, "for the improvement of eccleſiaſtical diſcipline in Ireland, by the revival of the office of rural deans: an inſtitution of very ancient date, and originally deſigned for the inſpection and admonition of both clergy and laity within the reſpective deanries, and for the information of the biſhop concerning them, in order that, if requiſite, he might

Biſhop Mant's *Hiſtory of the Church of Ireland*, Vol. II. p. 738.

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interfere as directed by the law for their amendment. The inſtitution had fallen into diſuſe in Ireland as well as in England: where, however, it was leſs needed on account of the archidiaconal ſuperintendence which prevailed in that part of the Empire, whereas in Ireland the archdeacons had no power or juriſdiction[1]. Some of the governors of the church accordingly, conſidering the office calculated for its benefit, took meaſures for its reſtoration in their dioceſes. The firſt advance appears to have been made by the Archbiſhop of Caſhel, Dr. Agar, to whom, obſerves Biſhop O'Beirne, in a note on his firſt *Charge* at Oſſory, the Church of Ireland is as much indebted as to any prelate of modern days. He framed new regulations, in order to render the inſtitution fit for producing the beſt effects, and cauſed it to be revived throughout his whole province. Primate Newcome, on his appointment to the ſee of Armagh, both revived the office in his own dioceſe, and ſtrongly recommended its adoption to his ſuffragans. And the Biſhop of Oſſory, having within his dioceſe adopted a ſimilar plan, took the opportunity of his primary viſitation for returning his warmeſt thanks to his moſt

(1) "The Church of England, as exhibited in Ireland," writes the Dean of Liſmore, "is miſerably curtailed of her fair proportions. There are no *ſideſmen*" (anciently called *ſynodſmen*) "or *queſtmen*" (properly *inqueſtmen*); "nor do churchwardens feel it neceſſary to attend viſitations. No preſentments are made. No church-rate or pariſh-ceſs is levied. The Incumbent is expected to look after the repairs of the fabric, as well as after the ſouls of his pariſhioners. No archdeacons viſit. A late act indeed profeſſed to give them, or to declare that they poſſeſſed, the ſame juriſdiction as archdeacons in England; but, *Hibernicè*, it omitted to make this effective, by giving them a court and penal ſanctions &c."—Editor.

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reſpectable brethren who had ſo cheerfully and zealouſly undertaken the very laborious taſk he had impoſed upon them in the reſtoration of the ancient office of rural dean, and who were engaged in rendering him ſuch eſſential ſervices towards the diſcharge of his duty." He added: "Their labours I truſt will not be in vain. In the information they have conveyed to me, I find much to rejoice at and much to lament: from henceforth the whole object of my life, while God gives me health, ſhall be to endeavour to ſtrengthen and extend the one, and to remedy and correct the other."

Eminent prelates in other ſees, ſays Archdeacon Bayley, have never ceaſed to expreſs their regret at the want of rural deans, with partial effect indeed, but with increaſing importunity, to the preſent hour. Nor has the call of the Church, at home and abroad, for the inſtitution of theſe officers been unheeded.

Charge to the Clergy of the Archdeaconry, of Stow, MDCCCXXVI. p. 7.

The augmented number of epiſcopal commiſſions iſſued to deans rural clearly indicates the eſtimation in which the office is being held in England and Wales, and, under many and great impediments to its full development, even in Ireland. Nor is it unworthy of remark as a ſign of the times in which we live, when ſo much that had become antiquated and forgotten in our eccleſiaſtical adminiſtration is being revived and carried out in practice, and the rurí-decanal economy therewith, that the Colonial Church, in more than one dioceſe, ſympathizes with the mother-country, and employs the agency of rural deans.

In caſting the eccleſiaſtical polity of the newly-created dioceſe of Barbados and the Leeward Iſlands (now divided into three ſeparate ſees) regard was paid by

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Biſhop Coleridge to the types of juriſdiction obſerved in England; and we recognize in this tranſatlantic biſhoprick the archidiaconates and decanates of our own home. See *Charges* by W. H. Coleridge, D.D., Biſhop of Barbados and the Leeward Iſlands, p. 35., and *Appendix*, pp. 55, ſeqq. At p. 59, the biſhop refers to *a memorial* on the ſubject of Rural Deans, in Dr. Bray's *MSS.* preſerved in Sion College Library, N°. 5. and printed in *The Chriſtian Remembrancer* for May MDCCCXXIII. p. 284.[1]

(1) "To the Editor of *the Remembrancer*.

"Sir—The following copy of one of Dr. Bray's Mss. preſerved in Sion College Library (No. 5.) is much at your ſervice. Yours &c. N.

"A Memorial, wherein is exhibited,

"1. A view of the original inſtitution and juriſdiction of Rural Deanes, and of Rural Deanaries in the Church of England; and of the wholeſome diſcipline formerly exerciſed by them within ſuch their reſpective diſtricts.

"2. A praxis of the like diſcipline, in ſome meaſure lately revived by the Clergy, as meeting in their deanary or lending libraries.—By a Son of the Church of England."

The Ms. then gives the origin and hiſtory of the ruri-decanal machinery, as it has obtained in England, from White Kennett's *Parochial Antiquities*;—and then the praxis of deanary diſcipline—as above, 2.

The whole ſeventeen clauſes are ſcarce worth tranſcription.

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SECTION IV.

CONCLUSION.

IT has been attempted, in the ſecond part of the preceding notes and extracts, to ſhew that the functionary, whom we *now* call a dean rural, is of high antiquity in the Chriſtian church—his archetype being to be found in records of the fourth century:—to point out the particular circumſtances of his inſtitution in the ſynod of Laodicea (*A.D.* CCCLXIV.)—where, as a parochial viſitor, under the title of ΠΕΡΙΟΔΕΥΤΗΣ[1], he ſupplanted the previous helpmate of the urban biſhop, the ΧΩΡΕΠΙΣΚΟΠΟΣ:—and, laſtly, to declare the identity of his office under the changeable appellations of ΕΞΑΡΧΟΣ, ΠΡΩΤΟΠΡΕΣΒΥΤΕΡΟΣ, ΠΡΟΤΟΪΕΡΕΥΣ, and ΠΡΩΤΟΠΑΠΑΣ.

See S. D. R. Part II. § I. pp. 32, ſeqq. and *Notes to* Dr. Priaulx's *Brief Account.*

From Aſia Minor, an endeavour has been made (with what ſucceſs the reader will decide) to trace the office into Weſtern Europe, in the perſons of the vican archpresbyter of the church of Tours, and the vicarious viſitor of Saint Gregory's dioceſe. And many pages have been devoted to the obſcure hiſtory of the primary decanus epiſcopi of the Britiſh Iſles—his apparent origin, and early

S. D. R. Part II. § I. pp. 40, 41, 47. Part I. § II. p. 14.

(1) I forgot to notice in my earlier pages, when pointing out the threefold diviſion of deans into cathedral, rural, and monaſtic, that the ſame diſtinction obtained with regard to theſe circuiteers—circatores or circuitores—who were attached ſeverally to cathedrals, pariſhes or rural diſtricts, and monaſteries.

See *Conſtitut.* Lanfranci *A.D.* MLXXII. & Ducangii *Gloſſar. in voce.*

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functions in our *then* newly-created deanries. What those functions were in Ante-Norman England, and for a period of nearly five centuries after the Conquest, during the full exercise of the rural-decanal government, it is unnecessary to recapitulate.

But it is worth remembering, as of interest to ourselves, and of importance to the prescriptive claims of the office (if ever again to be acknowledged in its integrity), that almost all the duties performed by the Oriental visitors[1], under the successive titles of circumcursators, exarchs, protopriests, and protopopes in the Greek church, and by the Occidental visitors, under those of archpriests-vican and deans rural in the Latin church, were concentrated during the period adverted to (that is, from the Conquest to the Reformation), in the presidents of the deanries of Great Britain. How numerous

(1) Mr. Newman, in his learned and interesting tract *on the restoration of* Suffragan Bishops, remarks upon the Laodicean canon which provides visitors instead of bishops for country villages, that "this local decision did not necessarily affect the other parts of Christendom." But with all possible deference to so high an authority as the fellow of Oriel, I should think that, as the decrees of this topical synod were ratified and confirmed by the general council of Chalcedon, Can. 1. (τοὺς παρὰ τῶν ἁγίων πατέρων καθ' ἑκάστην σύνοδον ἄχρι τοῦ νῦν ἐκτεθέντας κανόνας κρατεῖν ἐδικαιώσαμεν), and received into the *Cod. Can. Eccles. Univ.*, the Laodicean law must have been of general acceptance and obligation in the Catholic church. It seems indeed to have had its due weight in this country, and to have been operative towards the removal of our own See from *Siraburna* to *Sarisberia*—"*Ex decretis summorum pontificum, Damasi viz. et Leonis; necnon ex* conciliis Sardicensi *atque* Laodicensi, *in quibus prohibetur* episcopales sedes *in* villis *existere, concessum est regiâ munificentiâ, et synodali auctoritate præfatis tribus episcopis de* villis *ad* civitates *transire;* Hermanno *de* Siraburnâ *ad* Sarisberiam; Stigando *de* Seleugeo *ad* Ciceſtram; Petro *de* Licefelde *ad* Ceſtram &c."

Newman *on* Suffragan Bishops, pp. 35-6.

SS. CC. Tom. IV. col. 1681. Routh. *Opusc. Eccles.* p. 401.

Concilium Londini, *A.D.* MLXXV. *CC. M. B. et H.* Vol. I. p. 363.

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and important thoſe duties were, the foregoing ſheets abundantly teſtify. And, while we reflect thereon, and contraſt the preſent deteriorated condition of the office—the almoſt entire loſs of all that can be called juriſdiction, both personal and capitular (the latter is utterly gone), from the date of the Reformation to the preſent time, and only a partial effort made to reſtore the former and ſcarce any to reſtore the latter, we cannot but expreſs our ſorrow and aſtoniſhment that the church of England ſhould have been ſo long left deſtitute (for want of ſome *general* legiſlative enactment) of ſuch a valuable inſtitution as rural deans and chapters—ſo ancillary to her epiſcopal government, and incorporated with the very eſſentials of her rural church-regime. *See* my ſuggeſtions for the re-organization of rural-decanal associations, in *Part* v. *Sect.* iv.

For three centuries, it muſt be confeſſed, our larger dioceſes have been ſuffering from the lack of local ordinaries, and of that moſt uſeful exerciſe of diſcipline[1], parochial viſitation; which none but rural deans can effectually ſupply. With Atterbury, then, we cannot but deplore the decay of their excellent, canonical office —"which contributed ſo much to ſupport and enliven the diſcipline of the church in by-gone days, and might be of equal uſe again, if the powers heretofore annexed to it were duly revived and executed."

(1) The writer refers *particularly* to his remarks under the head of *Parochial Viſitation*, in *Part* iv. *Sect.* ii., and *Sect.* v. *chap.* vii. § 6; alſo to Archdeacon Goddard's *Evidence before the Eccleſiaſtical Courts' Commiſſioners*, quoted in the Appendix, Lincoln *Documents;* and to Biſhop Marſh's *Charge*, Peterborough *Documents*—for proofs of the neceſſity of *parochial viſitation* by deans rural.

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Atterbury's *Charge to the Clergy of Totneſs, A.D.* MDCCVIII.

"In matters of public government" (I agree with the archdeacon of Totneſs, and would that in after-life he had practiſed what he taught!) "it is the buſineſs of private perſons to make the beſt uſe they can of the preſent ſtate of things, without endeavouring to diſturb it by new models and ſchemes, which they think may be of more ſervice[1]. But when a main branch of our ancient eccleſiaſtical conſtitution hath been dropped by a gradual diſuſe, no man's modeſty needs reſtrain him from interpoſing, towards a revival of it. And that is the caſe of rural deans and chapters; which is no new-fangled device, but an inſtitution of venerable age, by long experience approved, and practiſed with greater influence and ſucceſs in this than in any other part of Chriſtendom. We are ſure, therefore, that[2] it is well adapted to our conſtitution, and would be ſo far from interfering, that it would fall-in with the other parts of it, and even contribute to ſupport and ſtrengthen them;

(1) "There is no ſurer way to reform wiſely," ſays Biſhop Gibſon in the *Preface* to his *Codex I. E. A.* p. xv., "and to render reformations of all kinds unexceptionable and inoffenſive, than the reſtoring of ancient diſcipline (which has been loſt by diſuſe) where it appears to be for the benefit of the church." (Editor.)

A Humble Propoſal for Parochial Reformation, &c. p. 42.

(2) We need not fear, in the words of an anonymous Lincolnſhire presbyter, "that ſuch deans and chapters will be found contrariant to the law, or repugnant to royal authority; ſeeing that very certificate of all the judges of England, made in anſwer to the queſtion of the Lords of the Star-Chamber, about the lawfulneſs of church proceedings and viſitations, reſolves, 'that biſhops, archdeacons, and other eccleſiaſtical perſons, may keep their viſitations as uſually they have done, without commiſſion under the great ſeal ſo to do!' Nor ought they to do any thing but what the dioceſan himſelf may do; for they act by his power, and in his ſtead. So that if their meeting be unlawful, acting regularly under him, his power would be alſo unlawful."

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and enable thoſe who in an higher ſphere hold the reins of eccleſiaſtical diſcipline (too long and too much ſlackened) to guide them to better advantages than they do, or can do at preſent."

"Some favourable juncture may ariſe, when our ſuperiors in church and ſtate ſhall lay theſe matters to heart, and think them worthy of their moſt ſerious and wiſe conſideration. And ſure I am, that, if ever a re-eſtabliſhment of church-diſcipline in its vigour be ſincerely intended, one, and a chief, method of promoting it muſt be by a reſtoration of rural deans and chapters, to the full extent of their ancient powers."

See Archdeacon Bayley's *Charge to the clergy of Stow*, MDCCCXXVI.

So ſpake Dr. Atterbury to the clergy of the archdeaconry of Totneſs, in the early part of the laſt century[1]. Nor leſs emphatic is the ejaculation of Archdeacon Prideaux, after regretting the failure of an attempt to revive the inſtitution of rural deans in the dioceſe of Norwich, a century and a half ago. "And ſo it muſt reſt," ſays he, "till a more favourable juncture ſhall

Directions to Churchwardens, MDCXCII.

(1) This author of *A Humble Propoſal for Parochial Reformation by reſtoring* rural deans *and* chapters, *according to the Ancient Way of the Church*, thus combats ſuppoſed objections to his plan on the pretext of the impaired utility of the inſtitution during the latter period of its exiſtence:—"But ſome may ſay, that Chriſtian diſcipline declined in the latter times of theſe deans and chapters. Be it ſo; for there was a general decay of zeal, whoſe bellows were not uſed to blow off the dead aſhes: yet it never quite ſunk, till Otho's fatal canon, that ordered archdeacons to ſit in thoſe chapters. And the Roman indulgences, purchaſeable in open market, by the *taxa Cameræ Apoſtolicæ*, and ſometimes vended by miſſionaries at half the rate, and often men's ſins diſcharged for viſiting ſome altar, that the Pope indulged, did much hinder the chapter's diligence, and the people's repentance, which were baffled by ſuch pardons. But theſe things are now in the grave." *See* more *in loco*. Chap. I. p. 14.

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ariſe for the ſetting of all right again that hath gone wrong among us. For it is to be hoped that there is in the lap of Providence an appointed time yet to come, when, through God's mercy towards us, diſcipline may be thoroughly revived in this church, and Chriſtian religion again reſtored to its primitive purity in it; although, through the ill diſpoſition of the preſent times, it may juſtly be feared, that without a long purifying in the furnace of affliction there will be no attaining thereto. I pray God grant the end, whatſoever may be the means whereby we are to be brought to it!"—We add only one more advocate.

A Humble Propoſal for Parochial Reformation, &c. chap. xix. p.119.

A nameleſs contemporary, equally anxious for "the ancient way of deans and chapters being reſtored in each deanary of this nation," "humbly requeſts the favour of the ſacred *Convocation* to weigh the concern, and examine the truth of this matter—Whether the diſcipline of the church be not decayed, for want of proper inſtruments to carry it home to the conſciences of all our people?—Whether a parochial incumbent ſtanding alone, be not too weak to controul the crimes of pariſhioners?—Whether every incumbent can be thought ſufficient to aſſoil every difficulty that can come before him?—Whether rich pariſhioners are not apt to contemn their poor vicar?—Whether there needs not ſome gentle method to apply to, in ſome differences between a miniſter and his contending neighbour, without running to citations and allegations?—Whether an archdeacon that lives thirty, forty, or fifty miles off can be the eye of his dioceſan to look into every deanary? or can cure all its ſores by viſiting in ſome one place one day in ſix months?—Whether an apparitor be the only face fit to

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be ſhewn to the people?—Whether a dioceſan's wiſe and holy conſults for his people's good can be beſt repreſented by a ſurly proctor?—Tho' a dioceſan be, of our Lord's appointment, an overſeer of his dioceſs, yet whether he can look[1] into all places without many other eyes beſides his own?—Whether his courts and compulſories ſhould not be his laſt remedy, after milder ways uſed by ſuch deans and chapters, before the matter comes to a paroxyſm?—Whether epiſcopal admonition and correption are not better applied by neighbour miniſters than profane ſtrangers?"

Let us, then, join our fervent wiſhes with the expreſſed recommendations of theſe good and learned men, now no more, for the reſtoration of ſuch efficient inſtruments of ſpiritual government. Let us earneſtly hope that[2] local ordinaries[3], aided by local chapters, may be *generally* inſtituted throughout the dioceſes of Great Britain and

(1) "People, with good looking to, may be kept right in their way: but if the biſhop live forty miles from them, and the archdeacons twenty, then opticks fail; ſo that the people ſee not them, nor they the people. But theſe deans and chapters, living always among them, will be able, and ready to ſupply the needs of the church, in the kindeſt methods to the people." *Ejuſd.* p. 16. *See* alſo pp. 26, 27.

(2) It is on record and cannot be denied, that decanal inquiſitions were proſecuted much more effectively heretofore by the biſhop's delegate, when he was aſſiſted by the incumbents of his deanry in chapter aſſembled, than at the preſent time when he officiates alone. The local council was always at the dean's call, not only to receive the dioceſan's paſtoral communications, but to furniſh his repreſentative with any local information he required, to perfect his "*Acta viſitationis*," before preſenting them to the biſhop. *C. I. E. A.* Vol. II. p. 973.

(3) Hoſtienſis, in his gloſs on the celebrated Pavian canon, acknowledges that the archpresbyter-rural has ordinary juriſdiction. S. D. R. Vol. I. p. 49.

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A.D. MDCCCXLIV.

Ireland. In far too many, deans rural are ſtill altogether wanting; and where exiſting, they need more of a formal and legitimate eſtabliſhment, amplified powers, and acknowledged authority. In almoſt all, the ſpiritual ruler of the deanry is unaſſiſted by his primitive and uſeful adjunct[1]—the rural chapter—ſo well fitted (as we have elſewhere ſaid, but cannot too often repeat) to keep up order and uniformity, and to cultivate a good correſpondence among the neighbouring clergy; to arm them againſt common dangers and difficulties; and enable them every way to promote the intereſt of religion and virtue, and the good of ſouls committed to their charge.

Atterbury's *Charge to the Clergy of Totneſs, A.D.* MDCCVIII.

Britiſh Critic, No. XXXVIII. p. 275.

The Church is in a condition which requires, not only that the things which remain unto her ſhould be ſtrengthened; but that the things which once were her's ſhould be revived, and brought out into action; ſo far, at leaſt, as they can be made applicable to the preſent frame of ſociety, and be converted into elements of activity, and vigour, and ſalutary influence. With this view and intent, the eminent men above named recommended the perfecting the diſcipline of our rural deanries

(1) The writer is happy to notify, that deans rural have been eſtabliſhed in the dioceſes of Canterbury, London, and Worceſter, ſince he publiſhed Dr. Priaulx's little Tract on the ſubject, in the ſpring of MDCCCXXXII., and probably in conſequence of it. If the preſent publication ſhould be inſtrumental to their appointment in other large dioceſes, by directing the attention of the dioceſans to the utility of the office, he will be amply remunerated for the labour and expence of this compilation. *Jan.* MDCCCXXXV. Rural Deans have *now* been inſtituted in almoſt all the dioceſes of England and Wales; in many dioceſes of Ireland; in thoſe of Barbados, Antigua, and Guiana; and, I believe, in that of Newfoundland. *Jan.* MDCCCXLIV. Deo gratias!

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with capitular inſtitutes; and we ſhall do well to ſanction the wiſdom of their advice, by adopting the meaſure.

Let us join in common wiſhes for the attainment of this common object[1]; and let not thoſe, who are inveſted with the duties of the office, forget, in the mean while, to exert the *perſonal* powers of which, under their reſpective dioceſans, they are ſtill, by delegation, indubitably poſſeſſed. The office[2] of dean rural is ſtill a grave truſt, as it carries with it the inſpection of the morals and miniſtrations of the clergy, and the care of the church fabric and utenſils;—not[3] merely ſuſtaining, or ſeeing ſuſtained, in becoming repair, the ſtructures

(1) The more obſtructions we find towards exerting the *ſynodical* power of the church, the more reaſon we have to make *inferior* juriſdictions uſeful; and to do all that we can, in our ſeveral places and ſtations, to preſerve the poor remains of church-diſcipline we enjoy, in their due life and vigour; ſince we are not *as yet* likely either to retrieve what is loſt, or enforce what is left, by new ſanctions;—a work which deſerves the beſt wiſhes and aſſiſtances of every man who has regard for the intereſt of religion, and for the honour and authority of the church of England. "*Nec nos hìc extimulare debet, aut accendere, honoris privati cupiditas, ſed ordinis, paciſque, et legum flagrantiſſimus amor, quinimmò et officii ratio ac neceſſitas, ut dignitatem quâ induti ſumus, juribus honoribuſque ſuis non ſinamus exui; ſed qualem quantamque accepimus, tranſmittamus ſucceſſoribus.*" *Charge to the Clergy of Toteneſs, A.D.* MDCCIII. Thomaſſin. *V. et N. E. D.* Part I. L. II. c. III. p. 222.

(2) "*Hinc apparet,*" ſays Van Eſpen, after a long enumeration of archipreſbyteral duties, "*officium* archipreſbyterale *gravius ſanè eſſe, quàm vulgò apprehenditur; atque ad illud non eſſe aſſumendos, niſi qui zelo, et pietate paſtoribus præeant, ac eâ doctrinâ ſint et eruditione, qui et paſtoribus conſilia, et ſalutaria monita dare poſſint; et exactè ac prudenter defectus parochiarum obſervare, et ad epiſcopum referre.*" *Jur. Eccleſ. Univ.* P. I. Tit. VI. cap. III. p. 30.

(3) The following Letter, addreſſed to the deans of Chriſtianity of the dioceſe of Ipres (*A.D.* MDCCLXVIII.), by Biſhop F. I. Hubert de Wavrans, will not be unacceptable to my brother rural deans, as an admonitory

conſecrated to divine worſhip, and preſerving all things relating to the ſervices of the altar, the deſk, and the pulpit, decent and clean, but ſupporting theſe monuments of ancient piety, in their original beauty and magnificence, leſt "the face of religion be vilified, while it be kept up[1]." Theſe particulars are expreſſly included in

Biſhop Butler's *Charge at Durham.*

canon of particular duties.—The dioceſan charges the deans, "*Ut nimirùm cum omni ſollicitudine eccleſiarum nitorem et ornatum procurare et augere ſtudeant, nihilque in eis patiantur, quod domum* Dei, *et* locum habitationis gloriæ *ejus dedeceat*—. . *Cum verò pleraque ex illis, quæ ad munditiem nitoremque eccleſiarum pertinent, cuſtodibus incumbant, eos ſæpiùs monebunt* decani *et inſtruent in iis, quæ ſui ſunt muneris in hâc parte; illos hortando, ut ea omnia religiosè impleant, curentque præcipuè, ut ſacram ſupellectilem ſibi concreditam, mundam, nitidam, et benè compoſitam habeant, ac quæque ſuo loco indiès deponant* — . . *Denique, cum cœmeteria ſint loca benedicta, in quibus Chriſti fideles in ſpem reſurrectionis quieſcunt, et eatenùs, ut ad ipſas eccleſias proximè ſpectantia conſiderari debeant; eorum quoque et meritò magna ratio habenda eſt. Curent itaque* decani, *ut quidquid horum locorum ſanctitatem dedecet, ſollicitè amoveatur; eaque muris, foſſis, aut ſepibus, ubi ullâ ratione fieri poterit, ita concludantur, ut equis, vaccis, porcis, ovibus, aliiſque ſimilibus animalibus majoribus et immundis nullus ad ea pateat ingreſſus.*"

S. D. R. Vol. II. p. 191.

(1) "Muſt thoſe who profeſs themſelves Chriſtians," ſays Bp. Stillingfleet, "look at nothing in the worſhip of God beyond what is plainly neceſſary? It can never be proved neceſſary to ſalvation to have parochial churches well built, or decent pulpits or pews in them; or to go to thoſe churches in a more orderly dreſs than they ſit in at home, or to have the Pſalms ſet to the beſt tunes, or to have their bibles handſomely bound; yet there is ſuch a becoming decency in theſe things as argues that what relates to God and his worſhip ought to have ſomething above what is barely neceſſary; and as to give to God no more than juſt what is neceſſary, is as if we thought we had a hard bargain of it, when we were required to ſerve him. Shall ingenuouſneſs, gratitude, generoſity, beneficence, have no influence on what relates to the public worſhip of God in the world?"

(*Eccleſiaſtical Caſes,*) Vol. II. p. 570. *A Diſcourſe of the true Antiquity of London.*

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the decanal *oath*, wherever it obtains—are pointedly set forth in the *written commission*—or implied in *the act of appointment;* the conscientious fulfilment of which is a matter of great consequence to all who undertake the ancient, honourable, and useful charge of RURAL DEAN.

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Appendix

OF

Documents, Ancient and Modern,

COMPRISING

Formulæ of Appointment, Synodical and Episcopal Instructions,

AND OTHER

Documents illustrative of the Office of Dean Rural.

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Part I. Continental Documents.

France.

Sect. I. Diocese of Arras.
II. . . . Avranches.
III. . . . Besançon.
IV. . . . Coutances.
V. . . . Melun.
VI. . . . Metz.
VII. . . . Rheims.
VIII. . . . Rouen.
IX. . . . Saint Omer.
X. . . . Seez.
XI. . . . Verdun.

Netherlands.

Sect. I. Diocese of Bois-le-Duc.
II. . . . Bruges.
III. . . . Ghent.
IV. . . . Ruremond.
V. . . . Tournay.
VI. . . . Ypres.

Germany.

Sect. I. Diocese of Augsburg.
II. . . . Basle.
Sect. III. Diocese of Brixen.
IV. . . . Cologne.
V. . . . Constance.
VI. . . . Eichstadt.
VII. . . . Freysingen.
VIII. . . . Osnaburg.
IX. . . . Prague.
X. . . . Ratisbon.
XI. . . . Triers.
XII. . . . Worms.

Prussia.

Diocese of Culm.

Switzerland.

Diocese of Sitten.

Italy.

Diocese of Acqui.

Russia.

Sect. I. Diocese of Moscow & Kaluga.
II. Lutheran Church of Russia.

Part II. English Documents.

Sect. I. Diocese of Canterbury.
II. . . . York.
III. . . . London.
IV. . . . Durham.
V. . . . Winchester.
VI. . . . Bangor.
VII. . . . Bath and Wells.
VIII. . . . Carlisle.
IX. . . . Chester.
X. . . . Chichester.
XI. . . . Ely.
XII. . . . Exeter.
XIII. . . . Gloucester&Bristol.
XIV. . . . Hereford.
Sect. XV. Diocese of Lichfield & Coventry.
XVI. . . Lincoln.
XVII. . . Llandaff.
XVIII. . . Norwich.
XIX. . . Oxford.
XX. . . Peterborough.
XXI. . . Ripon.
XXII. . . Rochester.
XXIII. . . Saint Asaph.
XXIV. . . Saint David's.
XXV. . . Salisbury.
XXVI. . . Worcester.
XXVII. . . Sodor and Man.

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Part III. Irish Documents.

Sect. I. Diocese of Armagh.
II. . . . Dublin.
III. . . . Meath.
IV. . . . Kildare.
V. . . Cashel, Emly, Waterford, and Lismore.
VI. . . . Clogher.
VII. . . . Cork, Cloyne, & Ross.
VIII. . . . Derry and Raphoe.
IX. . . Down, Connor, and Dromore.
Sect. X. Diocese of Killaloe, Kilfenora, Clonfert, and Kilmacduagh.
XI. . . . Kilmore, Elphin, and Ardagh.
XII. . . . Limerick, Ardfert, and Aghadoe.
XIII. . . . Ossory, Ferns, and Leighlin.
XIV. . . Tuam, Killala, and Achonry.

Part IV. Scotch Documents.

Sect. I. Diocese of St. Andrew's.
II. . . . Glasgow.
III. . . . Galloway.
Sect. IV. Diocese of Moray.
V. . . . Dunkeld.
VI. . . . The Isles.

Part V. Colonial Documents.

Sect. I. Diocese of Barbados.
II. . . . Antigua.
Sect. III. Diocese of Guiana.
IV. . . . Newfoundland.

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AS *some of my readers may not happen to possess Bishop* Beveridge's **Synodicon**, *and yet be desirous of referring to it for the glosses of the* Laodicean *Canon, so often adverted to in the course of the preceding work, I venture to re-affix, by way of motto to this* **Appendix** *(for it has appeared already on the title-page), that important provincial decree of the* Asiatic *Fathers, which is supposed to have originated the office of* **dean rural** *in the* Christian *Church.*

The canon in question—the fifty-seventh of the Synod of Laodicea *in* Phrygia Pacatiana—(confirmed by the œcumenic council of Chalcedon) *appoints* **Presbyteral Itinerants**, *or* **Visitors of the country**, *instead of* **Bishops**. *It is here again brought forward, for the sake of placing in juxta-position with the original law the entire glosses and annotations of* Balsamon, Zonaras, Aristenus, *and* Beveridge; *and so presenting to the reader a synoptical view of all the documentary illustrations of the office of* **dean rural**, ab antiquo, *which curiosity can require, and industry supply.*

ΚΑΝΟΝΕΣ ΤΗΣ ΕΝ ΛΑΟΔΙΚΕΙΑ ΠΑΚΑΤΙΑΝΗΣ ΦΡΥΓΙΑΣ ΣΥΓΚΡΟΤΗΘΕΙΣΗΣ ΣΥΝΟΔΟΥ ΕΚ ΔΙΑΦΟΡΩΝ ΕΠΑΡΧΙΩΝ ΤΗΣ ΑΣΙΑΝΗΣ.*

ΚΑΝΩΝ νζ'.

ΟΥ ΔΕΙ ΕΝ ΤΑΙΣ ΚΩΜΑΙΣ ΚΑΙ ΕΝ ΤΑΙΣ ΧΩΡΑΙΣ ΚΑΘΙΣΤΑΣΘΑΙ ΕΠΙΣΚΟΠΟΥΣ, ΑΛΛΑ ΠΕΡΙΟΔΕΥΤΑΣ· ΤΟΥΣ ΜΕΝΤΟΙ ΗΔΗ ΠΡΟΚΑΤΑΣΤΑΘΕΝΤΑΣ, ΜΗΔΕΝ ΠΡΑΤΤΕΙΝ ΑΝΕΥ ΓΝΩΜΗΣ ΤΟΥ ΕΠΙΣΚΟΠΟΥ ΤΟΥ ΕΝ ΤΗ ΠΟΛΕΙ. ΩΣΑΥΤΩΣ ΔΕ ΚΑΙ ΤΟΥΣ ΠΡΕΣΒΥΤΕΡΟΥΣ ΜΗΔΕΝ ΠΡΑΤΤΕΙΝ ΑΝΕΥ ΤΗΣ ΓΝΩΜΗΣ ΤΟΥ ΕΠΙΣΚΟΠΟΥ.

ΣΧΟΛΙΑ.

ΒΑΛΣΑΜΩΝ. Ἄλλοι μὲν κανόνες ἐν ταῖς κώμαις καὶ ἐν τοῖς χωρίοις ΧΩΡΕΠΙΣΚΟΠΟΥΣ καὶ πρεσβυτέρους καθίστασθαι διωρίσαντο. ὁ δὲ παρὼν κανὼν ΠΕΡΙΟΔΕΥΤΑΣ παρακελεύεται γίνεσθαι, καὶ μὴ ἐπισκόπους, ἵνα μὴ γένηται εὐκαταφρόνητος ἡ ἀρχιερωσύνη, ὡς μὴ ἐχούσης τῆς χώρας ἐν ᾗ ἐχειροτονήθη ὁ ἐπίσκοπος, πλῆθος ἀνθρώπων εἰς τιμὴν τοῦ Θεοῦ καὶ τῆς ἀρχιερωσύνης. εἰ δέ τινές, φησι, πρὸ τοῦ κανόνος κατεστάθησαν ἐν τοῖς τοιούτοις τόποις ἐπίσκοποι, μὴ ἐκβληθήτωσαν, ἀλλ' ἔστωσαν ἐνεργοῦντες τὰ πάντα μετὰ εἰδήσεως τοῦ χειροτονήσαντος αὐτοὺς μετροπολίτου. ἀλλὰ καὶ οἱ πρεσβύτεροί, φησι, μηδὲν ἄνευ γνώμης τοῦ ἐπισκόπου πραττέτωσαν. ταῦτα τοῦ κανόνος διοριζομένου, εἴποι τις τῆς ἐννοίας τούτου καταστοχαζόμενος, ὡς ἐπεὶ ἀτιμία τοῦ Θεοῦ καὶ τῆς ἀρχ-

* Such is the epigraph of this council, in the Bishop of Saint Asaph's **Pandectae Canonum**; but, in Hartman and Ruelius's *CC. Illustrata*, it is ("*ex priscâ synodi inscriptione*")—ΚΑΝΟΝΕΣ ΤΩΝ ΕΝ ΛΑΟΔΙΚΕΙΑ ΤΗΣ ΦΡΥΓΙΑΣ ΣΥΝΕΛΘΟΝΤΩΝ ΑΓΙΩΝ ΚΑΙ ΜΑΚΑΡΙΩΝ ΠΑΤΕΡΩΝ. Tom. III. p. 274. Hartman appears, from his annexed note, to have disapproved of the creation of delegate **Visitors**:—"*Jam tum igitur episcopi officium episcopale in gradum dignitatis et in imperium convertêre: dum visitationis laborem in alios rejecerunt, dignitatem et proventus sibi applicârunt. Et jam tum puduit episcopos in pago residere. Hæc laudare non possum.*"

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ἱερωσύνης ἐστὶ τὸ προΐστασθαι τὸν ἐπίσκοπον λαοῦ ὀλίγου, κἀντεῦθεν εἶναι εὐκαταφρόνητον· πολλῷ πλέον οὐκ ἔσται πρὸς τιμὴν τοῦ Θεοῦ τὸ πεζῇ βαδίζειν ἀρχιερέα διὰ πενίαν καὶ στερεῖσθαι τῶν ἀναγκαίων. ὅθεν τὸ ψηφίζεσθαι ἐπισκόπους εἰς ἐκκλησίας ἀνατολικὰς, εἰς ἃς μέτριοι πάνυ εὑρίσκονται Χριστιανοὶ, οὐκ ἀσφαλές· ΠΕΡΙΟΔΕΥΤΑΙ δέ εἰσιν οἱ σήμερον προβαλλόμενοι παρὰ τῶν ἐπισκόπων ΕΞΑΡΧΟΙ. οὗτοι γὰρ περιοδεύουσι καὶ ἐπιτηροῦσι τὰ ψυχικὰ σφάλματα, καὶ καταρτίζουσι τοὺς πιστούς· ἀνάγνωθι καὶ τὸν ϛ΄. κανόνα τῆς ἐν Σαρδικῇ συνόδου.

ΖΩΝΑΡΑΣ. Τὸ ἀρχιερατικὸν ἀξίωμα ἔντιμόν ἐστι· τὸ δὲ ἐν κώμῃ, ἢ ἐν χώρᾳ, ἔνθα μὴ τόλις ἐστὶ μηδὲ πλῆθος ἀνθρώπων, γίνεσθαι ἐπισκόπους, καταφρόνητον τὴν ἀρχιερωσύνην ποιεῖ. διὸ καὶ ὁ κανὼν οὗτος κωλύει τοῦτο, ὃ καὶ ὁ ἕκτος κανὼν τῆς ἐν Σαρδικῇ συνόδου διετάξατο· γίνεσθαι δὲ ΠΕΡΙΟΔΕΥΤΑΣ ἐν κώμαις καὶ χώραις, διακελεύεται. ΠΕΡΙΟΔΕΥΤΑΙ δὲ λέγονται, διὸ τὸ περιέρχεσθαι καὶ καταρτίζειν τοὺς πιστοὺς, μὴ ἔχοντες καθέδραν οἰκείαν. εἰ δέ τινές, φησι, πρὸ τοῦ κανόνος κατεστάθησαν ἐν τοῖς τοιούτοις τόποις ἐπίσκοποι, μηδὲν πραττέτωσαν ἄνευ γνώμης τοῦ ἐπισκόπου τῆς πόλεως, δι' οὗ ἐχειροτονήθησαν. καὶ οἱ πρεσβύτεροι δέ, φασι, μηδὲν ἄνευ γνώμης τοῦ ἐπισκόπου πραττέτωσαν.

ΑΡΙΣΤΕΝΟΣ. Εἰς κώμην, ἢ εἰς χωρίον ἐπίσκοπος οὐ καθίσταται, ἀλλὰ ΠΕΡΙΟΔΕΥΤΗΣ· εἰ δέ τις κατέστη, μή τι διοικείτω, τοῦ ἐπισκόπου δίχα τῆς πόλεως.

Ἐν κώμῃ τινὶ, ἢ καὶ βραχείᾳ πόλει, ἐν ᾗ καὶ εἷς πρεσβύτερος ἐπαρκεῖ, οὐκ ἀναγκαῖον ἐπίσκοπον γίνεσθαι, ἵνα μὴ τὸ τοῦ ἐπισκόπου κατευτελίζηται ὄνομα· ἀλλὰ ΠΕΡΙΟΔΕΥΤΑΣ, οὓς καὶ ΕΞΑΡΧΟΥΣ σήμερον ὀνομάζουσιν, εἰς διόρθωσιν τῶν ψυχικῶν σφαλμάτων στέλλεσθαι ἐν αὐταῖς· εἰ δέ τινες προγένοντο, τῆς τιμῆς μὲν μετακινείσθωσαν, μηδὲν δέ τι ἐπισκοπικὸν διοικείτωσαν, δίχα γνώμης τοῦ ἐπισκόπου τῆς πόλεως ᾗ ὑπόκεινται αὗται.

ANNOTATIONES.

BEVEREGIUS.—Decretum est hoc canone à Patribus Laodicenis, ne in vicis et regionibus Episcopus constituatur, sed ΠΕΡΙΟΔΕΥΤΑΙ. Et hunc sanè canonem diu observatum fuisse ex Concilio Chalcedonensi patet. Namque in libello contra Ibam oblato, Valentinus quidam Presbyter et ΠΕΡΙΟΔΕΥΤΗΣ ab eo ordinatus dicitur, Βαλέντινόν τινα ἐπίῤῥητον ἄνδρα, οὗ πάντες οἱ συγκωμῆται κατεβόησαν ἐγγράφως καὶ ἀγράφως μοιχείαν καὶ ἀρσενοκοιτίαν, ἐχειροτόνησε πρεσβύτερον καὶ ΠΕΡΙΟΔΕΥΤΗΝ. Concil. Chalced. Act. 10. pag. 284. ed. Col. MDCXVIII. Sic etiam in eodem Concilio Alexander quidam Presbyter et ΠΕΡΙΟΔΕΥΤΗΣ vocatur, ὁ εὐλαβέστατος πρεσβύτερος καὶ ΠΕΡΙΟΔΕΥΤΗΣ Ἀλέξανδρος. Ib. Act. 4. pag. 341. Joannes Episcopus Citri inter officia, quæ Presbyteris maximè congruunt, ΠΕΡΙΟΔΕΥΤΗΝ etiam recenset. Εἰσὶ δὲ καὶ ἕτερα ὀφφίκια, ἅπερ μάλιστα τοῖς ἱερεῦσιν ἁρμόζουσιν· ὁ ἐπὶ τῶν κατηχήσεων, ὁ ὀρφανοτρόφος, οἱ τέσσαρες ἔκδικοι, ὁ ἄρχων τῶν φώτων, ὁ νουμμοδότης, καὶ ὁ ΠΕΡΙΟΔΕΥΤΗΣ. In Jur. Græc. Rom. l. 5. 321. Eadem ferè habentur et in catalogo officialium Ecclesiæ Constantinopolitanæ. Eruditi admodum viri non opinati sunt tantùm,

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sed disertè asseruerunt, hos eosdem fuisse, atque **Chorepiscopos**; quod satis mirari nequeo; nam ab iis perpetuò distinguuntur. Gennadius, *τοίνυν τὰ πάντα, θεοσεβέστατε, πάντα τὸν ὄντινα οὖν ἁλισκόμενον ἐπὶ τοιούτῳ τινὶ ἐπίσκοπον, ἢ χωρεπίσκοπον, ἢ* ΠΕΡΙΟΔΕΥΤΗΝ, *ἢ πρεσβύτερον, ἢ διάκονον.* Gennad. in Encycl. Justinianus, *Θεσπίζομεν καθὰ τοῖς θείοις διώρισται κανόσι, μήτε ἐπίσκοπον μήτε χωρεπίσκοπον μήτε* ΠΕΡΙΟΔΕΥΤΗΝ, *μήτε πρεσβύτερον, μήτε ἄλλον οἱασδήποτε ἀξίας κληρικὸν ἐπὶ δόσει χειροτονεῖσθαι.* Hoc est, juxta veterem interpretem, *Præterea sancimus (quemadmodum et divinis canonibus definitum est) ne quis Episcopus, aut* **Chorepiscopus**, *aut* **visitator**, *aut* **circuitor**, *aut Presbyter, aut alius cujuscunque dignitatis Clericus, per largitionem ordinetur.* sect. 9. l. 42. c. de Episcopis et Clericis. Ubi primò observes ΠΕΡΙΟΔΕΥΤΗΝ tam à Justiniano quàm Gennadio inter **Chorepiscopum** et Presbyterum collocari; et deinde à veteri interprete **visitatorem** *aut* **circuitatorem** latinè exponi. Sic etiam Dionysius Exiguus hoc loco vertit, primam canonis hujus partem ita interpretando, *Quòd non oportet in villulis aut in agris Episcopos constitui, sed* **visitatores**. Et Isidorus Mercator, *Non oportet in villis et vicis Episcopos ordinari, sed* **visitatores**, *id est, qui circumeant, constitui.* Quinetiam ex hoc ipso canone satis apertè constat ΠΕΡΙΟΔΕΥΤΑΣ hîc commemoratos alios fuisse à **Chorepiscopis**. Primo enim hîc decernitur ut constituantur *ἐπίσκοποι ἐν ταῖς χώραις*, hoc est haud dubiè ΧΩΡΕΠΙΣΚΟΠΟΙ, ut ab Episcopis urbium distincti. Hos et antea constitutos fuisse hîc ostenditur; ulteriùs enim decernitur Episcopos, qui antea constituti fuerant, *τοὺς ἤδη προκατασταθέντας* in villis nimirum aut regionibus, postea nihil agere *ἄνευ γνώμης τοῦ ἐπισκόπου τοῦ ἐν τῇ πόλει.* Ergo antehac *ἐν χώραις* etiam revera Episcopi constituti sunt. Sed in posterum eorum loco ΠΕΡΙΟΔΕΥΤΑΙ substituantur, cautum est; qui propterea apertissimè distinguuntur à **Chorepiscopis** illis sive Episcopis *ἐν χώραις*, qui antea constituti fuerant. Hi autem ΠΕΡΙΟΔΕΥΤΑΙ Presbyteri erant, qui nulli certo loco addicti, Episcopi nomine rusticanas parœcias circumeuntes, eas visitabant; unde **circuitores**, et **visitatores** dicti sunt. De quibus Gregorius Magnus ait, *Visitatores Ecclesiarum, clerique eorum, qui cum ipsis per non suæ civitatis parochias fatigantur, aliquod laboris sui capiant, te disponente, subsidium.* Greg. l. 3. ep. 11. ad Maximian. ep. Syracus. Nomen autem sortiti videntur à medicis corpora curandi gratiâ circumcursantibus; de quibus Modestinus, *Grammatici, Sophistæ, Rhetores, Medici, qui* ΠΕΡΙΟΔΕΥΤΑΙ, *id est,* **circulatores** *vocantur, quemadmodum à reliquis muneribus, ita et à tutelâ et à curâ requiem habent.* sect. 1. l. 6. ff. de excusationibus.

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PART I.

Continental Documents.

France.

SECT. I.—Diocese of Arras.

Synodal Instructions for the Deans of Christianity of the Diocese of Arras, by Francis Richardot, Bishop of Arras, A.D. mdlxx.

I. DECANI omnes Christianitatis nostræ diœcesis seriò moneant rectores parochialium ecclesiarum suorum decanatuum; ut sollicitè considerent et observent, sintne aliqui in suis parochiis, qui sinistrè et malè de Fide Catholicâ sentiant; sine ullâ dissimulatione quotquot hujusmodi homines repererint hoc vicio laborare, renuntient nominatìm eisdem decanis, qui tenebuntur singulis mensibus semel dictos curatos monere, et ab eis sciscitari super hoc, et ubi informatione factâ compererint aliquos, teneantur statim officialem nostrum certiorem facere, ut præcludatur via omnibus scandalis et hæresibus.

II. Decani diligentèr advigilent, ne in cultu Divino, cæremoniis, aut hujusmodi rebus, quæ ad religionem pertinent, ullus abusus aut superstitio possint irrepere, aut si qua irrepserit, statim nos moneant, ne hoc malum per incuriam radices agat.

III. Curent ipsi quoque, ut cultus Divinus piè et religiosè in ecclesiis parochialibus perficiatur, ac idoneo tempore, ut in Cameracensi Provinciali Synodo præcipitur.

IV. Dicti decani et curati advertant super ratione instituendi juvenes in literis, et maximè de religione, moribus et doctrinâ ludimagistrorum, certiores fieri curent. Imprimìs autem sciant, qui libri legantur, neque patiantur legi aut doceri, ex quibus ingenia pueritiæ corrumpi possint: moneantque eosdem ludimagistros, ut discipulos doceant Præcepta Dei, Symbolum Apostolorum, Orationem Dominicam Latinè et Gallicè, et alia, quæ pertinent ad pietatem, et ne ab eisdem decanis contemnatur hic Articulus:

Præcipimus quoque, ut ipsi decani renuncient per literas, aut alio modo, quomodo procedatur in institutione dictæ juventutis.

V. Iidem decani considerent diligentèr, an pastores exequantur, quæ prius a nobis mandata fuerunt, scilicet, ut singulis saltem mensibus die Dominico jubeant congregari minores parochiarum suarum; ut cognoscant, an iidem juvenes teneant memoriâ Symbolum apostolorum, Orationem Dominicam, Præcepta Dei et Ecclesiæ, ut jam dictum est. Quâ in re si qua negligentia committatur ab eisdem pastoribus, iidem decani certiores nos faciant. Ut autem pueritia et minor ætas commodius possit institui, hortamur patresfamilias, præceptores et ludimagistros, ut libellum,

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cui titulus est, *L'Enfance du Chrestien*, Duaci ad hanc rem judicio nostro editum, tradant pueris filiis, discipulis, cum literarum rudimentis ediscendum; ut ab ineunte ætate sementem veræ pietatis et religionis capiant.

VI. In capitulis decanatuum ruralium sumptus fiant moderati ac tenues: servetur frugalitas et honestas: caveantque decani, ne quid exigant a pastoribus præter ea, quæ jure et legitimè recipi debent. Cujus rei officialis noster curam suscipiat, nobisque renuntiet, an iidem decani, aut promotores, præterquam, quod æquum est, et constitutum fuerit in formulis curiæ nostræ, a pastoribus extorqueant, ut huic malo tempestivè provideatur.

SECT. II.—Diocese of Avranches.

L'Office des Doyens Ruraux du Synode d'Avranches, résolu au Synode de Pâques, le seizième Avril, mil six cens quarante-trois, par le Reverend Père en Dieu, Charles, Évêque d'Avranches.

CHARLES, par la grâce de Dieu et du saint Siège Apostolique Évêque d'Avranches, Conseiller du Roi en ses Conseils, à tous nos Doyens ruraux, Curéz et Prêtres, Salut. L'Église, ainsi que le corps humain, est gouvernée par diverses puissances, qui par la variété de leurs fonctions contribuent à la perfection dont Dieu désire qu'elle soit douée. Les évêques, comme chefs, président à la conduite générale de tous les autres, et les curéz ont sous eux quelques fonctions particulières, pour faire arriver heureusement les peuples au port du salut éternel. Mais comme il est difficile aux évêques de veiller, autant qu'il est besoin, sur les curéz et sur les peuples, à cause de la grande multitude d'affaires auxquelles ils sont occupéz, l'église a trouvé bon, dès les premiers siècles, d'établir des doyens ruraux, autrement nomméz archiprêtres, qui exerçant une puissance moyenne entre les évêques et les curéz, reçoivent des évêques les ordres et les instructions qu'ils jugent utiles au bien de leur diocèse, pour les communiquer aux curéz, et les faire observer dans leurs doyennéz. Et à dire vrai, cela nous semble d'autant plus convenable, que l'église militante est une image de la triomphante, et qu'ainsi dans la triomphante les anges des hiérarchies moyennes reçoivent les lumières de ceux des plus hautes hiérarchies, pour les communiquer en suite à ceux des plus basses.

Mais comme toutes les fonctions ecclésiastiques doivent être ordonnées par de certains réglemens, tant pour éviter la confusion, que pour se conformer à la conduite de la sagesse Divine, qui ordonne toutes choses, d'un bout du monde à l'autre, avec poids, nombre et mesure, il nous a semblé à-propos de régler par ces présentes l'office des doyens ruraux de notre diocèse, qui par le laps de temps, ainsi que le reste de choses des l'univers, ont perdu beaucoup de leur lustre et de leur autorité, et sont demeuréz presque inutiles.

Nous leur donnons pouvoir de prêcher et catéchiser, et d'absoudre aux assemblées

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des mois, des cas qui nous sont réservéz par tout notre diocèse, de bénir les chasubles, aubes, amicts, ceintures, nappes et devants-d'autels, pourvu que le tout soit conformé aux saints décrets.

Leur fonction ordinaire sera de veiller sur les curéz, prêtres et autres clercs du diocèse, et de prendre garde avec soin que chacun d'eux vive dans l'ordre préscrit par les saints canons, et par les constitutions synodales de ce diocèse, et en cas de contravention, d'informer chacun dans l'étendue de son doyenné contre les délinquans, sans qu'il soit besoin de prendre nouveau mandement, les constituant nos vicaires forains dans tout leur doyenné, à l'effet des présentes seulement.

Ils établiront en chaque quartier, pour quatre ou cinq paroisses, un prêtre, qui sçaura fort parfaitement dire la sainte messe, selon les rubriques du messel Romain, pour apprendre aux prêtres de ces paroisses à la bien dire, et ainsi corriger les manquemens signaléz que nous avons trouvé en ce point.

Ils recevront de nous tous les mandemens qui seront faits, pour être distribuéz aux curéz, et publiéz dans les paroisses et autres lieux du diocèse. Et d'autant qu'on a souvent peine de leur faire tenir lesdits mandemens, chacun d'eux sera tenu d'élire une maison en la ville d'Avranches, pour recevoir lesdits mandemens, par personnes qui ayent le soin et une adresse pour les leur faire tenir.

Ils nous écriront pour le moins une fois le mois, pour nous rendre compte des désordres qui se passeront dans leur doyenné, tant entre les clercs que parmi les laïcs, ausquels il sera besoin d'apporter remède: et en outre, parce qu'il est absolument nécessaire que nous les voyons de temps en temps, tant pour nous informer de l'état des choses plus particulièrement qu'il ne se peut faire par lettres, que pour recevoir de nous sur cela de vive voix les ordres convenables, ils seront obligéz de nous venir trouver pour cet effet tous les premiers lundis de chaque mois, ou, s'il étoit fête, le lendemain; et se trouvant ainsi tous ensemble en même jour, nous délibérerons avec eux des moyens de rétablir toutes choses en bon état, et nous leur en donnerons les instructions.

Pour avoir plus de connoissance de ce qui se passe dans les paroisses, ils prendront soin d'entretenir en chacune d'elles correspondance avec des personnes qui ayent du zèle, de la probité, et quelque suffisance extraordinaire: et outre tout cela, ils assembleront chaque mois tous les curéz de leur doyenné, en une ou plusieurs assemblées, selon la distance et commodité des lieux, pour en ces assemblées s'informer diligemment, de chacun d'eux en particulier, de la conduite de leurs vicaires, prêtres, clercs et paroissiens, et aviser ensemble, dans un commun conseil, des moyens convenables à rétablir en son lustre la discipline ecclésiastique et chrétienne, en formant des résolutions qui nous seront aussitôt envoyées par eux, pour être, s'il nous semble à propos, confirmées et publiées dans le doyenné.

Ces assemblées ne se tiendront point les jours de fêtes commandées de l'église, ni même aux jours ausquels on célébrera quelque dévotion particulière dans les paroisses, afin d'avoir tout le temps nécessaire à les faire utilement.

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Et d'autant que notre intention n'est pas seulement de déraciner les désordres ausquels l'infirmité humaine a donné lieu dans les paroisses, mais aussi de rendre les curéz plus capables de se bien acquitter de leur devoir, nous ordonnons que dans ces assemblées, après avoir célébré la messe du Saint Esprit, et dit le *Veni Creator*, les doyens fassent une conférence avec les curéz de leur doyenné, sur tous les sujets qu'il leur est nécessaire de bien sçavoir, particulièrement sur les sacremens, sur la manière de les bien administrer, sur tous les cas de conscience dont il est besoin qu'ils soient instruits pour dignement administrer celui de la pénitence, et sur la forme de bien vivre que doit suivre un bon curé.

Et comme ces conférences du matin pourront être utiles à tous le prêtres, aussi bien qu'aux curéz, tous ceux de la paroisse et du voisinage seront conviéz de s'y trouver, pour s'instruire de plus en plus de leur devoir.

Pour éviter la confusion qui pourroit arriver, si chacun étoit maître en ces assemblées, nous enjoignons très-expressément à tous curéz et prêtres qui s'y trouveront, d'obéir aux doyens ruraux, et de faire exactement tout ce qu'ils leur prescriront, comme étant supérieurs desdites assemblées, et y tenant notre lieu et place.

Les curéz y assisteront en habit décent, et après l'avoir fait ils dîneront tous ensemble, avec autant de sobriété que de modestie; le doyen donnant ordre, s'il est possible, afin que ce repas ne soit pas seulement utile au corps, qu'il se fasse pendant tout le dîner quelque lecture de Grenade, de Molina, ou autre bon auteur, qui enseigne aux curéz et aux prêtres la piété dans laquelle ils sont obligéz de vivre.

Pour empêcher que ce dîner ne soit onéreux à personne, les assemblées se feront tantôt en une paroisse, tantôt en une autre, prenant garde néanmoins que ce soit en lieu qui ne soit point éloigné plus de deux lieues, principalement en hiver, des curéz qui y doivent assister, et chacun d'eux sera obligé de contribuer dix sols pour chaque assemblée, la sobrieté que nous desirons être gardée en leur repas n'exigeant pas une plus grande dépense, et nous obligeons chacun d'eux à payer cette somme au curé chez lequel se fera l'assemblée, qui sera aussi obligé de la recevoir, et de ne point faire de plus grande dépense que cette somme lui permettra.

Et pour obvier à la superfluité d'une plus grande dépense, nous ordonnons, conformément aux ordonnances du grand saint Charles Borromée, qu'on ne servira à ce dîner que du veau, bœuf et mouton, et deux plats de volaille au plus.

L'apres-dînée sera employée par les doyens, premièrement à s'informer de chacun des curéz en particulier du soin qu'ils apportent à instruire leurs prêtres, pour les rendre capables de bien administrer la sacrement de pénitence, de bien dire la messe, et de vivre en bons ecclésiastiques. Et puis ils leur demanderont en suite, de quelle diligence ils usent pour enseigner les peuples de leurs paroisses, tant en public qu'en particulier, non seulement de ce qu'ils doivent croire, mais aussi de ce qu'ils sont obligéz de faire pour vivre en vrais Chrétiens; s'ils leur apprennent la manière de bien prier Dieu lorsqu'ils sont à la messe, et le matin et le soir, en se levant et couchant; si les prêtres de leurs paroisses sont soigneux d'assister au service, et de

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se bien acquitter des fondations; s'ils n'entrent point quelquefois en l'église en habit court et sans soutane; s'ils disent la messe devotement et avec les cérémonies préscrites dans les rubriques; s'ils ne mènent point une vie libertine et scandaleuse; s'ils ne vont point à la taverne; s'ils vivent en paix les uns avec les autres; si l'église est en bonne réparation; si les autels sont tenus proprement; si personne n'usurpe le bien de l'église; si les ornemens et linges de l'autel sont honnêtes et non déchiréz; s'il n'y a point de laïcs scandaleux dans leurs paroisses, et d'inimitiéez invéterées, ou de personnes qui se ruinent les unes les autres en procès.

Pour rendre un compte plus exact de tout cela aux doyens, quelques jours avant l'assemblée, les curéz auront soin de rechercher l'état, la vie, et les mœurs de leurs paroisses et paroissiens, et de mettre sur un mémoire les choses auxquelles ils jugeront être nécessaire d'apporter remède.

Après s'être informéz de chacun des curéz en particulier de ce que dessus, ils les rassembleront, et proposant en général, sans nommer personne, les désordres plus notables, ils aviseront ensemble dans un commun conseil quels remèdes on pourra y apporter, et on fera mettre par écrit ceux qui seront résolus.

Pour cet effet il y aura un secrétaire en chaque doyenné, qui prendra soin d'enregistrer dans un registre relié et particulier, dont les feuillets en blanc seront consignéz par nos official et promoteur, tout ce qui se resoudra dans les assemblées, et d'en expédier promptement une copie pour nous être envoyée.

Mais comme il seroit presque impossible à quelques doyens ruraux d'assembler tout leur doyenné, et de veiller au point qu'il est nécessaire pour le bien du diocèse sur tous les curéz, tant à cause de la distance des lieux, que pour ce qu'ils sont eux-mêmes curéz, nous avons trouvé bon d'établir dans les grands doyennez, outre le doyen, un vicaire forain, qui par ordre du doyen, auquel nous entendons qu'il demeure soumis, aura même autorité d'informer et citer que le doyen rural, dans les cures qui lui seront commises, et aura même charge que lui de faire les assemblées des mois, sans pouvoir néanmoins exercer le reste des fonctions que nous attribuons et dont nous donnons commission à notre vicaire-général.

SECT. III.—1. Diocese of Besançon.

Instructions for Deans of Christianity at Episcopal Synods in the Diocese of Besançon, under Archbishop Claude a Bauma, A.D. mdlxxi.

DECANI Christianitatis (quos nos **rurales** vocamus, alii **archipresbyteros**) aut eorum **sub-decani**, compareant in utrâque synodo (bis in anno celebrandâ) in vestibus honestis, cum superpelliciis albis, mundis et honestis: similitèr et curati, seu eorum vicarii, cum superpelliciis (præsertim in synodo matutinâ) diligentèrque attendant ad verba sacræ cohortationis, et ad alia, quæ eis dicentur, ac mandabuntur: nec recedant ab ipsâ synodo absque nostrâ, aut vicarii nostri generalis licentiâ.

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Venientes ad synodum, honestam sibi eligant societatem, honesta hospitia: ubi gravitèr, modestè, pacificè, se gerant: sobriè vivant: vana colloquia, et fœda, cantilenas, choreas, meretrices, et suspecta omnia devitantes: potiùs orationibus et jejuniis, exemplo Apostolorum, vacent, et de rebus ecclesiasticis meditentur.

Curati, qui nequeunt personalitèr interesse propter causam legitimam, dent **decanis** suis excusationem suam in scriptis, quam **decani** nobis præsentare tenebuntur in ipsâ synodo: aliàs contumaces reputabuntur. Præcipimus autem receptori cameræ nostræ, ut diligenter exigat pœnam contumaciæ absentium omnium, qualis in quâque synodo declarata fuerit.

Antequàm verò se itineri committant, visitent gregem suum, ac dispiciant: et si quos morbo gravatos habuerint, eos hortentur ad susceptionem sacramentorum. Similitèr hortentur mulieres partui proximas, ad confessionem, et sacrosanctam communionem: ne ipsis absentibus contingat eas ab hâc luce decedere absque illis sacramentis.

Quòd si commodè non possint, relinquant presbyterum aliquem, qui eorum vices gerat: et rebus ita ordinatis, ad sanctam synodum properabunt.

(*Nomina Decanatuum hujus Dioicesis Bisuntin. in quos tanquam particulares Dioiceses dividitur, hæc*:)

Tenentur **decani rurales** in singulis synodis referre nomina beneficiatorum (præsertìm curatorum) non residentium in suis ecclessiis parochialibus, idque in scriptis.

Item, nomina excommunicatorum, qui per annum et diem sententiam excommunicationis sustinuerint. *Item*, nomina adulterorum, concubinariorum, et usurariorum publicorum et manifestorum. *Item*, nomina hæreticorum, conventicula celebrantium, seu a communi conversatione fidelium vitâ et moribus dissidentium. *Item*, nomina sortilegorum, divinorum et receptorum eorundem, et blasphematorum Dei, Virginis Mariæ et sanctorum. Idcircò diligentèr debent hæc inquirere tàm in populo, quàm in clero, et prudentèr: ut fidelitèr referre possint in synodo. *Item*, referre debent, si qui in beneficia ecclesiastica absque canonicâ institutione se intruserint. *Item*, si qui incorrigibiles fuerint in clero, aut minus idonei rectores ecclesiarum in **decanatibus** ipsorum. *Item*, referre debent nomina eorum, si qui sint, qui beneficia sub injusto titulo habent in confidentiam. *Item*, referre debent nomina hæredum, qui defunctorum testamenta non publicant: et exequutorum, qui pias eorundem dispositiones non exequuntur.

Decani rurales post nostram synodum, cum curatis suorum **decanatuum** compareant annuatim in locis et diebus consuetis ab antiquo ad celebranda sua concilia, seu conventus, ibique orationem per se, vel per alium habeant de moribus et honestate clericorum, et statuta nostra synodalia recitent et exponant, invocato priùs per missam et processiones devotas Spiritu Sancto: deinde conferant cum curatis ipsis de rebus ecclesiasticis, proùt suo incumbit officio, honestè, pacificè, et modestè, sine murmure, sine contentione: et quæ invicèm conferentes, expedire duxerint ad tranquillitatem, libertatem, authoritatemque ecclesiæ, illa in proxima synodo referant nobis, vel verbo, vel scripto.

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Recedentes curati, vel vicarii eorum a synodo Maji, accipiant sanctas unctiones recentes, et honestè deferant, non committentes eas laïcis hominibus. A synodo verò Autumni tabulam calendarii et officii sequentis anni, si quæ factæ fuerint, accipient: et utrumque gratis dabitur.

SECT. III.—2. Diocese of Besançon.

Duties of Deans Rural, or Archpriests, of the Diocese of Besançon, under Francis Joseph Grammont, Archbishop of Besançon, A.D. mdccvii.

I. QUONIAM exigit sancta Tridentina synodus, ut iis tantùm ministeria ecclesiastica committantur, qui residere in locis, et curam per seipsos exercere valeant: Nolumus quemquam decanorum nostrorum ruralium, nisi gravissimâ ex causâ nobismet cognitâ et probatâ in scriptis extra decanatum suum residere: mandamusque intra mensem à præsenti synodo statuto huic nostro fieri satis, et morem geri.

II. Singulis quoque annis ad synodum conferant indicem omnium parochiarum suorum decanatuum adscriptis eorum nominibus, qui earumdem vel institutionem, vel administrationem temporariam obtinuerint, cum expressâ ecclesiarum designatione; quæ cum proprio pastore careant, et hisce bellis eodem spoliatæ sint, neminem omninò habent, qui sacramenta ipsis administret; idque eo consilio, ut viciniori parocho loci illius cura injungatur, cum perceptione fructuum, vel ad certum tempus, vel donec aucto cleri numero alitèr provideatur.

III. Iisdem prætereà injungimus, ut illicò, Festis Paschalibus absolutis, sacras unctiones quotannis ipsi distribuant, et pari cum diligentiâ quidquid nostro nomine, seu moribus restituendis, seu precibus pro salute principum, aut aliâ qualibet causâ, indicendis, per diœcesim vulgabitur, exequantur ipsi, vel ab aliis sine morâ executioni mandari procurent sub pœnâ contra remissos et negligentes arbitrandâ.

Ut faciliùs totius diœcesis nostræ, præsertim ecclesiarum status notitia ad nos perveniat: statuimus decanos rurales imposterum, dum sacras unctiones suo tempore distribuent, debere singulas parochias singulatìm et personalitèr lustrare, neque amplius convocandos volumus parochos ad stationes singulares, quæ in alienos ab instituto abusus degenerarent; mandantes iisdem decanis ruralibus, quatenùs anteà moneant parochos circa tempus suæ visitationis, ut eo tempore in suis parochiis præsentes adsint, aliàs si abfuerint dicti parochi, propriis sumptibus ad unctionum susceptionem recurrent.

V. Ut statutum annis superioribus editum, circa parochiarum visitationem à decanis ruralibus quotannis perficiendam, suum consequatur effectum, iisdem mandamus, ut quamprimùm ad aliquam ecclesiam accesserint, scabinos et præcipuos parochianos ad sonum campanæ convocent, ipsisque præsentibus sacra universa reverentèr et accuratè perlustrent, incipiendo ab augustissimi sacramenti tabernaculo, cæterisque vasis ad cultum Divinum deputatis. Attendant deinde, utrum lampas coram eodem SS.,

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sacramento jugitèr ardeat, et ornamenta, præcipuè linteamina, ad usum sacrificii Missæ destinata, munda sint ac integra. Denique ipsos scabinos aut iis absentibus, seniores loci sigillatìm conveniant, a quibus de regimine et moribus parochi diligentèr inquirant, ut de his omnibus scripto nos certiores reddant.

VI. Ut autem commodiùs et meliùs super quibuslibet statuendis deliberari possit, tenebuntur singuli **Decani**, quindecim ante proximè sequentem synodum diebus, mittere ad reverendum vicarium-generalem memorialia omnium eorum, quæ in ipsorum **Decanatibus** corrigenda, reformanda, componendaque ac ordinanda videbuntur.

VII. **Decani rurales** post nostram synodum, cum curatis suorum **Decanatuum** compareant annuatìm in locis et diebus consuetis ab antiquo, ad celebranda sua concilia seu conventus, ibique orationem per se, vel per alium habeant de moribus et honestate clericorum, et statuta nostra synodalia recitent et exponant, invocato priùs per Missam et processiones devotas Spiritu Sancto: deindè conferant cum curatis ipsis de rebus ecclesiasticis, proùt suo incumbit officio, honestè, pacificè, et modestè, sine murmure, sine contentione: et quæ invicèm conferentes expedire duxerint, ad tranquillitatem, libertatem, authoritatemque ecclesiæ, illa in proximâ synodo referant nobis vel verbo, vel scripto.

VIII. Utque promptiùs ac tutiùs reverendissimi mandata posthàc ad **Decanos** perveniant, injuncta est ipsis et eorum singulis domicilii in hac civitate electio, relicto ibi procuratore, qui ea statìm ad eos ferri curet; ipsi verò **Decani** ad quoslibet parochos, et alios, quorum interereit, sub pœnâ à nobis arbitrandâ, eadem absque morâ transmittant.

IX. Demùm, ut condita a nobis hactenùs statuta, quæ ad eosdem **Decanos** spectant, omnes et singuli ad amussim observent, proprio exemplo in castitate, et sobrietate, et morum compositione cæteris **Decanatuum** suorum clericis præluceant; nullisque vigiliis aut laboribus parcant, certioribus nobis faciendis de omnibus, quæ remedio celeri videbuntur indigere.

SECT. IV.—Diocese of Coutances.

Mandement de Monseigneur L'Evesque de Constances, aux **Doyens Ruraux** et autres Curéz du Diocèse—Le dix-neuvième de Mai, mil six cens soixante et seize.

CHARLES-François de Lomenie de Brienne, par la grâce de Dieu et du saint Siège Apostolique Évêque de Constances; à tous les **Doyens Ruraux** et Curéz de notre Diocèse, Salut. Il est si difficile dans le temps où nous sommes de faire réussir quelque chose de nouveau pour le rétablissement de la discipline, que le plus grand bonheur qui puisse arriver à un évêque, est celui de trouver dans son diocèse un ordre déjà établi qui lui donne la facilité de la faire. C'est ce que par la grâce de Dieu nous avons recontré dans celui auquel il nous a envoyéz, y ayant

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trouvé des séminaires pour former les prêtres; des **calendes** établies pour régler les paroisses, et des synodes pour le réglement général de tout le diocèse: de sorte qu'il n'est question que de tirer de ces choses tout l'avantage que nous pouvons, et que nous devons. Et comme nous avons déjà marqué le temps et les exercises du séminaire, il ne reste maintenant que de régler les **calendes** et les synodes d'une telle manière, que ces assemblées deviennent plus utiles qu'elles ne l'ont jamais été.

C'est ce qui nous a fait naître la pensée de vous envoyer des mémoires instructifs du devoir des curéz envers leurs **doyens**, et des **doyens** envers nous, exhortant les curéz de ne manquer jamais à tenir un état tout prest de leur paroisse pour la **calende**, et les **doyens** un état de leurs **doyennez** pour leur synode particulier, en la manière suivante, excitant aussi les uns et les autres à faire leur devoir, en sorte que nous ne soyons pas obligéz de leur faire aucun reproche au synode général, dans lequel ayant profité de la connoissance que vous nous aurez donnée, outre celle que nous aurons prise par le moyen de nos archidiâcres (qui sans doute entreront dans le même esprit que nous, pour nous aider dans un si bon dessein) nous nous en servirons au synode général, pour corriger les vices, réprimer le scandale, donner ou réformer des statuts, et prendre toutes les mesures nécessaires, afin que Dieu soit glorifié dans toute l'étendue de notre diocèse, et que les peuples soient édifiéz par le bon exemple des prêtres.

L'ordre qui doit être observé aux Calendes.

TOUS les curéz qui s'y doivent trouver se rendront sur les neuf heures du matin dans l'église du lieu où elle doit être tenue.

Ils y seront en soutane, surplis et bonnet quarré.

Ils auront eu soin de faire couper leurs cheveux, rafraîchir leurs tonsures, et seront modestes et propres en leurs habits.

Si nous y allons, tous les ecclésiastiques se rangeront selon leur ordre pour venir au devant de nous processionnellement, et l'on observera les cérémonies qui ont accoûtumé d'être faites à la réception de l'évêque, et qui sont marquées dans le pontifical Romain.

L'on chantera une gande messe du Saint Esprit. Et comme l'on aura eu le soin de nommer les officiers à la **calende** précédente, nous voulons que toutes les cérémonies y soient faites avec le plus d'exactitude et de majesté qu'il sera possible.

Après la messe, il y aura une exhortation d'une petite demie-heure par celui qui aura été choisi pour cela, auquel nous recommandons de faire un entretien plus affectif qu'éclatant, et de traiter avec simplicité une matière qui soit propre pour l'auditoire au sujet de la **calende**: l'exhortation finie, on fera l'appel de tous le curéz.

Celui qui présidera à la **calende**, soit que se soit nous, ou quelqu'un de nos grands-vicaires, l'archidiâcre du lieu, ou le **doyen rural**, se fera rendre compte de l'état de chaque paroisse en particulier, selon l'ordre de l'appel des curéz.

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Et afin que ce qui sera fait à la **calende** soit conforme à ce qui aura été réglé par nous, ou nos archidiâcres dans les visites, et que ce soit même une occasion pour le faire exécuter, s'il ne l'a pas été, chaque curé sera tenu d'avoir en main l'extrait, ou un double de la dernière visite, lequel sera lu; et l'on fera mention sur le registre de la **calende** de l'exécution ou inexécution des ordonnances.

Pour faciliter l'exécution du present article, nous voulons qu'en chaque paroisse il y ait un registre, qui sera fait à la diligence des curéz, lesquels en seront récompensez par le trésor, et qu'ils ayent soin qu'il y ait quelqu'un de prest au temps de la visite, pour écrire sur ledit registre nos ordonnances, ou celles de nos archidiâcres, dans le temps qu'elles seront dictées, lesquelles étant signées par nous, ou par nos archidiâcres, et de leur greffier, tiendront lieu d'original; et seront de même foi que celui qui demeurera entre les mains de notre secrétaire, ou des greffiers de nos archidiâcres.

Seront aussi lues les ordonnances de la dernière **calende**, et celles qui seront faites de nouveau soigneusement écrites sur le registre.

Cela fait, on adorera le saint Sacrement, et l'on se retirera au presbytère, sans s'arrêter à causer dans l'église, ni à la porte, ni dans le cimetière: l'on ne s'arrêtera point dans les rues, l'on ne se dispersera point dans les maisons, mais l'on ira droit au presbytère avec modestie.

Ceux qui auront soin du repas feront en sorte qu'il soit prest à la sortie de l'église, et le curé du lieu aura soin que quelque écclésiastique commence la lecture d'un chapître du Nouveau Testament, aussitôt que la bénédiction des viandes aura été faite à haute voix, et qu'il aura pris le jubé, en la manière qui est marquée dans le Bréviaire.

Ayant achevé la lecture du chapître, il prendra quelqu'autre livre propre pour l'instruction de la compagnie, comme le traité de la dignité des prêtres, par Molina Chartreux, ou quelqu'autre semblable.

Le repas sera modeste en toute manière: on y gardera le silence, l'on n'y portera aucune santé: les viandes seront communes et sans une trop grande abondance: nous défendons absolument d'y faire plus de deux services, et toutes sortes de pâtisseries et de confitures, ce que nous voulons même être gardé très-exactement lorsque nous serons présens, ne voulant point être l'occasion d'un désordre que nous devons réprimer, mais au contraire donner exemple de la frugalité qui doit être en toutes ces assemblées.

Le repas sera d'une heure seulement; après laquelle on fera cesser le lecteur, l'on dira les grâces, et s'il y a un jardin l'on pourra y passer quelque temps, mais nous ne souhaitons pas que l'on sorte du logis, ni que l'on souffre que les séculiers y entrent: on ne les invitera jamais à ce repas.

Sur les deux heures il y aura une conférence qui commencera par le *Veni Sancte Spiritus*, qui sera récité à genoux; le **doyen rural** y présidera en notre absence, de nos vicaires-généraux et de nos archidiâcres, il en réglera la matière si elle n'a pas

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été prescrite par nous, elle sera traitée par deux personnes nommées à la calende précédente, où le sujet aura été marqué : le premier le traitera d'une manière doctrinale, et le second proposera les cas de conscience les plus ordinaires, sur lesquels on prendra les avis de plusieurs, et les résolutions seront écrites sur le registre, ou sur un plumitif pour y être transcrites, ayant été mises au net par quelque personne intelligente.

Si outre la matière proposée il se présente quelque cas ou affaire extraordinaire qui mérite de prendre conseil, on le pourra faire à la calende, et même, s'il est nécessaire, charger nos doyens de nous en communiquer à leur synode.

On le pourra faire aussi par le moyen du mémoire que chacun des curéz sera tenu de donner à son doyen, de l'état de sa paroisse, lequel sera dressé sur les articles contenus dans l'instruction par nous ci-devant donnée en MDCLXXII. ; et nous conjurons tous nos curéz de ne se point fatiguer de nous donner chaque année ce mémoire, qui peut être aussi succint qu'il doit être net, et qu'aucun ne se contente pour s'épargner si peu de peine de nous dire que tout est en même état que l'année précédente ; car, outre qu'il est impossible que cela soit en tout, ce que nous leur demandons est si facile, que nous ne croyons par qu'après l'avoir fait d'une manière si particulière, il y en ait encore quelqu'un qui le refuse.

La conférence finira par le *Sub tuum præsidium, &c.*, et chacun se retirera sans qu'il soit permis à qui que ce soit de demeurer dans les cabarets ; ce que nous leur défendons sous les peines portées par les statuts de ce diocèse.

De tout ce que dessus, le greffier de la calende dressera son procès verbal, dans lequel il fera mention de l'ordre qui aura été gardé à la calende, marquera le nom des absens, et les resolutions qui auront été prises dans la conférence, pour laquelle il aura un registre particulier, et duquel il fera un extrait qu'il mettra entre les mains du doyen rural, pour être joint aux mémoires qu'il nous doit donner au synode.

Instructions pour les mémoires qui doivent être donnéz par des Curéz aux Doyens Ruraux à la Calende.

ILS doivent être intituléz, *Mémoire de l'état auquel s'est trouvée la paroisse de en la présente année donneé à Monsieur le* Doyen rural *de par Maître Curé du dit lieu.*

Les articles de ce mémoire seront distinguéz entr'eux.

Le premier marquera quel est le seigneur de la paroisse, le patron-presentateur ou collateur, son étendue, le nombre des communians, le revenu, et à qui il appartient de lever les dîmes.

Le second donnera connoissance des ecclésiastiques actuellement demeurans en la paroisse, et dira quelle est leur capacité, et quelles sont leurs mœurs, conformément à ce qui est marqué ci-dessus pour les curéz, s'ils ont dez pouvoirs suffisans, soit

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pour le vicariat, soit pour l'administration des Sacremens, et marquera en particulier de qui sont ces pouvoirs.

Il reduira à cet article ce qui regarde le maître-d'école, et ceux qui aspirent aux ordres, et dira quelle est leur conduite.

En cas qu'il y ait des ecclésiastiques du lieu qui en soient dehors, il fera son possible pour marquer leurs noms, âge, capacité, emplois, et le lieu de leur demeure.

Le troisième instruira de l'état de l'église, et principalement si le saint Sacrement y est conservé sûrement et d'une manière décente: s'il y a des calices d'argent: s'il y a des vases distinguéz pour les saintes huiles: si les fonts sont bien ferméz et revêtus de plomb étaimé: si la couverture du chœur et de la nef sont en bon état: si le cimetière est fermé: s'il y a des ornemens, des livres d'église, et des registres pour les baptêmes, mariages, mortuaires, etc.

Le quatrième declarera les noms des personnes scandaleuses, s'il y en a dans la paroisse, come blasphémateurs, adultères, concubinaires publics, hommes séparez de leurs femmes, ou femmes qui auront quitté leurs maris sans être autorisées suffisamment pour le faire, usuriers publics, ceux qui sont en inimitié: ceux qui divide sont confessez pendant l'année, ou n'ont point satisfait au devoir de Pâques.

Le cinquième fera connoître si les comptes sont rendus: et s'ils ne le sont pas, depuis quel temps, et qui sont les comptables.

Le sixième, s'il y a un inventaire des tîtres et papiers qui doivent être enferméz dans un coffre fermant à trois clefs, conformément aux statuts du diocèse, duquel inventaire ils ayent mis une copie au secrétariat de notre évêché.

Le septième, s'il y a quelque annexe ou quelque bénéfice dans l'étendue de la paroisse, si les églises ou chapelles sont entretenues, et si on s'acquitte des charges.

Nous souhaitons non-seulement que tous curéz satisfassent à ces articles; mais nous les exhortons encore d'y en ajoûter d'autres, selon qu'ils jugeront à-propos, afin que nos Doyens étant-instruits, nous le puissions être par eux, et apporter tous nos soins à régler toutes choses.

Du Synode des Doyens.

CE synode doit être fait avec d'autant plus de fruit, qu'il peut être tenu avec moins de confusion; et nous sommes persuadéz que si nos archidiâcres et nos Doyens nous y secondent, il sera facile de remédier par le moyen de ce synode aux plus grands maux de notre diocèse.

Nous le commencerons par une messe basse que nous dirons à huit heures du matin en notre église cathédrale pour invoquer le Saint Esprit, à laquelle nous souhaitons que nos Doyens soient présens en surplis, bonnet et étole: la messe dite, ils se retireront dans la grande salle de l'évêché où se fera l'appel, et où nous leur dirons ce que nous jugerons à-propos, par rapport à leurs charges.

Sur les deux heures après midi, nous conférerons avec eux en présence de nos

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archidiâcres des besoins de leurs doyennéz, et ensuite ils nous mettront entre les mains les mémoires instructifs de l'état de toutes les paroisses, qui leur auront été fournis par chacun des curéz à la calende, auxquels ils ajoûteront leurs mémoires, non-seulement pour l'instruction de l'état de leur paroisse en particulier, mais encore de l'état de leurs doyennéz, suivant ponctuellement l'instruction par nous ci-devant donnée en l'année MDCLXXII. conçûe en ces termes.

Instruction pour le mémoire qui doit être fourni par nos Doyens Ruraux le jour de leur Synode.

NOS doyens ruraux nous informeront de l'exécution de nos ordonnances dans l'étendue de leurs doyennéz; nous rendront compte des contraventions, s'il y en a: et comme nous n'envisageons en cela que le bien de notre diocèse, nous leur permettons de nous marquer leurs difficultéz à cet égard. Voulons néanmoins que nos ordonnances soient executées par provision, et qu'ils nous déclarent les noms de ceux qu'ils sçauront n'y avoir pas déféré.

Ils auront une liste des curéz de leurs doyennéz, suivant laquelle ils nous rendront compte de l'état de chacune d'elles en particulier: premièrement, à l'égard du curé: en second lieu, à l'égard de l'église et du presbytère: et enfin, à l'égard des paroissiens.

Au sujet du curé, le doyen rural nous instruira de son nom, surnom, et de son âge.

Il nous marquera aussi ses qualitéz bonnes et mauvaises, soit du côté de la doctrine, soit du côté des mœurs. A l'occasion de la doctrine, il nous dira s'il est dans les dégréz, Bachelier ou Docteur en Théologie, et en quelle Université; s'il prêche, s'il n'enseigne rien que de Catholique: s'il le fait avec édification, d'une manière sage et discrète; et si, outre les prédications, il a le soin de faire les instructions familières par le moyen des prônes qu'il doit faire chaque dimanche, et des catéchismes que nous voulons être faits exactement dans les temps portéz par les statuts du diocèse.

A l'occasion des mœurs, il nous rendra compte:

Premièrement, de sa résidence; nous marquant s'il est, ou a été absent, et combien de temps.

En second lieu, de l'administration des sacremens, voulant pour ce sujet qu'il entende les plaintes qui pourroient lui être faites, soit pour raison de refus ou de négligence, soit pour raison du peu de piété avec laquelle plusieurs traitent des choses si saintes.

A l'occasion de cet article, il marquera à-peu-près le nombre de paroissiens, et si le curé y entretient un vicaire, en cas qu'il y soit obligé; et afin que nous en puissions mieux juger, il nous dira quel est à-peu-près le revenu de la cure.

En troisième lieu, s'il porte la soutane dans le lieu de sa résidence, et si du moins

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il conserve la soutanelle lorsqu'il sort, et s'il porte la marque d'un prêtre en la tonsure de ses cheveux.

En quatrième lieu, s'il ne fréquente pas le cabaret, et s'il n'a point encouru pour ce sujet, ou pour quelqu'autre, les peines portées par les statuts du diocèse, et s'il ne donne aucun sujet de scandale par le jurement, le jeu, la chasse, le trafic sordide, l'exercice de la médicine, ou chirurgie, la fréquentation des femmes, ou autrement.

Quoique les articles traitéz ci-dessus regardent principalement la conduite des curéz, dont nos **doyens** nous doivent rendre compte dans l'étendue de leurs **doyennéz**, comme chaque curé le doit faire, à l'égard de tous les ecclésiastiques qui sont dans l'étendue de sa paroisse; si néanmoins le **doyen rural** apprend quelque désordre de quelque ecclésiastique que ce soit, même des réguliers, il sera tenu de nous en instruire.

Enfin, s'il est arrivé que quelque curé soit mort dans l'etendue de son **doyenné**, il nous fera connoître le soin qu'il en aura pris, et la manière dont il aura été assisté, et en cas que le déport soit ouvert, de quelle manière il est desservi.

A l'égard de l'église, il nous dira si elle est bien entretenue: si elle est suffisamment ornée: si le cimetière est fermé: s'il y a des annexes ou chapelles: si elles ne sont point en ruine, et si les charges en sont acquitées; et en cas que les églises, annexes, chapelles ou presbytères soient en désordre, il nous marquera ceux qui doivent être poursuivis pour ce sujet.

A l'égard des paroissiens, il nous informera du scandale public, s'il y en a, de l'usure, de l'inobservance des fêtes et dimanches, des superstitions qui pourroient se glisser, de l'abus des processions, pélerinages et confrèries.

Il reduira à cet article les entreprises qui pourroient être faites par les hérétiques.

CC. Norman, P. II. p. 593. *SS. Constantienses.*

SECT. V.—Diocese of Melun.

Instructions to Deans Rural of the Diocese of Melun, A.D. MCCCLXV.

Instructio Decanorum tàm in cursu visitationis, quàm extra.

QUONIAM ex decretis sanctorum patrum statutum est et sancitum, ne venerabile nomen episcopi vilesceret, non ad modicam civitatem, sed ad venerabilem locum adtitulandus est et nominandus episcopus: qui etsi valdè idoneus sit, mandata amèn cœlestia efficaciùs exsequatur, si onera sua partiatur, et sicùt matrici præest ecclesiæ, ità **archipresbyteri de plebe** et **rurales decani** statuuntur, qui non solùm imperiti et simplicis vulgi sollicitudinem et curiosam gerant affectionem, verùm presbyterorum, qui per minores titulos et ecclesias habitant, vitam jugi circumspectione custodiant, in quâ unusquisque industriâ divinum opus exerceat, episcopo suo denunciet, ut in nullo titubet ecclesiastica sollicitudo, sciat se dictorum **archipres-**

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byter unusquisque in suæ visitationis cursu et extra ad sequentia capitula ex suscepti regiminis debito obligari.

Primò, cùm archipresbyterum aut decanum ad ecclesiam visitationis causâ declinare contigerit, non solus, sed duobus fide dignis, aut publico tabellione, si ejus fuerit hujusmodi facultas, comitatus ecclesiæ rectorem, et clericum, matricularios*, seu gagiarios*, et parochianos competenti numero secundùm sui discretionem qui ecclesiæ magìs affecti fuerint, advocet: quibus præsentibus, infra statutum tempus adimpleat.

Inquirat igitùr de ecclesiæ subjectione in se, videlicèt ad cujus pertineat ordinationem seu collationem, sive domini Meldensis, aut alteriùs præsentantis, vel patroni, quod in visitationis rotulo primum declaretur. Inquirat etiam circa ecclesiæ rectorem, si intitulatus ad eam, id est verus curatus resideat in eâdem, et si non, cum per sacros canones sine licentiâ prælati à curâ non liceat quemquam recedere, inquirat de causâ non residentiæ, et videat litteras scholaritatis, aut aliam dispensationem, si quam habeat, et scribat in visitationis rotulo.

Item, et si verus intitulatus seu curatus se scholarem prætendat, nisi de scholaritate et privilegio doceat incontinenti, vel saltem in synodo fidem fecerit, super quo rescribat decanus, fructus beneficii arrestet, et committat secundùm formam infrà scriptam.

Item, cùm curatus secundùm canonum præcepta in sacro presbyteratûs ordine debeat constitui infra anni spatium à tempore adepti beneficii, inquirat super eo decanus: et si non promotum ad sacrum presbyteratûs ordinem reperiat, arrestet fructus, et committat, ut prædicitur.

Item, et si in die sancto Sabbati Paschæ non sit præsens ecclesiæ curatus, ex ejus diœcesis statuto synodali fructus beneficii domino acquisiti sunt, nisi de non residendo fuerit cum eo dispensatum: fructus beneficii ad manum domini ponat, et arrestet, nisi de dispensatione aut alitèr ordinatione per dominum factâ, litteralitèr et in continenti fiat sibi fides.

Item, et fructus beneficii eorum qui in synodo non interfuerunt arrestet, et ad manum domini ponat. Et super omnibus his arrestis caveatur, ut statìm post arrestum idoneos committat et fide dignos, qui solvendo sint ad receptionem fructuum et beneficii administrationem sumptibus ipsius beneficii, quàm parcioribus et minoribus fieri poterit pro beneficii utilitate, dictisque sic commissis brevem assignet terminum, ad quem in curiâ Meldensi compareant, ut dicti beneficii administrationi per officialem et sigilliferum pleniùs provideatur, nec manum levent in quibuscunque casibus, nisi de expeditione fructuum per literas patentes signeto et sigillo curiæ sigillatas ei constet sub formâ debitâ: alioquìn de fructibus in damnis domino Meldensi ac aliis ad quos spectabunt satisfaciant, et alitèr arbitrariè puniantur.

Item, et si reperiat decanus cum vero curato de non residendo legitimè dispensatum

* * "*Ædituos quibus cura est ædis sacræ.*"—Ducange.

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esse, inquirat si deserviens seu vicarius præsentatus fuerit, et per dominum approbatus: de quo incontinenti debebit sibi fidem facere per litteras domini anno pro quo visitat concessas: alioquìn administrationem inhibeat eidem vicario aut commisso, cujuscunque etiam status sit, ipsumque ex officio citet pro hujusmodi excessu. Et ante diem citationis sciebat, fructusque beneficii arrestet, et committat, ut prædicitur.

Item, de vitâ et honestate rectoris parochiæ, et ejus honestâ conversatione, sive intitulatus, id est verus curatus residens sit, sive vicarius et commissus diligentèr inquirat, præsertìm si tabernam in domo presbyterali teneat, si domus intra fines cemeterii sit constituta, si focariam seu concubinam secum habeat, quod omninò sub pœnis statutorum synodalium fieri prohibeat; et generalitèr si parochianis aut habitantibus in scandalo sit, aut per ejus defectum aliquis in administratione sacramentorum defectus fuerit.

Item, si unâ die per presbyterum etiam approbatum una solùm missa celebretur, et non duæ vel plures sine causâ speciali, de quâ per litteras domini constet, ut prædicitur, excepto Nativitatis Domini die.

Item, inquirat an in parochiâ sint aliqui excommunicati, et à quo tempore, et si aggravati, vel re-aggravati sint, et si in excommunicationis sententiâ continuè perseverent.

Item, an apud curatum sint registra excommunicatorum, et si excommunicati singulis diebus dominicis in ecclesiæ prono nominentur: quæ omninò fieri-præcipiat sub pœnis in statutis synodalibus contentis. Et si registra non habeat curatus aut rector quicunque sit, ei præfigatur terminus intra quem à registratore curiæ copiam habeat registri manu ejus registratoris signatam.

Item, si sint aliqui publicè usurarii, sortilegi, hæretici, idolatræ, apostatæ, adulteri, et concubinarii, publicè diffamati, vel leprosi, aut de leprâ suspecti.

Item, si sint aliqui ecclesiasticam jurisdictionem impedientes: quos faciant excommunicatos denunciari singulis diebus dominicis in ecclesiæ prono* secundùm formam cedulæ nuper à domino Meldensi episcopo compositæ valdè compendiosè.

Item, si sint aliqui per sacra prohibita detestando jurantes, qui in fide videntur malè sentire.

Item, de domo presbyterali et utensilibus presbyteratûs, et ne inter rectorem ecclesiæ, parochianos, et matricularios, eis sit aliqualis rancor, seu perseveret, quantùm possibile erit provideat, injungatque et faciat per rectorem ecclesiæ et matricularios litteras fieri sub curiæ Meldensis sigillo de concordiâ inter ipsos super reparationibus et utensilibus, factaque tutè sub custodiâ conserventur.

Item, et si martyrologium habeant curati, et præcipiat omnia donata ecclesiæ quocumque titulo in eo scribi, et relicta sive legata cum diligentiâ procurari per ecclesiæ rectorem et matricularium, à quolibet et quantum in se est, litterasque et titulos rerum ecclesiæ donatarum sub fidâ custodiâ in ecclesiæ arcâ custodiant, sub pœnis synodalium statutorum.

* *Familiari de rebus fidei ad populum expositione.*—Ducange.

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Item, et idem de matriculariis, quòd ecclesiæ vel sancta relicta procurent, et si aliqui sint reditus ecclesiæ detinentes, quòd singulis diebus dominicis excommunicati nuncientur.

Item, propter pericula quæ circa partus mulierum sæpè eveniunt, diligentèr inquirat et faciat quòd in unaquâque parochiâ una sit obstetrix jurata aut duæ juxta parochiæ multitudinem, et ad hanc eligendam et procurandum quod eligatur cogant matriculariosecclesiæ per citationem officii, si opus sit, ipsamque electam ad curiam mittant indilatè, ut examinetur, et juret, ut moris est, litterasque approbationis à curiâ obtineat, et de ejus electione rescribat, aut rescribi injungat par ecclesiæ rectorem.

Item, unumquemque rectorem ecclesiæ cogant statuta synodalia et novas constitutiones habere sub pœnâ statuti synodalis; alioquìn pœna ejusdem statuti ab ipsorum quolibet exigetur. Quibus si quidem scrutatis visitando ecclesiæ statum, et sacraria, jocalia et mobilia quæcumque diligentèr scrutetur et perquirat. Primò nempè à dignioribus inchoans corpus Christi sacram eucharistiam reverentèr suscipiat, et honestè cavens circa ejus administrationem et tutelam, quædam specialia, videlicèt ut in vase mundo et honesto panno sericove honesto cooperto in armariolo vel fenestrâ sub tutâ et fidâ clave claudatur, ne possit ad illud temeraria vel prophana manus extendi ad horribilia et nefaria committenda. Nam si incautè relinquatur, is ad quem ejus custodia pertinet, tribus mensibus est ab officio suspendendus: et si nefarium quid contigerit, gravius juxta delicti qualitatem punietur.

Item, quòd duæ sint cuppæ seu duo repositoria, unum videlicèt quod pro hostiis conservandis remaneat, alterum quod ad infirmos deferatur.

Item, quòd secundùm parochianorum multitudinem et temporis dubium, duæ vel tres aut plures hostiæ conserventur, quæ sæpè renoventur propter corruptionis pericula. Et super hiis et super aliis quæ sequi possunt, doceant sacerdotes secundum sua synodalia statuta fore discretos.

Item, et continuè lumen seu lampas ardeat ante corpus Christi, qui est candor lucis æternæ. Secundò, ad sanctum Chrisma descendens, illud in vase sano, honesto et integro custodiri faciat, et quod de quolibet oleo sit competentèr in vasis distinctis: super quorum quolibet cedula sit continens, OLEUM &c. clarè scripta, ne uno pro reliquo sacerdos inadvertentèr utatur.

Item, et quod in tutâ fenestrâ seu armariolo Christi corporis inferiore cum clave securâ custodiatur, ne ad illud, ut prædicitur, profana et nefaria manus extendatur, quod et de fontium lapide advertat qui mundi servandi sunt. Tertiò quod calix integer sit argenteus, non cupreus, aut de stanno, et quod bonum habeat repositorium: et si facultas ecclesiæ patiatur, quod duo sint calices *Reliquum desideratur in MS. codice.*

Statuta Synodalia Ecclesiæ Meldensis, Anno MCCCLXV. *Thesaurus Novus Anecdotorum.* Tomus quartus (col. 926, seqq.) *Studio et operâ* Edmundi Martene *et* Ursini Durand, Lutetiæ Parisiorum, MDCCXVII.

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SECT. VI.—Diocese of Metz.

Regulations for the Office of Archpresbyter-rural in the Diocese of Metz, by Bishop Cardinal D'Escars, A.D. mdcx.

I. PENES se habeant archipresbyteri librum, in quo parochorum, capellanorum, omniumque sacerdotum, in suo archipresbyteratu consistentium nomina descripta sint. Annotentque, quibus ecclesiis, et beneficiis præsint, vel inserviant, à quibus ea obtineant, vel approbati sint, ad iis inserviendum, aut confessiones audiendum, neque liceat cuiquam quocunque prætextu beneficiis ullis inservire, quoquo modo, priusquàm nomen suum archipresbytero dederit, inscriptusque fuerit in ejus catalogo.

II. Visitent singulis annis, et lustrent sibi subditas parochias archipresbyteri, comitante procuratore capituli, vel alio, quem elegerint, idoneo, et perito sacerdote: inquirantque diligentèr de vitâ, et moribus subditorum: et advertant sedulò, num aliquid desit ecclesiis, et illud statìm suppleri curent. Eos tamen charitativè excipiant parochi, qui ne nimiis et superfluis sumptibus graventur, curent archipresbyteri. Dividantur verò sumptus ex æquo in visitatos: refundantque singuli ei, qui visitantes hospitio exceperit, quod per schedulam archipresbyteri manu signatam jubebuntur: eamque penes se reservent visitatoribus generalibus tradendam.

III. Agant archipresbyteri seriò tàm cum parochis ipsis, quàm cum scabinis, atque aliis piis viris cujusque loci, ut fractæ, quæ passìm occurrunt, cruces restituantur, et in locis celebrioribus novæ defigantur.

IV. Teneantur omnes parochi infra mensem à publicatione præsentis statuti residere personalitèr in suis parochiis: non obstantibus quibuscunque licentiis, quas omnes revocamus, et revocatas declaramus, sub pœnis statutis contra non residentes in beneficiis curatis. Attendant verò diligentèr archipresbyteri, num quis fortè huic decreto non pareat, nosque, vel vicarium nostrum generalem certiorem quamprimùm reddant.

V. Archipresbyteri in bannis, seu proclamationibus matrimonialibus sub pœnâ decem francorum, ne dispensent quocunque prætextu; multo verò minus cæteri parochi.

VI. Inquirant archipresbyteri sedulò, an fabricarum hospitalium, et locorum piorum redditus in alios usus, quam debeant, convertantur: si quem abusum repererint, ad officiales nostros deferant, qui reliquam pecuniam in locorum reparationes, vel ornamenta converti curent.

VII. Si qua sacra loca belli, vel temporis injuriâ diruta reperiantur, curent archipresbyteri eorum statum, situm, nuncupationes, bona, redditus, et onera notare: nobisque quamprimùm, saltem intra sex menses, significare: ut de translatione beneficiorum simplicium in iis locis existentium decernamus, et contra illicitos bonorum ecclesiasticorum detentores procedamus.

VIII. Omnibus archipresbyteris, et eorum cuilibet præcipimus, quatenùs nomina, et

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cognomina omnium parochorum, et vicariorum suorum ad sacerdotium non promotorum, non residentium, nec non excommunicatorum, et publicorum concubinariorum, usurariorum, et aliorum id generis damnatæ conversationis, si qui forsitàn sint, à domo Dei dejiciendorum, ad fiscales nostros, omni excusatione semotâ, infra duos menses deferant.

IX. Sciant **archipresbyteri** se ideò aliis presbyteris esse prælatos, ut eorum saluti nobiscum invigilent: utque eorum mores, actiones, verba, immò et omissiones, quo viciniores illis sunt, diligentiùs observent, ac delinquentes ad nos, aut officiales nostros deferant. Idcircò officii sui memores caveant, ne delinquentibus ipsis ullo pacto, ullove prætextu conniveant. Sed, si quis ex parochis, aliisque subditis suis adversus decreta hæc nostra, vel eorum aliquod, aut egerit, aut agere omiserit, eum omnino deferant. Alias negligentiæ pœnas arbitrarias luant. Cujus negligentiæ, immò potiùs conniventiæ totiès rei habeantur, quotiès ab alio aliquo, priusquàm ab ipsis, criminosos deferri, et crimina probari contigerit.

X. Singulis annis fiat **capitulum rurale**, à quo nemo absit sine causâ legitimâ, eâque **archipresbytero** probatâ.

XI. Convocatis omnibus deferat unusquisque suas difficultates in scriptis ad **archipresbyterum**: isque, quæ erunt gravioris momenti, ad nos, aut vicarium nostrum deferat.

XII. In ecclesiâ suo quisque loco sedeat cum gravitate, et modestiâ superpellicio indutus decentèr cum pileo quadrato, et tonsurâ clericali, quam coronam vocant. Nemo ex ecclesiâ discedat absque **archipresbyteri** licentiâ, et, ut omnes bini, et bini in ecclesiam convenire debuerunt sequente **archipresbytero**, ita et egrediantur eodem ordine, subsequente etiam **archipresbytero**, qui solus stolam deferet.

XIII. Assidente mensæ **archipresbytero**, omnes assideant, surgente, surgant: nemo ad æquales haustus provocet socium, vel importunis sermonibus lectorem impediat, aut adstantes.

XIV. In missâ cantent omnes modestè præeuntibus cantoribus: nemo nimiùm festinet; in celebrandâ item missâ, quam omnes, ubi commodè fieri poterit, celebrabunt, is ordo servetur, quem designaverit **archipresbyter** ex scripto affixo, loco conspicuo ecclesiæ.

XV. Liceat unicuique servatâ modestiâ, si quid habeat, quod correctione, vel mutatione egeat, illud proponere, neque ullam inde timeat sibi conflandam invidiam.

XVI. Quod propositum erit: si tale sit, quod expediri possit, extemplò illud ex consilio **capituli**, vel peritorum expediatur; si vero res maturiori examine egeat, ad nos, aut vicarium nostrum referatur.

XVII. Librum habeat **archipresbyter**, in quo statim describi curet, et resolutiones, monitionesque factas, ut suprà dictum est, suoque signo, et procuratoris sui, item et secretarii, quem elegerit, totum roboret, et confirmet.

XVIII. Caveant diligentèr parochi, ne, quo tempore ipsi in unum convenientes

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debent efficacius ad virtutem populis præbere exemplum, majorem ruinæ ansam præbeant. Longè vero absint omnes crapulæ, et ebrietates, discordiæ, contentiones; inter convivandum sit unus semper lector, qui toto prandio selecta aliquot ex sacris literis capita, altâ, et intelligibili voce legat, quem nemo interturbet.

xix. Omnibus exactè consideratis, absolutisque omnibus, dimittat omnes parochos in pace **archipresbyter**: neque cuiquam ante dimissionem exire liceat. Datâ, et acceptâ exeundi licentiâ, recedant unusquisque in suas parochias: cauponas ne intrent, neve in iis compotationibus vacent.

xx. Si quis autem adeò sui sit immemor, et negligens, ut inebrietur, statim mulctâ decem francorum emendetur ab **archipresbytero** pro unâ vice, vel ulteriore etiam pœnâ pro ratione scandali; cedat vero ea mulcta **archipresbytero** pro tertiâ parte, et procuratori pro reliquis in usum **ecclesiæ capitularis**.

xxi. Novos parochos ne sumptibus gravent: neve ab iis in ingressu aliquid ultra decem francos exigant **capitulares**, ubi hactenus consuevit aliquid exigi: ubi tamen ea consuetudo non fuit, nihil omninò exigatur.

xxii. Quas ex antiquâ consuetudine solvent in ingressu parochi pecunias, in communem usum recipiat procurator **capituli**: earumque rationem coram omnibus, qui interesse voluerint, reddat: viderintque **archipresbyteri**, ne superfluis sumptibus consumant, quod pro necessitatibus reservatum oportuit.

xxiii. In ecclesiis, ad quas ex antiquo convenire solent parochi celebraturi suum **capitulum rurale**, a collatoribus, scabinis, vel parochianis tot altaria decentèr instruantur, totque sacræ vestes, et ornamenta missæ necessaria parentur, ut singuli parochi missam dicere possint: hoc, nisi factum fuerit, liberum sit **archipresbytero**, et parochis aliam ecclesiam sibi benè visam commodam eligere, et ad eam convenire.

xxiv. Præmissâ missâ de Spiritu Sancto, Dei timorem præ oculis habentes ex parochis eum eligant in **archipresbyterum**, qui, et vitæ probitate, et scientiâ cæteris prælucere possit, quique morum gravitate, sermone, et exhortationibus cæteros in officio continere possit. Illud autem maxime caveant, ne quem impudicitiæ suspectum assumant.

xxv. Electionem factam archidiaconis, ut moris est, repræsentent, et personam; quo ab iis juxta sacras constitutiones discussio diligens, et exacta super moribus, et doctrinâ electi, fieri possit.

xxvi. **Archipresbytero** confirmato, ut par est, parochi obedient: alias castigandi pro meritis ab officialibus nostris.

CC. Germaniæ, Tom. viii. p. 969.

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SECT. VII.—Diocese of Rheims.

Articles of Inquiry for Deans Rural of the Diocese of Rheims, by Archbishop Hincmar, A.D. dcccLxxviii.

Capitula quibus de rebus Magistri et Decani per singulas ecclesias inquirere, et episcopo renuntiare debeant.

HÆC omni anno investiganda sunt à magistris et decanis presbyteris per singulas matrices ecclesias, et per capellas parochiæ nostræ, et nobis Kalendis Juliis renuntianda. Similitèr etiam investigandum et renuntiandum est nobis, qualitèr observentur et custodiantur illa, quæ capitulatim observanda presbyteris dedimus.

I. Inquirendum in quâ villâ, aut cujuslibet sancti honore, prætitulatus sit presbyter, vel à quo fuerit ordinatus.

II. Si habeat mansum habentem bunnuaria* duodecim, præter cœmeterium, et cortem, ubi ecclesia et domus ipsius continetur, aut si habeat mancipia quatuor.

III. Quot mansos habeat in suâ parochiâ ingenuiles et serviles, aut accolas, unde decimam accipiat.

IV. Qualia sint indumenta altaris, quot nova et quot vetusta, qualitèr nitida. Quo metallo sint capsæ et cruces coopertæ. Aut si diligentèr reconditæ sunt reliquiæ in altari. Si ipsæ capsæ seris munitæ sunt.

V. Quos et quot libros habeat, aut si benè recitati.

VI. Qualia aut quot sacerdotalia vestimenta habeat, et qualitèr sint nitida, aut in nitido loco collocentur.

VII. Si habeat locum præparatum, ubi effundi possit aqua quandò abluuntur vasa altaris, aut os vel manus post perceptionem sacræ communionis. Aut si ipse presbyter propriis manibus, aut diaconus, aut subdiaconus ejus, lavet primò corporale.

VIII. Quo metallo sit calix et patena, aut quâ diligentiâ custodiantur, aut si habeat pyxidem, ubi congruè possit recondi sacra oblatio reservanda ad viaticum infirmis.

IX. Ut chrisma et oleum consecratum sub serâ recondantur.

X. Si ipse presbyter visitet infirmos, et inungat oleo sancto, et communicet per se, et non per quemlibet, et ille ipse communicet populum, nec tradat communionem cuiquam laïco ad deferendum in domum suam causâ cujuslibet infirmi.

XI. Si habeat clericum, qui possit tenere scholam, aut legere epistolam, aut canere valeat, prout necessarium sibi videtur.

XII. Investigandum nihilominùs de luminaribus ecclesiæ, aut quot cerarios habeat ipse titulus.

* "*Mensuras quasdam terræ sicut jugera.*"—Spelman. *in v.*

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xiii. Qualitèr sit cooperta ecclesia, aut si sit camerata, et ut ibì columbæ vel aliæ aves non nidificent, propter immunditiem, vel importunitatis inquietudinem.

xiv. Quo metallo habeant ibidèm signa.

xv. Si atrium habeat munitum. Aut si cellam propriam habeat juxta ecclesiam, aut si suspiciosa in circuitu ostiola sint.

xvi. Ut ex decimis quatuor portiones fiant juxta institutionem canonicam, et ipsæ sub testimonio duorum aut trium fidelium studiosè et diligenter dividantur. Et ut de duabus portionibus, ecclesiæ et episcopi, ratio reddatur per singulos annos, quid indè profecerit in ecclesiâ.

xvii. Ut matricularios habeat juxta qualitatem loci, non bubulcos aut porcarios, sed debiles et pauperes, et de eodem dominio. Nisi fortè ipse presbyter habeat fratrem, aut aliquem propinquum debilem, aut pauperrimum, qui de eâdem decimâ sustentetur. Reliquos autem propinquos, si juxta se habere voluerit, de suâ portione vestiat atque pascat.

xviii. Investigandum similitèr, si nihil patrimonii habens, quandò provectus est ad ordinem ecclesiasticum, posteà emerit prædia, cujus juris sint; quoniàm ecclesiæ, ad quam de nihil habentibus promotus est, esse debent juxta canonicæ auctoritatis decretum.

xix. Inquirendum, si occasione hujus præcedentis capituli aliquis presbyterorum abhinc de reditibus ecclesiæ, vel oblationibus ac votis fidelium, alieno nomine res comparaverit, et ibì structuras fecerit, vel quæ ad ecclesiam pertinent ibì collocaverit, et mulierum frequentationem inibì fieri permiserit, vel, quod turpius est, tales mulieres ibì habuerit, quæ lanificium suum exerceant, et curam domûs agant: et ad eadem loca presbyter incongruè recurrerit, frequentaverit, vel manserit, quoniàm contra decreta canonum hoc malum agitur, à quibus perpetratur. Quià sicùt nec suo, ità nec alieno nomine presbyter, vel quilibet sub regulâ, fœnus exercere debet, multò minùs autem fraudem facere de facultatibus ecclesiasticis, quoniàm hoc agere sacrilegum est, et par crimen Ananiæ et Sapphiræ, atque Judæ furis, qui sacras oblationes, quæ ad usus fidelium ac pauperum mittebantur, asportabat et furabatur. Nàm aliud est sine dispendio ecclesiæ amicis vel parentibus pauperibus, aut quibuslibet necestuosis (*i.e.* indigentibus *gl. marg.*), ex caritate cum mensurâ et ratione subvenire, vel adjutorium ferre, et aliud cum destructione ecclesiæ, vel dissipatione facultatum ecclesiasticarum, quasì furtìm, immò furtìm, quæ ecclesiæ esse debuerant, et usibus illius ac pauperum seu hospitum impendi, carnalium carnalitèr usibus sine divino respectu inservire. Et de nihil habentibus promotus presbyter non præsumat quæ de facultatibus ecclesiæ comparaverit vendere, vel quasì ad causam Dei tradere, nisi ad ecclesiam cujus propriæ esse debent, sine consultu episcopi.

xx. Inquirendum, si de tabernis et de comessationibus, et de familiaritate indebitâ mulierum se custodiant presbyteri, sicùt sæpissimè interdiximus et interdicimus, quià ad contumeliam nostram laïci me petunt, ut si evidentèr cum testibus, quo negari non possit à quoquam, presbyterum in tabernis invenerint, caballum et cappam inde eis

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habere liceat. Quapropter si abhinc presbyteri se de talibus non caverint, quia divinum non timent judicium, temporalem illis inveniemus contumeliam, et sæculare illorum incorrigibilitati adinveniemus detrimentum." *

After which are subjoined other instructions "de illicito clericorum accessu ad fœminas, et quâ ratione de illo arguendi vel purgandi sint."

Ex Hincmari *Capit. et Coronat.* Oper. Tom. I.

SECT. VIII.—1. Diocese of Rouen.

Precepts for Deans Rural of the Diocese of Rouen.

Præcepta Decanis facta post Synodum Hyemalem. A.D. MCCXLV. et data eis in scripta.

IN primis ut *Præcepta* sua *Synodalia* antequàm recedant corrigant secundùm nostra, quæ fuerunt in synodo recitata, et infra mensem faciant eodem modo ad sua præcepta correcta, corrigi omnium presbyterorum præcepta.

Item, ut diligentèr et sine morâ inquirant, qui de suis presbyteris vel personis defuerunt synodo in supellicio et cum stolâ. Et illos qui sunt personæ et vicarii: et non interfuerunt in supellicio.

Item, omnes illos presbyteros et personas, qui in synodo cum supellicio capucium tenuerunt. Super quibus si opus fuerit eos astringant proprio juramento, et omnibus quos culpabiles invenerint diem competentem assignent, ut coram domino archiepiscopo compareant cum literis decani, ab eodem archiepiscopo punitionem recepturi.

Item, præcipimus decanis, ut emendas fidelitèr colligant et sine morâ, nemini dando dilationem sine mandato officialis, et scripturam emendarum penes se retineant, ut de eis possint reddere compotum diligentem.

Item, ut unusquisque decanus majores pœnas exigat in suo decanatu, et debitores earum monitione præmissâ ad solvendum censurâ ecclesiasticâ autoritate nostrâ compellat, ita quòd ipsis infra diem assignandum possint ostendere rationem. Nomina autem condemnatorum, et in quantum fuerint condemnati, tradat eis Joannes *Baston*.

* The Articles of Enquiry, drawn up by Rheginon for the use of the bishops and their officers, in Germany and other Continental States, are so little different from these of the diocese of Rheims as to render it unnecessary for me to extract them from the *CC. Germaniæ* —where they occur in Vol. II. p. 438—bearing the title, "*Inquisitio de his, quæ episcopus, vel ejus* ministri, *in suo districtu vel territorio inquirere debeant per vicos, pagos, atque parochias suæ diœceseos.*" They are also found in the Abbot of Prumia's work *De Disciplinis Ecclesiasticis*.

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Nullam causam pecuniariam, nec aliam nisi fortè ex conviciis, teneat coram se decanus aliquis, nec de sua excommunicatione emendam exigat, ad plus ultra quinque solidos.

Præcipitur eisdem quòd virilitèr et fidelitèr contra baillivos et vicecomites mandata curiæ exequantur, ac etiam contra alios potentes. Qui verò negligens vel remissus super hoc invenietur, punietur: et hoc eisdem præcipiant decani presbyteris in suis capitulis.

Præcipiant etiam decani presbyteris, ne de cetero sigilla sua tradant suis clericis deferenda, et quòd nihil sigillent donèc diligentèr viderint quod mandatur, nec priùs sigillent donèc mandatum quod eis injungitur, diligentèr fuerit executum.

Item, præcipitur sub gravissimâ pœnâ, ne aliquis sigillet aliquem se excommunicasse de mandato curiæ, donèc publicè priùs eum excommunicaverit, vel nisi post sigillationem incontinenti eum publicaverit excommunicatum.

Præcipiant etiam decani presbyteris, ut ante statutum tempus ab ecclesiâ, maximè pecuniæ interventu non recipiant mulieres ad purificationem, nisi de licentiâ officialis vel archidiaconi.

Præcipitur etiam presbyteris ut mulieres desponsatæ non recipiantur ad missam eo die quo fuerunt desponsatæ: sed secundâ, vel tertiâ die.

Præcipiant decani presbyteris, quòd diligentèr singulis diebus dominicis denuntient in suis ecclesiis, secundùm quòd de novo est statutum in synodo, quòd per fidem datam per verba de futuro: nullatenùs audeant contrahere volentes se carnalitèr commiscere, donèc banna fuerint completa, ne appareat aliquis contradictor.

Et faciant abjurare fornicatores hoc modo: Tu jurabis quòd de cetero non cognosces istam carnalitèr, et si contrafaceres extùnc habebis pro uxore tuâ. Nec de cetero in abjuratione apponatur pœna pecuniaria, maximè inter eos qui possunt matrimonialitèr copulari.

Item, non recipiant decani breviculos pro questis faciendis, nisi priùs eos examinent cum authenticis, et tunc sigilletur unus de breviculis, et super exemplo breviculi sigillati mittantur per presbyteros; nec propter hoc extorqueatur pecunia per decanos.

Item, si aliquis de questuariis philaterias suas ostenderit populo, ad faciliùs extorquendam pecuniam, capiatur, et cum suis philateriis adducatur ad officialem, et hoc districtè præcipimus capellanis et sacerdotibus universis.

Item, decanis præcipitur ut singuli decani dent nobis in scriptis nomina eorum, qui non resident in ecclesiis, tam sacerdotum quàm aliorum.

Item, nomina ecclesiarum eorum qui non resident in ecclesiis suis, quas dudùm mandamus se sciri [*fortè* sciscitari] per literas nostras.

Item, nomina personarum, qui se non repræsentaverunt ad ordines.

Item, præcipimus decanis, ut non permittant quòd aliquis capellanus firmanus [*fortè* firmarius] habeat ad firmam plusquàm unam ecclesiam.

Item, præcipimus districtè ut nullus habens curam animarum in istâ diœcesi, habeat aliam ad firmam, nisi fortè ex causâ rationabili, et tùnc fiat de licentiâ nostrâ speciali.

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Item, decanis prohibemus expressè, ne teneant ecclesias ad firmam.

Item, decanis præcipimus ut antequàm recedant, dent nobis in scriptis ecclesias vacantes in suis decanatibus, quæ spectant ad collationem domini archiepiscopi, tàm jure patronatûs, quàm lapsu temporis, vel etiam defectu personarum, cum valore ipsarum secundùm quod sciverint.

Item, de inquisitionibus ecclesiarum conquerimur, quòd malè fiunt et negligenter ab aliquibus, quià non bene quæritur de causis scientiæ, undè præcipimus quòd fiant diligentiùs: alioquìn eos, quos in hoc culpabiles invenerimus, de cetero gravitèr puniemus.

Præcipimus omnibus decanis quòd de cetero inquirant, et in scriptum redigant nomina omnium presbyterorum qui in decanatibus suis decedent, eaque deferant ad synodum recitanda, ut oremus pro eis, et singuli presbyteri faciant servitium speciale; hoc enim libentissimè debent facere, ut cùm decesserint similitèr fiat pro eis.

Statuimus ut antiquæ pensiones quæ à prioratibus, monasteriis solvebantur, quæ hactenùs per abbatem vel monasterium à quadraginta annis et infra fuerint augmentatæ, vel denuò impositæ penitùs revocentur; et eas augmentari de cetero prohibemus.

Statuimus ut judices tam ordinarii quàm ab ordinario delegati temperent se et refrænent à generalibus excommunicationibus; nec in generali participantes excommunicent, nisi communicaverint in crimine delinquentis.

Item, sacerdotes servientes in ecclesiis procurent ut ibi sint libri necessarii, et competentia ornamenta: ita quòd ad hæc emenda parochiani principalitèr, et ut in subsidium tàm presbyter, quàm persona, quàm alii qui aliquos percipiunt redditus in ecclesiâ, vel decimas ad eam de jure communi pertinentes, pro modo sitarum portionum, si opus fuerit, solvere compellantur.

SECT. VIII.—2. Diocese of Rouen.

Instructions de Monseigneur l'Archévêque de Rouen pour Messieurs les Doyens, A.D. mdcxci.

I. MESSIEURS les doyens considéreront que selon les conciles ils sont les coadjuteurs et les ministres des évêques, et que les évêques ne pouvant s'acquitter immédiatement par eux-mêmes du devoir qui les oblige de veiller sur les ecclésiastiques, et sur les peuples de leurs diocèses, les doyens sont obligéz d'y contribuer par leurs soins et par leur vigilance.

II. Ils auront soin que leur vie soit exemplaire, qu'elle édifie leurs paroisses particulières, et tous les ecclésiastiques de leurs doyennez; et que le bon ordre établi dans leurs familles, dans leurs églises, et dans leurs paroisses, puisse servir de modèle aux curéz et aux paroisses de leurs détroits.

III. Ils veilleront soigneusement sur tous les ecclésiastiques de leurs doyennez. Ils

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s'informeront, par toutes les voyes que la prudence leur suggérera, de leur conduite, de la résidence des curéz, du service divin, de l'administration des sacremens, de la prédication de la parole de Dieu, de l'assistance des malades, de l'habit ecclésiastique, de l'état de leurs églises, et des ornemens.

IV. Ils auront une grande charité pour les curéz, leur rendront de fréquentes visites, les consoleront dans leurs peines, les encourageront, leur procureront la confiance de leurs peuples, les aideront de leurs avis, s'efforceront de lever ou d'adoucir les difficultéz qui les pourroient arrêter, préviendront les fautes qu'ils pourroient faire, et s'ils en font quelques-unes, ils les aideront à les réparer, et à empêcher les mauvaises suites qui en pourroient arriver.

V. Ils entretiendront la bonne intelligence entre les curéz, et tâcheront d'appaiser les différens qui pourroient naître entr'eux.

VI. Ils s'informeront soigneusement si on fait le catéchisme regulièrement dans toutes les paroisses, qui le fait, comment, quand, si l'on y assiste, si les curéz qui ne le font pas par eux-mêmes y surveillent, s'ils ont soin que dans leurs paroisses il n'y ait point d'enfans ou autres qui croupissent dans l'ignorance.

VII. S'il y a des écoles, si ce sont les vicaires qui les tiennent, ou quelles autres personnes, s'il y a des maîtresses pour les filles, si les filles ne vont point dans les mêmes écoles que les garçons, si les enfans n'ont point de mauvais livres, si on leur fait réciter tous les jours à genoux les prières du soir et du matin en François, si on leur inspire la modestie dans l'église, et la soumission à la maison, si on ne les souffre point dans le vice.

VIII. Ils s'attacheront particulièrement à l'éducation de ceux qui se proposent d'entrer dans l'état ecclésiastique, ils veilleront sur leur conduite, leurs études, leurs occupations, et tâcheront de découvrir leurs talens, et en rendront compte avant les ordinations.

IX. A chaque ordination on leur envoyera un mémoire des prêtres qui seront destinéz pour leurs Doyennéz, et ils donneront avis s'il y en a qui quittent les paroisses où on les aura envoyé.

X. Ils assisteront autant qu'ils pourront à toutes les conférences de leurs Doyennéz, s'informeront de ce qui s'y passe, et si l'on y est assidu.

XI. Ils auront soin particulièrement des cures qui sont en déport, de la manière dont elles sont desservies, de l'application et des talens de ceux qui les desservent. Si eux ou les fermiers conservent bien toutes choses, et ne font aucun dégât dans les églises, et dans les maisons presbytérales.

XII. Ils s'informeront de tout ce qui se passe dans leurs Doyennéz, préviendront et reprimeront autant qu'ils pourront les désordres, les scandales, et les superstitions qui se glissent dans les paroisses et dans les mœurs des peuples.

XIII. Ils auront soin d'empêcher qu'il ne se fasse rien contre les immunitéz et les privilèges des églises et des personnes ecclésiastiques.

XIV. S'ils ont quelque difficulté en l'exécution de tout ce que dessus, et dans tout

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ce qui regarde leur charge, ils en donneront avis à monseigneur, ou à messieurs ses vicaires-généraux et autres de son conseil, auront grande correspondance avec eux, leur rendront compte de trois mois en trois mois de l'état de leurs doyennéz, et de tout ce que dessus, particulièrement des désordres qui s'y trouveront, et des déréglemens des ecclésiastiques, donnant pour certain ce qui est certain, et ce qui est douteux pour douteux.

xv. Ils feront tenir les mandemens et ordonnances de monseigneur dans les paroisses, et tiendront la main à ce qu'elles soient exécutées.

xvi. Ils tiendront soigneusement leurs petites calendes, y publieront les ordonnances de monseigneur, et en dresseront les procès verbal qu'ils rapporteront.

xvii. Ils mettront les curéz et autres beneficiers en possession, et donneront avis sans délai de ceux qui auront pris possession sans avoir recours à eux pour cet effet.

xviii. Tous les vicaires et les prêtres approuvéz seront tenus de se présenter devant eux, et de leur représenter leurs pouvoirs dont ils tiendront note par devers eux, et observeront leur conduite, remarquant ceux qui sont les plus recommandables par leur piété, leur science, et leur application, afin d'en pouvoir rendre compte.

xix. Les prédicateurs des stations leur montreront aussi les mandemens de leur mission, et les doyens rendront compte tous les ans de la manière dont ils se seront acquittéz de leur emploi.

xx. Ils distribueront les saintes huiles, beniront les ornemens des églises de leurs détroits, absoudront des cas réservéz des particuliers de leurs doyennéz, et revoyeront ceux qu'ils jugeront devoir être remis au commencement du carême, pour faire la pénitence publique, ainsi qu'il se pratique dans l'église cathédrale.

xxi. Ils visiteront les curéz malades, leur administreront les sacremens, à moins qu'ils ne désirent de recevoir ce secours de quelqu'autre de leurs confrères, ils les consoleront, les assisteront à la mort, leur rendront les derniers devoirs, et auront soin que les papiers et les meubles de l'église ne soient point dissipéz.

xxii. Ils donneront incessamment avis des cures et des bénéfices vacans.

xxiii. Ils travailleront de concert avec les témoins synodaux qui sont établis pour veiller avec eux dans la partie du doyenné où ils sont placez.

CC. Norman. P. II. p. 153. *Synodi Rotomagenses.*

SECT. IX.—Diocese of St. Omer.

Regulations for Archipresbyters or Deans Rural of the Diocese of St. Omer; first published A.D. mdlxxxiii., and subsequently by Bishop de France, A.D. mdcxl.

I. PASTORUM decani ut benè perspecta habeant omnia quæ sui muneris sunt; ea quæ hâc de re Concilium Tridentinum et Cameracense provinciale copiosè et piè tractarunt, sæpiùs legant, et relegant atque ad praxim deducant.

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II. Porrò **decanorum** officium est, in sui **decanatûs** partibus curare, ut sacerdotes et clerici omnes, ac singularitèr pastores vitam agant suâ vocatione dignam, ac talem, ut nemo de ipsis quæri possit: nihilque in ipsis nisi grave, modestum, imitationeque dignum conspiciatur. Quòd si ab eis (vel à quocumque ecclesiastico etiam exempto) aliquid secùs quàm deceat factum intelligant, absque ullâ dissimulatione nobis significent: ne per socordiam aut conniventiam, alienorum peccatorum rei efficiantur, eodemque loco à nobis habeantur, quo illi qui scandala committunt. Idem quoàd ecclesiasticos in suâ parochiâ degentes, sibi pastores præceptum sciant.

III. Deindè in hoc advigilent **decani**, ut pastores in prædicatione verbi Dei, sacramentorum administratione, et in omni functione pastoralis officii sui, rectè diligenterque versentur. Adhæc ipsos quandò opus fuerit visitent, moneant, corripiant, consolentur, consilio subveniant, denique veri pastoris officium erga illos sanos et ægrotos, vivos et mortuos exerceant. Parochi quoque illos vicissìm pro suis pastoribus agnoscant et revereantur.

IV. Ut autem hæc et alia quorum ipsis cura incumbit faciliùs exequantur, liceat ipsis pastores sui districtûs, cùm expedire judicarint, convocare, de statu et rebus ecclesiarum cum illis, vel singulis, vel omnibus simul agere, de pastorali officio, observatione statutorum consilia inire, controversias si quæ ortæ sint, componere, aliaque agere quæ pro officio facienda ipsis incumbent. Excessus autem cleri et populi, et defectus enormes, aut quorum non est facilis emendatio, fidelitèr nobis significent.

V. Porrò ordinariè quotannìs bìs convocent **decani** ad suas ædes omnes suos pastores, ad ea quæ jàm diximus tractanda; semèl unâ aut alterâ hebdomadâ ante nostram synodum: iterùm unâ aut alterâ hebdomadâ ante primam Octobris. Cùm enim his temporibus **decani** coram nobis explicare debeant totum ecclesiarum suarum statum; oportet ut priùs cum pastoribus conveniant, atque hi particulariùs illis scripto expressum tradant statum illum, et excessus: denique difficultates suas declarent, ad nos unà cum ecclesiarum statu referendas.

VI. Porrò in his **conventibus** habeatur primùm oratio latinâ aut vernaculâ linguâ in ecclesiâ: deindè agatur de iis quæ suprà commemoravimus. Exhibeantur etiam, ut diximus, excessus in scriptis sub singulorum nomine et signaturâ: quòd si nulli excessus fuerint, illud ipsum scripto exprimatur: et hi excessus ut minimùm quindenâ ante diem synodi ordinarium ad nos mittantur.

VII. Quòd si post aliquod tempus viderint eos qui peccarant non citari, vel incuriâ officiariorum nostrorum, vel oblivione, vel aliâ de causâ; iterato ad nos vel archidiaconum suum mittant eosdem excessus, (quorum proinde copiam penes se servabunt) ne scelera impunita maneant, significabuntque ejusmodi personas nondùm esse citatas.

VIII. Afferant etiam ad hos **conventus** pastores, statuta hæc nostra, cum decretis Concilii Tridentini, et Cameracensis provincialis, affirmentque se illa pro opportunitate diligentèr legere, et observare.

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IX. Ut verò majori cum libertate de suprà dictis inter se agant, arceantur à convocationibus istis omnes externi. Prandium non celebretur nisi frugale admodùm, caveaturque omninò, (Decano præside curam agente) ne quæ intemperantiæ, lasciviæ, rixæ aut scandala committantur. Si quis tumultuosiùs egerit, aut monita Decanorum contempserit, ad nos deferatur, quoniàm in perindè æstimamus, atque si nobis ipsis factum esset.

X. Decanorum adhæc officium est, novas campanas benedicere: quâ in functione caveant patrinos aut matrinas qui nomina campanis imponant invitare, aut permittere, sed id tantùm faciant quod in manuali præscribitur. Ipsorum etiam officium est beneficiorum omnium sui Decanatûs curam habere: eos quibus de curâ pastorali, vel alio beneficio ecclesiastico provisum fuerit, visis litteris collationis nullâ sui parte dubiis, in possessionem inducere, adhibitis solemnitatibus requisitis, exactoque jurejurando consueto: quòd ne à quoquam alio fiat, vetamus, etsi litteræ ad quemlibet præsbiterum dirigerentur.

XI. Mortuo è pastoribus Decanatûs sui aliquo, Decani rursus est, exequias celebrare, et mòx à morte conscribere omnia et singula munimenta portionis pastoralis, et quæ officium pastorale concernunt: (exempli gratiâ registra baptizatorum, commuicantium, matrimonio junctorum, sodalium Beatæ Virginis, &c.) et sub inventario, ne ab hæredibus distrahantur, illa apud se asservare, successori, dùm institutus fuerit, sub attestatione de receptis, tradenda: nisi ejusmodi sint, quæ in archivium referri debeant. Describere adhæc omnia mobilia defuncti, et tamdiù sub arresto illa tenere, donèc reparata debitè domus pastoralis, et proventus curæ aliorumque, (si quæ defunctus habuerit) beneficiorum (qui à die mortis ipsius successori currere debent) si quos forsan acceperit, restituti fuerint: denique omne æs alienum redditum, aut data pro his sufficiens cautio. Pro his autem aliisque laboribus suis accipere poterunt quod ex laudabili consuetudine consueverunt. Porrò mortuo è Decanis ruralibus aliquo, idem faciet archipresbyter civitatensis, qui eorum pastor est.

XII. Volumus autem ut (quòd in hac diœcesi longâ consuetudine invaluit) inter defunctum pastorem et successorem proventus certi ita dividantur, ut defunctus de iis participet pro rata temporis quo supervixit, computando à festo Sancti Joannis Baptistæ unius anni, ad simile festum alterius anni: ità ut qui verbi gratiâ post festum illud supervixerit tribus mensibus, participet pro rata trium mensium: idemque servetur in beneficiis foraneis, nisi longâ consuetudine aliter practicatum probetur.

XIII. Curabunt etiam Decani defunctorum litteras omnes ordinum, et beneficiorum ad nos mittere, denique quæcumque beneficiorum sive curatorum, sive aliorum munimenta, litteras redituum, registra, manualia in quibus receptorum rationes conscribuntur, quæ in domibus mortuariis invenientur, sive apud hæredes, sive apud testamenti executores, ea omnia levent, fidelitèr servent, et nobis consultis, vel successori tradant, vel in certâ custodiâ, uti præscribemus, reponant. Idipsum præstabunt quandòcumque aliquem beneficiatum in districtu suo mori contigerit.

XIV. Accepta à nobis in die Cœnæ Domini chrisma et reliqua sacramentalia, Decani

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non nisi in templo distribuant, et in mundas capsulas: neque aliis tradant deferenda, nisi qui sacris ordinibus initiati fuerint: qui ea deferendo ita se gerent, quemadmodum suprà titulo secundo ordinavimus.

xv. Jam de criminibus publicis, blasphemiis, hæresi, aut hæresis suspicione, et quibuscumque aliis scandalosis criminibus, Decani nos certiores reddant, et acceptâ à nobis potestate informationem sumant: atque in his cooperentur Decanis pastores, sacellani, aliique ecclesiastici, ut quæ noverunt enormia crimina, manifesta, dent, aut ut innotescant, pro virili adlaborent.

xvi. Præterea et in hoc aderunt nobis Decani pro officio suo ut singulis annis visitent Decanatûs sui ecclesias, oratoria; et à visitatione rerum omnium statum nobis scribant: quod negotium quomodò instituendum ipsis erit, mox describemus. Illud hic præcipimus ut non perfunctoriè in visitatione illâ se habeant, sed ut in re maximi momenti exactissimè, et minutissimè omnia quæ notarint describant.

xvii. Porrò si contingat laïcos cum pastoribus suis aut pastores inter se controversias aliquas habere, solliciti sint Decani, ut quamprimùm componantur et finiantur quâ convenit brevitate ac maturitate, quò pax animorumque concordia inter omnes servetur integra.

xviii. Quià difficile est plerisque pœnitentium, quà sunt animi ad virtutem conversione languidâ, id persuadere, ut dùm casus aliquos nobis reservatos habent, ad nos aut pœnitentiarium nostrum accedant; damus facultatem Decanis, ut pœnitentes sui districtûs ab illis dùm in eos inciderent absolvere possint, donèc et quousque id nobis visum fuerit revocare: ita tamen ut extra casum illum non liceat illis, nisi de consensu pastoris loci, eos absolvere, aut aliud sacramentum administrare.

Statuta Synodi Diœcesanæ Audomar. p. 69.

SECT. X.—Diocese of Seez.

Instructions for Deans Rural of the Diocese of Seez.

Statuts publiéz dans le Synode tenu à Seez, le seizième Octobre, mil six cens soixante et quatorze, par Monseigneur l'illustrissime et révérendissime Évêque de Seez.

i. COMME la dignité des Doyens ruraux a toujours été très-considérée dans l'église, et que nous prétendons en faire nos principaux ouvriers, afin qu'ils puissent plus facilement vacquer à l'obligation de leurs charges, nous ordonnons, vu l'inegalité des Doyennéz, que le nombre des paroissiens qui les composera ne sera dorénavant que de vingt-cinq ou environ, sans toutefois confondre le district de nos archidiaconéz.

ii. Leur office sera de veiller sur les personnes ecclésiastiques sur la décoration et réparation des églises, et des maisons presbitérales, en nous faisant un fidèle rapport de ce qui doit venir à notre connoissance.

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III. Lorsque nous convoquerons nos synodes, ils s'y trouveront avec leurs étoles selon la coutume; ils assembleront les curéz pour les calendes, qui se feront tous les ans dans une de leurs églises la plus commode, où tous assisteront avec soutannes, surplis, bonnets quarréz, et après la sainte messe et prières ordinaires on y traitera des affaires et necessitéz de chaque paroisse, pour ensuite nous en faire le rapport, ou à nos vicaires généraux.

IV. Les Doyens y présideront toujours, à moins que nous n'y assistions en personne, ou quelqu'un envoyé de notre part, et feront en sorte, si l'on ne peut se dispenser de manger sur les lieux, que cela se fasse frugalement, avec modestie et à frais communs.

V. Ils recevront nos ordres, et distribueront les mandemens qui leur seront adresséz de notre part ou de celle de nos grands vicaires, ils prendront les saintes huiles de notre main pour les départir aux curéz de leurs Doyennéz, voulant désormais qu'elles ne soient portées et distribuées que par des personnes ecclésiastiques.

VI. Ils mettront les nouveaux curéz, et autres bénéficiers en possession de leurs bénéfices après la collation par nous délivrée, à moins que nous n'en ordonnions autrement. Ils vérifieront la validité des contrats de ceux qui aspirent à l'ordre sacré de soudiaconat, établissant leur titre patrimonial, qui sera au moins de six-vingt livres de rente en fonds d'héritages, suivant la coutume du diocèse, sans que les rentes hypothéques et maisons y puissent entrer: ledit fonds sera exempt de toutes dettes, et les contrats duement insinuéz contrôléz et lecturéz, dont il nous sera certifié que les heritages passéz en titres appartiennent auxdits aspirans, ou du moins que sans fraude ils leur auront été donnéz et aumônéz par quelque parent ou ami capable de faire telle donation, ce que quatre témoins bons et solvables reconnoîtront par devant les notaires, et s'obligeront solidairement à faire valoir ladite somme de six-vingt livres, le droit des Doyens par tout gardé.

CC. Norman. P. II. p. 445. *Synodi Sagienses.*

SECT. XI.—Diocese of Verdun.

ARTICLES OF INQUIRY AT THE VISITATION OF Deans Rural OF THE DIOCESE OF VERDUN, BY FRANCIS BISHOP OF VERDUN, A.D. MDCXLIX.

PRODROMUS VISITATIONIS.

PARS PRIOR — *De Visitatione Materiali.*

I. *Ecclesia.*

1. An Parochialis.
2. Matrix.
3. Quam aut quas filiales habeat.
4. An filialis.
5. Quæ ejus Matrix.
6. An Capella curata.
7. Cui subest.
8. Sub cujus Sancti invocatione.
9. An populum capiat.
10. Integra.
11. Nitida.
12. Squalida.
13. An ipsius Dedicationis Festivitas agatur.
14. Quando.
15. An Patroni.

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16. Quando.
17. Quibus solennitatibus.
18. An polluta tota.
19. Qua parte.
20. An altare pollutum.
21. A quo.
22. A quo tempore.
23. Cujus Decanatûs.
24. Cujus Archidiaconatus.
25. Quis Fundator Ecclesiæ.
26. Quis Collator, aut Præsentator.
27. An Catholicus.
28. An directioni bonorum se intromittat.
29. Proportionaliter eadem sit ratio de Personatu.

II. *Tabernaculum SS. Sacram.*

1. An securum.
2. Benè obseratum.
3. Mundum.
4. Ornatum.
5. Quis clavem habeat.
6. An adsit corporale Ven. Sacram. substernendum.

III. *Ciborium, Monstrantia.*

1. Ex quo Metallo.
2. An integrum.
3. Mundum.
4. Benedictum.

IV. *Eucharistia.*

1. An pro ægris servetur.
2. Quot hostiæ.
3. An facile corrumpantur.
4. Qua causa.
5. Quotiès inno-
6. Quo honore ad ægros feratur.
7. Quotiès exponatur.
8. An lumen adsit.

V. *Lampas.*

1. An coram Ven. Sacram. splendeat lumen.
2. Quamdiù.
3. An ex fundatione.
4. Cujus expensis.

VI. *Olea sacra.*

1. Quando renovata.
2. Quo devenerint vetera.
3. Unde accipiantur.
4. Per quem deferantur.

VII. *Eorum Vascula.*

1. Ex quo Metallo.
2. An munda.
3. Bene separata.
4. Ubi serventur.
5. Quis clavem habeat.

VIII. *Baptisterium.*

1. An lapideum.
2. Mundum.
3. Integrum.
4. A periculis immune.
5. Sub firma clausura.
6. An semper adsit aqua baptismalis.
7. Quando purgetur.
8. Quis clavem habeat.

IX. *Reliquiæ sacræ.*

1. An habeantur.
2. Nominibus distinctæ.
3. Ornatæ.
4. Thecis inclusæ.
5. Qualibus.
6. An exponantur.
7. Ubi asserventur.
8. Quomodo.
9. Quomodo de his literæ, vel monumenta.

X. *Imagines Sanctorum.*

1. Quorum.
2. An mutilæ.
3. Deformes.
4. Vetustate consumptæ.
5. An imago patroni.
6. Honesta.
7. Bene constituta.
8. Ornata.

XI. *Picturæ.*

1. An vanæ.
2. Indecentes.
3. Veritati Scripturarum, & traditionibus Ecclesiasticis conformes.

XII. *Altaria, Vicariæ, Capellæ in Ecclesia, ejusve districtu.*

1. Quot.
2. Quinam eorum Tituli.
3. Quinam Collatores aut Patroni.
4. An mensa altaris consecrata.
5. E solido lapide.
6. Integra.
7. Humida.

XIII. *Candelabra.*

1. Quot.
2. Qualia.

XIV. *Antipendia.*

1. Quot.
2. Qualia.

XV. *Mappæ.*

1. An sufficientes.
2. Integræ.
3. Benedictæ.
4. A quo.
5. An imago Crucifixi in medio.
6. An pulvinar pro Missali.

XVI. *Fenestræ.*

1. An integræ.
2. Sufficientes.
3. Satis munitæ.

XVII. *Pavimentum.*

1. Quale.
2. An mundum.

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XVIII. *Janua.*

1. Quando aperiatur.
2. Claudatur.
3. An integra.
4. Tuta.

XIX. *Vas aquæ benedictæ.*

1. An.
2. Quale.
3. An aspergillum.
4. Quando benedicatur aqua.
5. An etiam penes Ecclesiæ januam ingredientibus præsto sit.

XX. *Sedilia.*

1. An commoda.
2. Nimis alta.
3. Collapsa.
4. Qua auctoritate constructa.
5. Cujus expensis.

XXI. *Sepulturas eminentes an Laïci habeant.*

1. In Choro.
2. In Ecclesia.
3. Recentes.
4. Antiquas.
5. Qua auctoritate.
6. An illi sint Benefactores.
7. An Patroni.
8. An debite præparentur.
9. Cujus expensis.
10. An earum intuitu aliquid accedat Ecclesiæ.
11. Qantum.
12. An Catholici debitis cum cæremoniis, & tempore commodo terræ mandentur.

XXII. *Suggestus.*

1. An debite constructus.
2. An loco commodo.

XXIII. *Organum.*

1. An sit.
2. A quo pulsetur.
3. Quomodo manuteneatur.

XXIV. *Confessionalia.*

1. An in propatulo & visibili loco.
2. An cum fenestellâ.
3. Pluteus, qualis.

XXV. *Vexilla.*

1. Quot.
2. Quando iis utantur.
3. A quo ferantur.
4. An integra.
5. Ubi recondantur.

XXVI. *Crux.*

1. An habeatur pro defunctorum sepultura.
2. Pro hebdomada sancta.

XXVII. *Sepulchrum pro Hebdomadâ Sanctâ.*

1. Quale.
2. Quo loco.
3. Quomodo ornari soleat.
4. An Imago Resurrectionis Domini.

XXVIII. *Sacristia.*

1. An rebus sacris conservandis apta.
2. Humida.
3. Squallida.
4. Inutilibus impedita.

XXIX. *Janua.*

1. An firma.
2. Bene occlusa.
3. Quis clavem habeat.

XXX. *Fenestræ.*

1. An sufficientes.
2. Aptæ.
3. Munitæ.
4. An ad lotionem manuum gutturnium, manutergia.

XXXI. *Oratorium.*

1. An cum scabello.
2. Imagine sacra.
3. Tabella Orationum.

XXXII. *Locus induendi.*

1. An commodus.
2. Cruce instructus.

XXXIII. *Armaria pro ornamentis.*

1. An distinctis capsulis.
2. An debite conserventur sacri Calices.
3. Patenæ.
4. Corporalia.
5. Purificatoria.
6. Vela.

XXXIV. *Calices.*

1. Quot.
2. Ex qua materia.
3. An sine vitio.
4. Mundi.
5. Consecrati.
6. Cum patenis convenientibus.
7. Adsint sacculi linei.

XXXV. *Vela Calicum.*

1. Quot.
2. Qualia.
3. An nimis crassa.
4. Parva.
5. Immunda.

XXXVI. *Thecæ Corporalium.*

1. Quot.
2. Quales.

XXXVII. *Corporalia.*

1. Quot.
2. Qualia.
3. An benedicta.
4. Munda.
5. Integra.
6. Signata.

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XXXVIII. *Purificatoria.*

1. Quot.
2. An munda.
3. Signata.
4. Sat magna.
5. Benedicta.
6. A quo laventur.
7. Quoties.
8. Pallæ ex qua materia.

XXXIX. *Pro Celebrante.*

1. An manutergia.
2. Sudariola.

XL. *Hostiæ.*

1. Unde habeantur.
2. Quoties renoventur.
3. Quomodo serventur.

XLI. *Vinum.*

1. Unde habeatur.
2. Ubi conservetur.
3. Quomodo.
4. Utrum acetosum.
5. Cujus expensis tam panis et vinum subministretur.

XLII. *Urceoli.*

1. Quot.
2. Quales.
3. An literis distincti.
4. An patella.
5. An tintinnabulum.

XLIII. *Pro Communicantibus.*

1. An scabellum.
2. Linteum.
3. Scyphus.
4. An thuribulum.
5. An navicula.
6. An cochlear.
7. An thus.

XLIV. *Lucerna, quæ SS. Sacram. ad ægros præfertur.*

1. An.
2. Qualis.
3. An in alium usum adhibeatur.

XLV. *Casulæ cum Stolis et manipulis.*

1. Quot.
2. Quales.
3. Cujus coloris.
4. An integræ.
5. Benedictæ.
6. An habeantur tunicellæ et dalmaticæ, ubi his opus.

XLVI. *Pluvialia.*

1. Quot.
2. Qualia.
3. Cujus coloris.

XLVII. *Albæ cum amictu et cingulis.*

1. Quot.
2. An bene formatæ.
3. Firmæ.
4. Integræ.
5. Mundæ.
6. Benedictæ.

XLVIII. *Superpellicea.*

1. Quot.
2. An integra.
3. Munda.

XLIX. *Circa libros.*

1. An Missale.
2. Cum suis indicibus.
3. An novum Colonien.
4. Graduale.
5. Antiphonarium.
6. Psalterium.
7. Processionale.
8. Directorium Officii.
9. Agenda Colon.
10. Liber Baptizatorum.
11. Confirmatorum.
12. Conjugatorum.
13. Familiarum & nominum Parochianorum.
14. Defunctorum.
15. Anniversariorum.
16. Legatorum.
17. Processionum.
18. Catalogus seu inventarius totius supellectilis sacræ.

L. *Archivium.*

1. An tuto loco.
2. An liberum a putredine.
3. Quis clavem habeat.
4. An literæ aliquæ distractæ.
5. Quæ.
6. An habeatur Registrum, seu liber copiarum.
7. An omnia ordinatè disposita.

LI. *An sarta tecta sint.*

1. Tectum.
2. Columnæ.
3. Parietes.

LII. *Quis teneatur in decenti structura conservare.*

1. Chorum.
2. Summum altare.
3. Navem.
4. Fenestras.
5. Turrim.
6. Januas.
7. Septa Cœmeterii.
8. An id fiat.
9. Quare non.

LIII. *Campanæ.*

1. Quot.
2. Quales.
3. An benedictæ.
4. A quo.
5. Cujus expensis funes restaurentur.
6. An horologium.
7. An in campanili aliquid ruinam minetur.
8. An turri aut tectis Ecclesiæ columbaria appendantur.
9. An circa Ecclesiam immundiciæ.

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LIV. *Cœmeterium*

1. An brutis pervium.
2. An muro integro septum.
3. Æquale.
4. Mundum.
5. Arboribus obsitum.
6. Profanatum.
7. Quando.
8. A quo
9. An immune a sepultura infantium non baptizatorum.
10. Excommunicatorum.
11. A Catholicorum.
12. Publice criminosorum.
13. Eorum, qui ad Communionem Paschalem obligati, eandem sua socordia aut malitia neglexerunt, & absque Sacramentis sunt mortui.

Quod si ex prædictis aliqui vel in Cœmeterio, vel in Ecclesiâ sepulti sint.

1. Quales illi fuerint.
2. Ad cujus instantiam factum.
3. Quis terram ad sepulturam composuerit.
4. Quis funus gestaverit.
5. Qui fuerint comitati.
6. Quis campanas pulsaverit.
7. Quis gratiarum actionem habuerit.
8. An & qualia ædificia in cœmeterio.

LV. *Ossuaria.*

1. An conveniens.
2. Ossum aptam dispositionem habens.
3. A sordibus vacua.
4. Ad genuflexionem antrorsum accommodata.
5. Processione visitetur.

LVI. *Feretrum.*

1. Quale.
2. Ubi servetur.

LVII. *Sepultura infantium non baptizatorum.*

1. Ubi.
2. An muro septa.
3. A loco sacro separata.

LVIII. *Proventus Ecclesiæ.*

1. Quales.
2. Quas decimas habeat.
3. Quis majores percipiat.
4. Quis minores.
5. Quantum hoc tempore percipiatur.
6. Quæ bona immobilia.
7. An omnes reditus percipiat.
8. Quare non.
9. Quod si Altaria, Vicariæ, sive Capellæ sint a Pastoratu distincta, de iis sit eadem ratio, quæ de Ecclesiâ Parochiali.

Insuper si quædam Vicariæ Altaria sive Capellæ vacent, addatur ratio, in quem finem applicentur reditus, & quamdiu vacaverint, cum aliis circumstantiis.

LIX. *Hospitalium, Fundationes pauperum, Legata pia. Confraternitates.*

1. An.
2. Quot.
3. Qualia.
4. Quâ auctoritate erecta.
5. An confirmata.
6. An testatorum voluntati satisfiat.
7. Quos reditus habeant.
8. A quibus administrentur.
9. Quis administratores constituat.
10. An quotannis fiat computus.
11. An præsente Pastore.
12. Cui.
13. Num in istis ratiociniis fiant convivia aut sumptus inutiles in gravamen Ecclesiæ aut fundationis. De fabrica Ecclesiæ, aut eleemosynarum capsis, in Ecclesia fortasse collocatis; item de Scholis, sit proportionaliter eadem ratio.

LX. *Oblationes notabiles extraordinariæ.*

1. In quem usum convertantur.
2. An earum fiat computus.
3. Cui.
4. Quo præsente.
5. Cujus ut plurimum sint contra valoris quamvis incerti.

LXI. *Extinctæ Vicariæ, Hospitalia, piæ Fundationes.*

1. Cui Beneficio, Communitati aut Conventui unitæ aut incorporatæ.
2. A quo tempore.
3. Cujus auctoritate.
4. Quos habebant reditus.
5. Quis modernus istorum bonorum Possessor.

Eadem sit ratio de Ecclesiis Parochialibus aut similibus in Personatum conversis.

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LXII.

1. Quod si ex prædictis bonis, reditibus, obventionibus, aut juribus Ecclesiæ, Vicariarum, Hospitalium, Fundationum, &c. sint aliqua oppignorata, vendita, permutata, imminuta, aut translata; addatur, quænam illa sint, a quo, quando, quomodo, quare, et cujus auctoritate.
2. Si quæ pensiones redemptæ, aut bona licitè ac legitimè vendita, quomodo, et per quem applicatæ sunt pecuniæ,
3. An bona quædam ab aliis de facto, et a quibus, occupata, sive deperdita, quibusque mediis ea recuperari possint, et quanta pro iis recuperandis facta fuit diligentia.
4. An pratorum, jugerum, agrorum, aliorumve elocatio, anticipata solutione, ultra triennium, vel ad quod tempus, et quibus, idque per publicum instrumentum fiat, coram justitiâ loci, vel Notario aliquo publico, cum accuratâ designatione rerum elocatarum.
5. An dicta bona pensionibus aut oneribus sint gravata, et quibus? sive an affecta propter exactiones Domino Provinciali non solutas. Quantum adhuc debeant; quibusque mediis Creditoribus, aut Domino Provinciali satisfieri possit. An pensiones, aut onera excedant medietatem annuorum redituum; et an Ordinarius desuper dispensaverit.
6. Si quæ bona, aut reditus Pastoratûs, Vicariarum &c. sint in lite; specificenter cum debitis circumstantiis, et in quibus terminis sit causa.
7. Vel, si quædam in pium usum Ecclesiæ sint legata, nec ab Executoribus hactenus tradita: addatur, quænam et qualia illa sint, ac quibus viis recipi possint, ut piæ Testatorum voluntati satisfiat.
8. Tandem addatur Registrum sive plena descriptio bonorum Ecclesiæ, Vicariarum, Confraternitatum &c. unà cum modernis limitibus, situ, numero, mensurâ, oneribus et aliis circumstantiis.
9. Item, ubi Pastor, Vicarii, Administratores prædicti conservent et custodiant libros, chartas, documenta, registra, inventaria obventionum et onerum, necnon computus suarum administrationum.

LXIII. *Domus Pastoralis.*

1. An integra.
2. Destructa.
3. An tota.
4. Ex qua parte.
5. A quo tempore.
6. Per quos.
7. Qua occasione.
8. An gravata, sive oneribus subjecta.
9. Quibus.
10. An inhabitetur a Parocho.
11. Vel a quibus.
12. Cujus, aut quorum sumptibus reparari soleat, aut debeat.

Utrum Vicariis, Altaribus, aut Capellis sint propriæ ædes annexæ; quo in statu sint.

Quod si destructæ; quando, per quos, qua auctoritate id factum.

Similiter an Ludimagister et Custos Ecclesiæ proprias ædes habeant; vel an destructæ: specificentur una cum eorumdem obventionibus.

Pars Posterior.—*De Visitatione Personali.*

LXIV. *Pastor.*

1. Cujus nominis.
2. Ætatis.
3. Gradus aut studii.
4. Qualem administrationem ante Pastoratum habuerit.
5. Super quo titulo ordinatus.
6. Ubi.
7. Quæ Beneficia modo possideat.
8. An Pastoratum obtinuerit ex morte.
9. Resignatione.
10. Aut permutatione.
11. An habeat documenta primæ tonsuræ.

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12. Ordinum.
13. Legitimæ præsentationis.
14. Institutionis sive investituræ.
15. Possessionis.
16. Placiti Principis territorialis.
17. Quando ultima facta est visitatio.
18. A quo.
19. An limites Parochiæ sint bene distincti a locis et Parochiis vicinis.
20. An unus Pastor sufficiat pro administratione Sacramentorum.
21. An singulis diebus Dominicis aquam benedicat.
22. Eaque populum aspergat.
23. Ubi moris est, ut populus inter Pascha et Pentecosten aspergatur aqua ex Baptisterio desumpta, quando illa aqua seponitur ex Baptisterio.
24. An quandoque visitet Scholas.
25. An vigore præstiti juramenti conetur inventa conservare.
26. Et pro posse deperdita Ecclesiæ bona recuperare.
27. An habeat honestam vivendi competentiam.
28. Aut quibus mediis juvari possit.
29. An in Capitulo sive Synodo Decanali secundum statuta juraverit.
30. An secundum morem antiquum in Quadragesimâ celebret Synodum laïcalem?
31. An constituat Testes sive Scabinos Synodales.
32. Quos.
33. An Acta Synodi laïcalis in Pastorali Synodo seu Capitulo scripto referat.
34. An (si Pastor sit territorii Juliacensis aut Montensis) Concordata Provisionalia inter Serenissimos et Rev^mum Elect. Colon. &c. et Ducem Juliæ &c. inita, diligenter observet.
35 An Monasteria in districtu Pastoratus reperiantur.
36. Cujus Ordinis et sexus.
37. An Religiosi aliqui privatos cœtus habeant in villulis non Parochialibus.
38. An ad Parochiam quandoque veniant, qui dicuntur Terminarii.
39. Cujus Ordinis illi sint.
40. Quoties per annum.
41. An habeat permissionem ab Ordinario.
42. An concionentur.
43. Aut quid agant.
44. An Pastor attendat, utrum Altaristæ, seu Vicarii Missarum, aut aliarum obligationum debitum diligenter persolvant.

LXV. *Sacellanus.*

1. An Pastor unum aut plures habeat Sacellanos.
2. Quomodo nominentur.
3. An iidem a legitimo Superiore examinati, admissi, approbati.
4. Utrum officio suo diligenter fungantur.
5. An ipsis debita sit assignata vivendi competentia.
6. Qualis.

LXVI. *Deservitor Pastoratus.*

1. Quod si Pastor defunctus sit, aut non resideat, Deservitor cujus nominis.
2. Ex quâ causâ Pastor abest.
3. A quo tempore.
4. An cum licentia aut dispensatione.
5. Cujus.
6. An causa adhuc duret.
7. An ad eandem deservituram sit examinatus et admissus.
8. A quo.
9. A quo tempore.
10. An habeat vivendi competentiam.
11. Qualem.
12. Utrum Pastor aut Deservitor sit Religiosus Professus.
13. Cujus nominis.
14. Cujus Ordinis.
15. Qua auctoritate seu licentia sit egressus ex Monasterio.
16. An in habitu Monastico incedat.
17. An requisita ad administrationem documenta habeat.

LXVII. *Vicarius, seu Altarista.*

1. Cujus nominis.
2. A quo tempore sit Beneficiatus.
3. Ubi commoretur.
4. An bonæ vitæ.
5. An habeat legitima documenta.
6. Ad quid obligetur.
7. Quomodo, uti

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juravit, obligationi satisfaciat.
8. An ipse per se satisfaciat.
9. An sit Sacerdos.
10. An ad statum Sacerdotalem aspiret.
11. Quod si per alium obligationi satisfaciat: quantum Deservitori altaris annue detur.
12. Cujus nominis Deservitor.
13. Cujus vitæ.
14. Quantum Rector altaris in absentia inde annue percipiat.
15. Quod si Beneficium sit alteri unitum, addatur, cui Beneficio.
16. Ex qua causa.
17. A quo tempore.
18. An oneribus satisfiat.
19. Per quem.

LXVIII. *Magistri Hospitalium, Fundationes pauperum, Ædiles.*

1. Quomodo nominantur.
2. Catholici.
3. An viri probi.
4. Diligentes.
5. Perpetui.
6. An quædam procurent absque consensu Pastoris.
7. An necessaria subministrent
8. An præstiterint juramentum. fidelitatis.
9. An emiserint Professionem fidei.

LXIX. *Ludimagister.*

1. An aliquis in Parochia.
2. A quo tempore.
3. Qualis est.
4. Quomodo nominatur.
5. An Catholicus.
6. Ecclesiasticus, an Laïcus.
7. An emiserit Professionem fidei.
8. An admissus de consensu et prævio Decani Christianitatis examine.
9. An locus ad Scholas specialiter deputatus.
10. Quos libros doceat.
11. Quomodo.
12. An Scholares tam in pietate et bonis moribus, quam in doctrina diligenter instruat.
13. An illos doceat cantum Ecclesiæ.
14. An doceat modum inserviendi Missæ.
15. An illos Dominicis et Festivis ad Ecclesiam comitetur.
16. An seniores doceat modum confitendi et communicandi.
17. Quibus mediis sustentetur.

LXX. *Custos Ecclesiæ.*

1. Cujus nominis.
2. An Catholicus.
3. An admissus de consensu Pastoris.
4. Et prævio examine Decani aut Pastoris.
5. An ante admissionem præstiterit debitam cautionem.
6. An fecerit juramentum fidelitatis.
7. An emiserit Professionem fidei.
8. An diligenter fungatur officio.
9. An sciat cantum Gregorianum.
10. An Ecclesiam, ejusque ornamenta in decenti nitore conservet.
11. An ipsi ornamenta tradita una cum Inventario eorumdem.
12. An vendat vinum.
13. An cerevisiam.
14. Vinum adustum.
15. An hospites recipiat.
Utrum in electione aut constitutione Magistrorum, Hospitalium &c. ædilium, Ludimagistri aut Ecclesiæ Custodis occurrant aliquæ contentiones.
Unde istæ oriantur.
An etiamnum durent.
Quomodo componi possent.

LXXI. *Circa Officium Divinum.*

1. Quali utatur Breviario.
2. Quali Missali.
3. An quandoque in Ecclesia decantentur aliquæ horæ Canonicæ.
4. Aut alia.
5. Quæ.
6. Quando.
7. Quomodo.
8. Per quos.
9. An exacte observentur.
10. Quoties in septimana Missæ Sacrificium offerat.
11. Ad quot Missas obligetur.
12. An quandoque duas Missas de die celebret.
13. Qua auctoritate.
14. An singulis diebus Dominicis & Festivis Missæ Officium in propria Ecclesia peragat.
15. An statis horis.
16. An cum cantu.
17. Quis Celebranti ministret et respondeat.
18. An Dominicis et Festivis Missam defunctorum celebret.
19. An statuto tempore solemniter benedicat Cereos.

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20. Cineres.
21. Palmas.
22. Ignem.
23. Cereum Paschalem.
24. Fontem Baptismalem.
25. Sal et aquam.
26. An omnia peragat secundum præscriptum novi Missalis et Agendæ Coloniensis.

LXXII. *Circa Processiones aut Supplicationes omnes.*

1. Quot consueverunt per annum fieri.
2. Quomodo.
3. An instituatur processio in festo S. Marci.
4. An diebus Rogationum.
5. An in eis præferatur Crux.
6. An Vexillum.
7. An circumferantur Reliquiæ.
8. An Imagines.
9. Quales.
10. Quo ornatu.
11. A quibus gestentur.
12. An in illis Processionibus nulli committantur abusus.
13. Aut quomodo tolli possint.

LXXIII. *Confraternitates, aut Sodalitates.*

1. Sub quo titulo institutæ.
2. An Regulæ sive Statuta observentur.
3. An aliquas Indulgentias habeant.
4. Quales.
5. A quo concessæ.
6. Ad quod tempus concessæ.

LXXIV. *Circa Conciones.*

1. Quibus diebus et horis concionetur.
2. Si alius hoc munus quandoque obeat, an ad hoc approbatus.
3. Qua auctoritate.
4. Quid in concione potissimum populum doceat.
5. Quas conciones concioni subjungat.
6. An subditos quandoque moneat, ut infantes ad Baptismum tempestive deferant.
7. Et ægrotos Sacramentis Ecclesiæ muniri faciant.
8. An populo annuntiet dies jejuniorum.
9. An Festa Ecclesiæ.
10. An Catechismum seu doctrinam Christianam concioni frequenter misceat.
11. An Dominicis et Festis Catechismum doceat.
12. An ipsemet doceat.
13. An per Substitutum.
14. An moneat Patres et Matres familias, ut proles, domesticos et subditos frequenter ad Ecclesiam mittant.

LXXV. *Sacramenta.*

1. An citra necessitatem alienis Parochianis illa quandoque administret.
2. Qua auctoritate.
3. An id faciat in propria Parochia.
4. An in aliena.
5. An in administratione Sacramentorum quandoque eorum virtutem explicet.
6. An pro administratione pecuniam exigat aut suscipiat.
7. Addatur hic specifice status Jurium Stolæ, ut vocant.

LXXVI. *Baptismus.*

1. An citra necessitatem eum quandoque in privatis ædibus conferat.
2. Qua auctoritate.
3. An in Patrinos admittat, qui Professionem fidei edere detrectant.
4. An Pastor sit Patrinus quarumdam prolium suæ Parochiæ.
5. An in Parochia Obstetrix Catholica.
6. Bene instructa.
7. An fidelitatis juramentum præstitit.

LXXVII. *Confirmatio.*

1. A quo tempore hoc Sacramentum in Parochiâ aut locis vicinis non fuit administratum.
2. An multi Parochiani confirmati.
3. An Parochianis hoc Sacramentum quandoque explicet.
4. An eos moneat ad illud cum debita reverentia suscipiendum.

LXXVIII. *Confessio.*

1. An exceptâ necessitate eam extra Ecclesiam excipiat.

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2. An audiat confessiones cumulatim.
3. An generaliter tantum absolvat.

LXXIX. *Indulgentiæ.*

An eas publicet absque licentiâ Ordinarii.

LXXX. SS. *Eucharistia.*

1. An quando ad infirmos defertur, eam vicini comitentur.
2. An Missæ Sacrificium quandoque apud infirmum offerat.
3. Vel alias in privatis ædibus.
4. Cujus auctoritate.

LXXXI. *Matrimonium.*

1. An quosdam Matrimonio jungat absque tribus præviis denunciationibus sive proclamationibus.
2. Qua auctoritate.
3. An sine licentia Matrimonio copulet alienos Parochianos.
4. An vagos et peregrinos.
5. An Catholicum cum Acatholica, vel è contra.
6. An in privatis ædibus Sponsos Matrimonio jungat.
7. An promeridiano tempore.
8. An Pastor, Sacellanus aut Deservitor aliquando sua auctoritate causas seu lites matrimoniales definiat.

LXXXII. *Circa Subditos.*

1. An omnes Parochiani sint Catholici.
2. An præceptis Ecclesiæ satisfaciant
3. An debito tempore confiteantur.
4. Communicent.
5. An Dominicis et Festis audiant Missam.
6. Concionem.
7. A servilibus operibus abstineant, exceptâ mese, qua a Pastore conceditur.
8. Quis sit communicantium numerus.
9. An aliqui ex subditis sint Lutherani.
10. Calvinistæ.
11. Anabaptistæ.
12. Novorum Prophetarum.
13. Judæi.
14. De similibus suspecti.
15. Quam multi.
16. An Acatholica bona ibidem acquisiverint.
17. Cujus Religionis Officiales et Scabini in judiciis.
18. An Prædicans aliquis in Parochia.
19. An quandoque accedat.
20. Cujus Confessionis.
21. An in Parochia sint usurarii.
22. Blasphemi.
23. Lusores.
24. Adulteri.
25. Conjugati domicilio aut thoro scandalose separati.
26. Incestuosi.
27. Concubinarii.
28. Venefici.
29. Augures.
30. Eosque consulentes.
31. Homicidæ.
32. Contemptores Sanctorum.
33. Lectioni librorum Acatholicorum addicti.
34. Eos vendentes.
35. Eos domi servantes.
36. Carnes vendentes diebus prohibitis.
37. Eas tunc temporis comedentes.
38. Aliis manifestis criminibus obnoxii.
39. In iis obstinate perseverantes.
40. Persistentes ad annum vel ultra sua culpa in excommunicatione.
41. Qui Matrimonium contraxerunt intra gradus prohibitos consanguinitatis.
42. Affinitatis.
43 Vel alio modo.
44. Mulieres, quæ a partu antiquam Ecclesiæ consuetudinem contemnant, et ad Ecclesiam Deo gratias acturæ pro beneficio puerperii non procedant.
45. An in Parochiâ sint Monachi aut Moniales apostatæ.
46. An falsis conjugibus adhæreant.
47. An diebus Dominicis et Festivis pateant œnopolia et tabernæ ante Officium Divinum peractum.
48. An tempore lectionis Catecheticæ
49. An Parochus magnam habeat rationem exterorum, qui domicilium in Parochia eligunt.

Tandem quæcunque scandala populum Christia-

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num a vero Dei cultu avertentia, aut impedientia, aliaque gravamina, Divinum honorem, Ecclesiæque pacem, ac quietem conturbantia, una cum viis ac remediis iis obsistendi, in charta separata ejusdem cum hac forma, aut foliis his insertis, explicari et proponi poterunt; ut aliquando fiat unum ovile, sicut est unus Pastor.

CC. Germaniæ, Tom. ix. p. 682—691.

Netherlands.

SECT. I.—Diocese of Bois-le-Duc.

Canons for the Institution of Rural Deanries, and the Regulation of the Office of Dean Rural in the Diocese of Bois-le-Duc, A.D. MDCXII.

III. **Archipresbyteros*** tanquàm nostros in suo quemque **decanatu** vicarios constituimus, eosque ab omnibus sibi subditis volumus honorari, et in ecclesiis parochialibus primum semper locum obtinere, velutì pastorum et totius cleri sui districtûs pastores. Quorum officium imprimìs erit singulas districtûs sui ecclesias in propriâ personâ obire et visitare super excessibus, erroribus, vitiis, et criminibus inquirere, eaque corrigere, ac curiæ nostræ promotori indicare.

IV. **Archipresbyteri**, seu **decani** parochias sibi commissas cum xenodochiis, capellis et confraternitatibus, assumpto secum notario, vel saltèm aliquo presbytero, quotannìs secundùm instructionem illis dandam, authoritate nostrâ visitent, ac de vitâ, fide, et moribus parochorum, sacellanorum, custodum, ludimagistrorum, ædituorum, ac gubernatorum mensæ Sancti Spiritûs, reliquorumque incolarum sese diligentèr informent, ac advertant, an piis fundationibus, eleemosynis et oneribus beneficiorum et officiorum ecclesiasticorum laudabilitèr satisfiat, itemque utrùm ecclesiæ reparatione egeant, et cœmeteria benè occlusa sint: nec sacramentalium et ornamentorum ecclesiæ, atque scholarum visitationem prætermittant. Deniquè observent an constitutiones conciliorum tàm generalis Tridentini, et provincialis Mechliniensis, quàm nostri diœcesani debitæ executioni demandentur; mandantes iisdem **archipresbyteris**, ut juxta ordinationem concil. Trid. acta suæ visitationis nitidè descripta infrà mensem nobis exhibere teneantur.

V. **Capitula** pastorum singuli **archipresbyteri** quotannìs celebrent, præcisè illo die quem illis præfigemus, ut ità se expedire judicaverimus, vel personalitèr interesse, vel iis significanda perscribere possimus: in iis verò **capitulis** post missam per eos de Sancto Spiritu decantatam, statuta synodalia præsertim parochos concernentia legi curabunt, eosdemque ad illorum observantiam, ac diligentem munerum suorum adimpletionem et defectuum suorum parochianorum declarationem piâ et seriâ ora-

* The first two chapters are occupied with the distribution of the different parishes of the diocese of Bois-le-Duc into **deanries**—their names, and those of their **archipresbyteral superintendents**; after which the duties of the office are explained and enforced.

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tiunculâ adhortabuntur, et si quæ nos illis significata, aut dicta voluerimus, ea nostro nomine exponent: deindè locum et tempus singulis pastoribus concedent, ad suas difficultates in medium adferendum; et si quid inter eos ad mutuam benevolentiam adducere conabuntur. Si quis autèm eorum mandatis minùs obtemperaverit, is nobis, aut officiali nostro denuncietur gravitèr puniendus.

VI. Hæc capitula sic celebrentur, ut ea non ad comessandum, sed ad tractandum de rebus ecclesiæ indicta esse omnibus innotescat, prandiaque in tabernis seu diversoriis fieri vetamus, tàmque frugalia sint et moderata, ut nemo sumptibus, vel potu gravetur; extranei quoque præter eos, qui fortassè à nobis mittentur ab his conviviis prorsùs excludantur; quo majore cum fructu inter se pastores de rebus ecclesiæ colloqui et conferre possint: declaramusque ad sumptus dictorum conviviorum ferendos pastores absentes, etiam si legitimè excusaverint perindè ac præsentes æqualitèr obligari, et contribuere debere.

VII. In primâ Mechliniensi synodo statuitur, ne Christianitatum decani alibì quàm in templo, aut loco saltèm decenti et honesto, neque aliis quàm personis ecclesiasticis, et in mundis et distinctis capsulis sacrum chrisma, et reliqua sacramentalia distribuant, aut deferenda committant, nec etiam pro traditione novi chrismatis aliquid accipiant, nisi fortè sumptus ejus causâ factos arbitrio nostro pro pagorum numero et locorum à nostrâ sede cathedrali distantiâ taxandos; in viâ etiam in tabernis non potitent, nec aliud quod sanctitatem in hâc chrismatis et oleorum sacrorum portatione non decet, committant: novis autem acceptis oleis ac chrismate vetera super piscinam comburant, aut in fomentum lampadis convertant, ac consumant.

VIII. Cùm dignum sit et justum, ut qui subditorum obsequiis addicuntur illorum sustententur stipendiis: volumus ut archipresbyteri exequias parochorum et reliquorum ecclesiasticorum ac nobilium sui districtûs celebrent, et jura funeralia juxta taxationem per nos faciendam recipiant; sunt enim archipresbyteri parochorum et sacerdotum sui districtus pastores, quarè soliciti de eorum salute ubi aliquem è sui districtûs pastoribus, aut sacerdotibus periculosè laborare intelligent, statìm ad eum excurrant, moneantque ut suæ saluti consulat, eique si opus est sacramenta administrent; quòd si eum ex ea ægritudine decedere contigerit, etiamsi regularis alicujus instituti sit, statim curabunt fieri inventarium omnium bonorum relictorum, ut piis legatis, aliisque creditoribus de solutione debitorum cautum sit, atque omnia munimenta fabricæ ecclesiæ, vel mensæ pauperum apud eum reperta, fabricæ eidem vel mensæ pauperum respectivè curent restitui. Quæ verò ad pastoratum, aut fundata ibi beneficia spectabunt, ac speciatim defuncti enchiridium, seu manuale, in quo redituum à se receptorum rationes descripsit secum deferent: neque ulla hujusmodi monumenta relinquent in manibus aliorum, etiam sub prætextu, quod iis fortè indigeant ad executionem testamenti. Si tamen aliquo reverà opus sit, dabunt exemplum seu copiam istiusmodi documenti quo se indigere asserent. Curam etiam gerent archipresbyteri, ut infrà annum in curiâ nostrâ ecclesiasticâ domus mortuariæ computus et rationes exhibeantur et peragantur.

Statuta Synodi Diœcesanæ Buscoducensis, A.D. MDCXII.

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SECT. II.—Diocese of Bruges.

Statutes for regulating the Duties of Deans of Christianity in the Diocese of Bruges, by Bishop Driutius. A.D. mdlxxi.

I. PRIMUM decanis Christianitatis injungimus quatenùs singulis annis omnes parochiales ecclesias, capellanias, hospitalia, et alia loca sacra infra limites suorum decanatuum consistentia in spiritualibus, et temporalibus visitent, curentque ut venerabile eucharistiæ sacramentum, et sacramentalia cum debitis honore, et reverentiâ reserventur, et custodiantur: ac libros, calices, mappas, et alia ornamenta ad servitium divinum requisita, quatenus reparatione indiguerint, reparari et mundari faciant: computus quoque tam fabricarum quam mensarum pauperum, ac hospitalium inspiciant, ac examinent, ac de eorundem bonorum administratione inquirant, et si negligenter, aut non fidelitèr administrari repererint, nobis quantocitiùs denuncient, visitationes autem suas ut oportet scripto redactas infra duos menses ab ultimâ visitatione signatas, et clausas, cum actis et actitatis per eos, fidelitèr transmittant.

II. Insupèr domos presbyterales ac ædificia ad antedictos beneficiatos ratione beneficiorum spectantia debitè reparari faciant, ipsosque beneficiorum possessores per arrestationem et apprehensionem fructuum ad eandem reparationem compellant, alioquìn reparationem hujusmodi, decanorum expensis fieri mandabimus.

III. Investigent etiam quæ onera beneficiatis ratione suorum beneficiorum incumbant, illaque fieri, et persolvi, et omissa recuperari, per eorundem fructuum substractionem et arrestationem faciant, quam non relaxabunt, nisi de nostro expresso mandato.

IV. Prætereà sedulò inquirent in dictis visitationibus, de vitâ, doctrinâ, et moribus curatorum, et aliorum presbyterorum, ac præceptorum seu magistrorum, et cujus sint qualitatis, fidei, et nominis ac famæ, similitèr diligentiam adhibeant, ac se informent de qualitate et fide eorum, qui fabricis ecclesiarum et mensis pauperum præfecti sunt, omniaque nobis fidelitèr referant.

V. Et quià sæpiùs vagi et ignoti, alteriusque diœcesis sacerdotes ad nostram diœcesin se conferunt, timentes à suis superioribus pro exigentiâ suorum excessuum puniri, seu ut liberiùs apud incognitos vivant: statuimus, ne ignoti vel vagi sacerdotes, ad missarum celebrationem admittantur, nisi priùs decanis Christianitatis, litteras licentiæ celebrandi à nobis obtentas præsentaverint, et in illorum manibus cautionem usque ad sommam quadraginta libr. par. pro securitate debitorum per eos forsan contrahendorum præstiterint, quas litteras curatis locorum priusquam divinis se immiscere præsumant, præsentare teneantur, et si præsenti nostræ ordinationi contraventum fuerit, tàm curati qui illos ad celebrationem admittent, quàm dicti sacerdotes delinquentes, per decanos promotori denuncientur, pœnâ condignâ puniendi.

VI. Cùmque in hâc diœcesi nonnulli religiosi obtentâ à suis prælatis licentiâ

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vivendi extra suum monasterium (quam obedientiam vocant) in suo regulari habitu, ac alii, vigore litterarum apostolicarum dispensati, ut extra sua monasteria residere possint, in habitu presbyteri secularis, deferendo scapulare sub suâ togâ, aut veste talari, in scandalum religionis, vagentur: præcipimus et sub pœnâ suspensionis à divinis mandamus, ne aliquis religiosus sub prætextu hujusmodi dispensationis, aut graciæ ad ecclesiarum parochialium deservituram, missarum celebrationem, confessionum auditionem, aut sacramentorum administrationem admittatur, nisi priùs litteris suæ licentiæ, seu dispensationis per nos visitatis, et examinatis, specialem à nobis ad supradicta licentiam in scriptis obtinuerit.

VII. Considerantes etiam indecorum esse statui ecclesiastico, laïcos, quibus jure vetitum est, cancellos sive chorum ecclesiarum ingredi, custodum officia in diversis ecclesiis exercere: præcipimus et injungimus singulis decanis ne deincèps quispiam ad custodiæ deservituram admittatur, non tonsuratus, aut bigamus, aut qui ballivi, aut clientis officium exercet, aut in judicio criminali interfuit, suamque in eo sententiam protulit, vel officium cauponarii vel tabernarii aliudve vile, et clero indignum exercet, aut qui barbam defert longiorem, seu vestem clericis indecentem, atque ante admissionem dictis decanis de vitæ suæ honestate, et fidei sinceritate testimonium scripto exhibeat: quod decanis prædictis ut strictè observent, et exequantur, mandamus. Si autem dicti custodes quâcunque de causâ ad deservituram inhabiles per decanum moniti non pareant, curiæ nostræ denuncientur, ad exemplum aliorum puniendi.

VIII. Nec admittantur proprietarii ecclesiarum parochialium ad primam deservituram earundem ecclesiarum, nisi priùs constet decanis Christianitatis, litteras suarum provisionum nobis fuisse præsentatas, quodque ipsi præviis examine, et testimonio probitatis vitæ, professione fidei catholicæ, et juramento personalis residentiæ juxta decreta concilii Tridentini, ad deservituram ecclesiæ parochialis admissi fuerint. Quùm autem aliqua ecclesia destituta fuerit curato, aut deservitore, eidem immediatè per decanum nostrâ authoritate provideatur, idque primâ opportunitate decanus nobis significabit, nec ultra mensem nobis intimare differat, quo per ejusdem continuationem, aut alterius magìs idonei constitutionem, ecclesiæ vacanti pleniùs provideamus.

IX. Volumus insupèr quòd decani omnium et singulorum curatorum, capellanorum, custodum, et aliorum beneficiatorum suorum decanatuum non residentium, et qui ante festum Beatæ Mariæ Magdalenæ litteras privilegii aut dispensationis super non residentiâ, nobis aut decanis non exhibuerint, aut quorum beneficia per obitum, resignationem, aut recessum, ante dictum festum vacaverint, fructus, redditus, et proventus proùt ipsi ex officio tenentur, immediatè, authoritate nostrâ arrestare, arrendare, ac postmodùm levare, non expectatâ à nobis ulteriori ordinatione, dictisque beneficiis per personas idoneas deserviri facere debeant, jure patronorum ac alterius cujuslibet sempèr salvo: ità tamen quòd nemo ad deserviendum ecclesiæ parochiali constituatur, nisi priùs, aut saltèm infra mensem à die institutionis per decanos (ne interìm ecclesia absque deservitore remaneat) factæ, à nobis examinatus,

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et admissus fuerit, litterasque nostras desupèr obtinere, et decanis exhibere procuret, sub pœnâ arbitrariâ, tam per decanum alitèr instituentem, quàm per institutum præmissa negligentem, incurrendâ.

x. Quoniàm etiam usu comperimus per beneficiatorum absentiam fructus beneficiorum deperdi, ac onera beneficiis incumbentia negligi, ordinamus ut nulli concedantur, nec suffragentur litteræ de non residendo, nisi idem non residens constituerit aliquem procuratorem ecclesiasticum nobis subjectum, cum electione domicilii ad domum sui procuratoris, qui procurator in litteris non residentiæ nominabitur, ac nos nostrosque decanos de fructibus et oneribus beneficiorum suorum dominorum sufficientèr instruet, oneraque beneficiis incumbentia adimpleri demonstrabit, ac de singulis concernentibus beneficia absentium, respondere tenebitur.

xi. Quià autem arrestationes decanorum ut plurimum parvi penduntur, ordinamus quatenùs post factam fructuum arrestationem, citentur per decanos coram officiali nostro beneficiati, seu eorum procuratores, ad videndum dictos fructus arrestatos ad impletionem onerum, et alias, juxta juris aut statutorum nostrorum dispositionem, deputari, et adjudicari: inhibitione nihilominùs per decanos tempore arresti factâ de non amovendis fructibus, aut alteri non solvendo, donèc alitèr fuerit per officialem cum causæ cognitione decretum, durante: et si decani in prædictis negligentes fuerint, de fructibus ipsi respondebunt.

xii. Ordinamus etiam eisdem decanis, ut diligentèr invigilent et attendant, utrùm ecclesiæ, altaria, cœmeteria, et alia loca pia, sita infra districtum suorum decanatuum sint consecrata: inhibeantque in eisdem ecclesiis non consecratis, aut prophanatis, et in quibus majus, ac patroni, et Beatæ Mariæ altaria consecrata non fuerint, sine nostrâ speciali gratiâ divina celebrari: si quis autem in ecclesiis, aut altaribus non consecratis, aut privatorum ædibus celebrare, aut cœmeteria prophana pro benedictis habere, aut in ea mortuos inferre ausus fuerit, ipsum gravitèr puniemus.

xiii. Et quià magistri fabricarum ecclesiarum parochialium, ac alii laïci, altaria erigere, et construere, et alia jàm constructa, etiam consecrata, necnon ecclesiarum earundem structuras, et ædificia demoliri interdùm suâ authoritate præsumunt: prohibemus ne quispiam deincèps licentiâ à nobis non obtentâ, hujusmodi ædificia ecclesiarum, seu altaria in illis erecta, diruere, evertere, et prophanare præsumat: quod si evenerit delinquentes nobis denuncientur, pœnâ condignâ puniendi.

xiv. Non admittant posthàc decani, aut curati aliquos quæstores, sub quocunque prætextu, aut quavis ex causâ sub pœnâ xii. libr. par. per decanum, aut curatum dictos quæstores admittentes pro singulis vicibus incurrendâ: si quos verò sciant quæstores eleemosynas in templis, aut alibì sub suis parochiis sine nostrâ licentiâ colligere, eos curiæ nostræ sub præscriptâ pœnâ denuncient.

xv. Ne autem pia Christi fidelium erga sanctorum reliquias devotio, aut ex præcedenti voto obligatio, per præmissa pereat vel negligatur, ipsique fideles indulgentiis, aut aliis spiritualibus graciis reliquias venerantibus et subsidium charitativum pauperibus, infirmis, aut piis locis porrigentibus concessis, priventur: volumus quòd decani

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et pastores sine ullo quæstu, dùm et quandò requisiti fuerint indulgentias, vel spirituales gratias hujusmodi, à nobis litteratoriè admissas, parochianis suis publicent, eosque admoneant ad promerendum easdem, atque vota præstita vel præstanda Deo sanctisque reddenda, quòdque eleemosynas et charitativa subsidia fidelium recipiant, eaque fidelitèr sine ullo stipendio pastores **decanis Christianitatis** in **conbocationibus decanalibus**, et **decani** infra xv. dies à receptione cantori, vel **archipresbytero** ecclesiæ nostræ cathedralis numerent, qui dictas eleemosynas pauperibus vel piis locis quibus piâ fidelium devotione destinantur, adnumerari curabit.

XVI. Item præcipimus **decanis** nostris, quantenùs bona mobilia presbyterorum quorumcunque nobis subjectorum, in nostrâ diœcesi decedentium, statìm post obitum eorum arrestent, et in arresto teneant, quousquè eis constiterit, an defuncti testamentum condiderint, aut ære alieno gravati decesserint, ac hæredes aut executores testamentorum, onera domûs mortuariæ implere voluerint, et ad ea judicialiter vel litteratoriè se obligaverint: si autem intestati, aut testati quidem, sed ære alieno gravati decesserint, nullusque (ut præmittitur) hæreditatem adire voluerit, bona prædicta (ut præmittitur) arrestata, et in legitimum inventarium redacta, per **decanos** plus offerendum publicè ad opus creditorum, et jus habentium vendentur, qui de suâ administratione officiali nostro, hæredibus, creditoribus, et legatariis ad id per edictum peremptoriè evocatis, computum loco et tempore debitis reddere tenebuntur, alioquin **decani**, damnum quod creditores, aut nos ex præscriptorum omissione incurremus, resarcient: si verò testamentum condiderint, non relaxent **decani** arrestum donèc eis legitimè constiterit testamentum per nos, aut officialem nostrum fuisse, et esse inspectum, visitatum, ac approbatum, et inquirant diligentèr de litteris, et documentis concernentibus ecclesiam, et beneficia defuncti, illaque futuro successori fidelitèr reservent, ac nos, aut sigilliferum nostrum de morte cujuscunque sacerdotis nobis subditi, indilatè à notitiâ mortis, certiores reddant.

XVII. **Decani** sacerdotes sub suo **decanatu** in notorio concubinatu aut alias scandalosè viventes, similiter et laïcos adulteros, fornicatores, aut alia publica crimina ecclesiastici, aut mixti fori committentes, (ne criminum impunitate aut conniventiâ peccantium multitudo crescat, et iram Dei erga nos provocemus) si admoniti, statim se non emendent, sed crimina sua et scandalosam vitam continuent, ad curiam nostram deferant.

XVIII. **Archipresbyter** et **decani** deincèps unam **conbocationem pastorum** sui **decanatus** seu districtûs, tempore maximè commodo per nos statuendo, singulis annis habebunt, ad quam **conbocationem** curatos suos quindecim diebus ante, sub pœnâ quatuor libr. par. evocabunt.

XIX. Postremò volumus quòd omnes in dignitate, aut administratione ecclesiasticâ constituti, ac pastores vel vicem eorum gerentes, habeant, et diligenter relegant decreta, catechismum concilii Trid. atque statuta provinciæ Mechliniensis, nostraque diœcesana, alioquì eorum negligentia incorrecta minimè remanebit.

Decreta et Statuta primæ Synodi Diœcesanæ Brugens. p. 19.

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SECT. III.—Diocese of Ghent.

Ordinances for Archpresbyters Rural of the Diocese of Ghent, By Bishop Triest, A.D. mdcl.

I. Archipresbyteri ecclesias decanatûs sui quotanìs circa Pascha et Pentecosten seriò visitabunt juxta instructionem suam, tempore, quod visitationi destinabunt, pastoribus tempestivè præsignificato. Et ne occasione visitationum commessationes ullæ fiant, seriò cavebunt. Acta quoque suarum visitationum nitidè descripta et à se subsignata, quotannìs ante Kalendas Junii ad nos transmittent.

II. Archipresbyteri, quandòcumque per nos convocati fuerint; in sacello nostro domestico se sistent, gratiam Spiritûs Sancti nobiscum invocaturi, ac deindè audituri ea quæ post mutuam collationem maturamque deliberationem, pro utilitate animarum et fideli ecclesiarum regimine statuenda et ordinanda duxerimus.

III. Præterea singuli archipresbyteri celebrabunt annuatìm capitulum pastorum sui districtus ordine et tempore hìc designato. Archipresbyter Gandavensis celebrabit capitulum suum primâ feriâ secundâ post festum *Assumptionis* B. *Mariæ*, feriâ quartâ immediatè subsequente celebrabitur capitulum *Teneramundanum*. Huic feriâ secundâ proximâ succedet capitulum *Wasianum*. Deinde feriâ quartâ subsequente *Hulstense*, post illud primâ feriâ secundâ celebrabitur capitulum *Everghemiense*, ac deinde feriâ quartâ *Aldenardense*, et subsequenti septimanâ feriâ secundâ capitulum *Donsanum*, ac feriâ quartâ *Tiletanum*. Porrò aliquo festo in feriam secundam vel quartam incidente, celebrabitur capitulum postridie.

IV. Hæc ipsa capitula celebrentur, ut ea non ad commessandum, sed ad tractandum de rebus seriis indicta esse omnes intelligant; proindè in illis, initium rerum agendarum sumatur ab invocatione Spiritus Sancti quo dirigente de rebus ecclesiæ conferatur, prandium verò non fiat nisi frugale et moderatum, ut nemo sumptibus vel potu gravetur; nec unquàm in tabernâ vel diversorio instituatur, extranei quoque per quos tractatio de rebus ecclesiæ impediri possit ab eo excludantur.

V. Atque ut prandium sit frugale et moderatum symbolum non excedat tres florenos, ad quod omnes pastores tenebuntur etiam quantumvìs legitimâ ex causâ absentes, à quibus æqualitèr symbolum solvi volumus proùt à præsentibus. Ac insupèr ordinamus, ut mulcta eorum qui sine causâ in ipsâ congregatione à pluralitate votorum approbanda abfuerint, ultrà symbolum, sit unius libræ grossorum solvendæ, ad opus expensarum in tali congregatione factarum. Et si qui fortè ulteriùs contumacitèr adesse capitulo renuntiaverint, curiæ nostræ denuntiabuntur, aliâ insupèr pœnâ arbitrariâ puniendi.

VI. Mandamus et ordinamus, ut pastores, sacellani, et beneficiati quicumque, archipresbyteris respectivè suis, Christianitatis decanis, juxta juramentum in adeptione beneficii præstari solitum, tradant exactam specificationem bonorum, proventuum ac jurium suorum respectivè beneficiorum, quod si diutiùs contra juramentum præstitum

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id facere distulerint vel recusaverint; defectuosi denuntiabuntur quamprimùm archidiacono nostro, sub mulctâ trium librarum grossorum ad id adigendi.

VII. Atque ut in ecclesiis nobis subditis, quoad res animarum curam concernentes omnia ordinatè fiant, volumus ut debitus honor archipresbyteris nostris qui pastores pastorum sunt; exhibeatur ab omnibus, præsertìm ab iis, qui ad curam animarum assumuntur; et eorum authoritatem, dignitatem et superioritatem agnoscant: sciantque nullus litteras curæ animarum, deservituræ, vel vice pastoratûs imposterùm cuiquam suffragari, nisi prævià archipresbytero istius districtûs exhibeantur, et ab eodem subsignentur.

VIII. Archipresbyteri novas campanas benedicent, à sacellanis non residentibus exigent quotannìs exhibitionem licentiæ non residendi, et attestationem impleti oneris missarum, et persolutorum censuum, quibus fortè bona beneficiorum gravantur, et hanc ipsam attestationem etiam requirent à beneficiatis residentibus.

IX. Cui deservitura dumtaxàt cujuscumque pastoratus est commissa, is quotannìs uno mense ante festum nativitatis *Sancti Joannis Baptistæ* litteras suæ deservituræ archipresbytero suo tradet, ab eo deinde cum cæteris similibus deservitorialibus ad nos transmittendas, ut novas pro altero anno quatenùs opus fuerit expediri mandemus, et à decimis, aliisque bonis pastoratûs elocandis abstinebit, ab archipresbytero enim ob justas causas idipsum præstari volumus.

X. Quandocùmque aliqui manserint defectuosi qui communioni Paschali non satisfecerint, decani Christianitatis eos curiæ nostræ, præmissâ admonitione debitâ, denuntiabunt.

XI. Quoad cætera omnia officium archipresbyterorum concernentia, sequentur singuli commissionem et instructionem suam. Et quæcumque in eis, et his statutis seu decretis nostris non continentur, ea sibi non permitti sciant, et si fortè aliquandò permissa fuerint.

Juraments having reference to Archpresbyters Rural of the Diocese of Ghent.

Juramentum præstandum in manibus Archipresbyteri in adeptione Pastoratûs.

Ego *N.* juro et promitto obedientiam, reverentiam et honorem summo pontifici Romano, reverendissimo domino episcopo Gandavensi eorumdemque successoribus. Item juro et promitto ecclesiæ meæ parochiali de *N.* fideliter deservire, secundùm oneris illi annexi exigentiam, et in eo personalitèr residere. Bona pastoratûs vel ecclesiæ meæ non alienabo; et indebitè alienata quantùm in me erit, fidelitèr recuperare studebo. Specificationem omnium bonorum et fructuum pastoratûs mei cum debitâ designatione hypothecarum, limitum et terminorum intra annum proximum archipresbytero meo tradam, proùt etiam specificationem censuum, redituum, et aliorum quibus bona mei pastorûs subjecta sunt, et quòd illa onera fidelitèr et tempore

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debito persolvi procurabo. Fructus anni in quo me mori aut meam ecclesiam dimittere continget, relinquo pro rata temporis successori meo vel alteri cuilibet jus habenti, juxta laudabilem hujus diœcesis consuetudinem et statuta episcopalia hactenùs observata. Ita me Deus adjuvet et hæc Sancta Dei Evangelia.

Juramentum præstandum per Capellanos, vel per alios quoscumque Beneficiatos, curam animarum non habentes.

Ego *N.* juro et promitto obedientiam, reverentiam et honorem summo pontifici Romano ac reverendissimo domino episcopo Gandavensi, eorumdemque successoribus. Item juro et promitto, quòd bona capellaniæ meæ (vel personatûs aut beneficii) non alienabo et indebitè alienata quantùm in me erit, fidelitèr recuperare studebo. Specificationem omnium bonorum et fructuum capellaniæ meæ (vel personatûs aut beneficii) cum debitâ designatione hypothecarum, limitum et terminorum intra sex menses proximos archipresbytero meo tradam, proùt etiam specificationem censuum, et redituum, et aliorum onerum quibus bona capellaniæ meæ (vel personatûs aut beneficii) subjecta sunt, et quòd illa onera, fidelitèr, et tempore debito persolvi procurabo Ità me Deus adjuvet et hæc Sancta Dei Evangelia.

Juramentum Custodum in adeptione Matriculariæ.

Ego *N.* juro et promitto quòd ero sempèr obediens domino meo pastori in muneribus pastoralibus ministerium meum requirentibus, et fidelitèr adimplebo ea quæ officii mei sunt, quòdque in officio divino et in administratione sacramentorum assistam in habitu decenti. Juro etiam et promitto quòd bona, proventus et jura matriculariæ meæ non alienabo, et indebitè alienata quantùm in me erit, fidelitèr recuperare studebo, quodque specificationem bonorum, fructuum et jurium meæ matriculariæ infrà sex menses proximos archipresbytero meo tradam cum specificatione onerum quibus illa fortè gravatur. Sic me Deus adjuvet et hæc Sancta Dei Evangelia.

Juramentum Ludimagistrorum præstandum in manibus Scholastici in locis vel districtibus ubi is fuerit, vel aliàs in manibus Archipresbyteri.

Ego *N.* juro et promitto quod fidelitèr docebo pueros seu juventutem, legere ea quæ sunt doctrinæ sanctæ matris ecclesiæ Catholicæ Apostolicæ Romanæ, quòdque nullos libros aut scripta pueris seu juventuti prælegam vel prælegi permittam, aut doceri, quæ aliquid turpe aut obscœnum vel hæreticum suspectumve contineant, sed ea tantùm quæ ad bonos mores aut pietatem conducent. Sic me Deus adjuvet hæc Sancta Dei Evangelia.

Juramentum Bibliopolarum præstandum in manibus Archipresbyteri.

Ego *N.* juro et promitto quòd nullos libros, cantilenas, rythmos, ephemerides aut similia imprimam aut venalia exponam, vel secretò distribuam, aut quantùm in me erit imprimi, venalia exponi, vel secretò distribui permittam, quàm ea quæ debitè à reverendissimo domino episcopo Gandavensi vel ejus censore aut ab alio

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similem potestatem habente, legitimè approbata vel permissa fuerint. Sic me Deus adjuvet et hæc Sancta Dei Evangelia.

Juramentum Obstetricum.*

Jurent quod infantes à se excipiendos quantociùs, vel saltem intra tres dies baptizari curabunt, aut si obsistentibus parentibus vel amicis id efficere non possint quod mox pastori loci denuntiabunt.

Decreta et Ordinata Diœcesis Gandavensis, p. 74.

SECT. IV.—Diocese of Ruremonde.

Synodal Constitutions on the duties of Archpresbyters Rural of the Diocese of Ruremond, by Bishop William Lindan, A.D. mdlxx.

I. QUIA non levem oneris nostri, laborisque ecclesiastici sustinent portionem archipresbyteri; æquissimum est, ut præ cæteris etiam presbyteris honorentur. Mandamus igitur, ut in omnibus ecclesiis parochialibus primum semper locum obtineant, in quibus quandò versabuntur, stolâ utentur super candidâ, quasi pastorum pastores, nostrique non minimâ ex parte vicarii. In ecclesiis vero collegiatis locum post decanum, et alias dignitates occupabunt, ante vice-decanum, vel seniorem canonicum.

II. Deinde ne aut gratis militent, aut immoderato ecclesiæ graventur visitationum stipendio: statuimus, ut archipresbyter quilibet quotannis omnes suas perdiligenter visitet ecclesias, xenodochia, capellas, fraternitates, et sacras ædiculas, in compitis piè collocatas. Stipendium autem visitationis canonicæ in oppidis erit unius Philippei aurei, 28. stufer. in pagis 18. stufer., salvo tamen (si offeratur ab ædilibus) prandio, idque sub decanatibus Neomagens., Graviens, et Batemburgens. In reliquis vero 25. et 15. solent autem hæc stipendia antiquo more ædiles persolvere: a quibus et nunc erit exigendum.

III. Quando publicâ ex causâ ecclesiasticâ suos mittunt per regiunculas nuncios archipresbyteri; mandamus, ut pastorum singuli eis pendant a Paschate usque omnium SS. stuferum unum, reliquo vero tempore sesqui stuferum.

IV. Quum locis aliquot sacris fœdam istam incontinentiam regnare cognoverimus, ubi omnia esse oportebat sanctissima, sacerrima, et in primis cœlestia: mandamus archipresbyteris nostris, ut omni studio advigilent in sacrarum Virginum Christi confessarios, sive spirituales patres: an frequentioribus dediti compotationibus, vespertinisque conviviis, aut ebrietatibus: an ullâ istius labis laborent suspicione, ne charissimum Christo domino sponso peculium ullâ amplius aspergatur fœdissimi scandali notâ. Quod si justas istius mali alicubi grassantis, aut meritò metuendi causas colligere queant, eas ad nos quamprimum perferendas procurent sub divini judicii interminatione, nostrâque severâ animadversione.

* This obstetric Jurament was usually administered by the dean rural of the district.

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v. Idem et de pastoribus plurimis observandum, qui suæ incontinentiæ nunc dedere pœnas, et suas dudùm domibus submovere visi sunt concubinas, ut eâ diligentiâ ab ipsarum consuetudine, omnique familiaritate prorsus abstineant, quam ab istiusmodi lapsis exigit sacrosanctum Concilium Tridentinum.

vi. Quod si quæ concubinæ reperiantur tam effrontes, atque impudentes, ut ad ædes pastorum ultro subinde recurrant, aut e viciniâ migrare nolint; semèl, atque iterùm monitas, ad nos de ipsarum pertinaciâ perscribant, et sacramentorum usu arceant.

vii. Quamvis ad unum omnes turpi concubinatûs notâ infamati, aut nobis quidem per aliorum inquisitionem, sive nostram visitationem noti, suis domibus amoverint concubinas; tamen cum perdolentèr intelligamus, non paucos adhuc in illorum viciniâ hærere, aut locis non ita dissitis, ut justa non habeant locum scandala; mandamus, ut archipresbyteri omnes hâc super re diligentèr inter visitandum inquirant, et ubi vel scandala perseverare, vel suspiciones non leves deprehenderint; moneant eas, ac severitèr interdicant omni sacerdotum illorum colloquio et familiaritate, nec audeant in domos sacerdotum recurrere, aut ad convivia, nedum ad tabernas venire, ubi illi sunt; alioqui pœnâ sex dalerorum erunt mulctandæ: aut pro gravitate et frequentiâ scandali, arbitrariâ, etiam carceris, si secundis archipresbyteri monitis illæ impudentes non paruerint.

viii. Quia decani nostri omnibus istis excessibus corrigendis soli sufficere non possint, ordinent singuli procuratorem officii in suo districtu, qui diligenter circa excessus tam clericorum, quam laïcorum invigilent.

ix. Qui vero contra statuta hæc et decreta Conciliorum Tridentini, Mechliniensis, et diœcesani peccaverint, per se, et suo proprio sigillo citent eos coram episcopo, vel ejus officiali: nisi moniti decanis obediant, et mulctas satisfaciant.

CC. Germaniæ, Tom. vii. p. 671.

SECT. V.—Diocese of Tournay.

Rules for Deans of Christianity and their Office in the Diocese of Tournay, by Bishop Dongnyes, A.D. mdlxxiv.

i. QUO decani debito suo munere perfectiùs fungantur singulis annis commissas sibi parochias diligentèr visitent de parochis, custodibus, sacellanis, et aliis nobis subditis, si quisque suo, ut oportet, fungatur officio, suæque vocationi respondeat, inquirant, et quos in præmissis negligentes repererint, juxta casûs exigentiam corrigendos, absque dissimulatione curiæ nostræ denuncient.

ii. Scholas omnes sui decanatus visitent, an rectè institutæ sint, et si fortè in eis authores suspecti vel impudici prælegantur, qui puerorum moribus officere possint, statim prohibeant scholarum rectores, qui judicio nostro probati non fuerint, et literas nostras desupèr non obtinuerint, ab exercitio suspendant, vel ex causâ removeant.

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III. Quivis in suo **decanatu** parochos sibi commissos tèr quotannis convocet, inter Epiphaniam scilicèt et Purificationem, Dominicam Exaudi et Trinitatem, festum Remigii et Omnium Sanctorum, diebus et locis per eum electis.

IV. In his autem **convocationibus**, ante omnia palàm, et intelligibili voce, per unum ex parochis, quem **decanus** nominaverit, nostra statuta, synodalesque constitutiones legantur: et si quos abusus contra has commissos deprehenderit **decanus**, suos parochos, recepto à singulis juramento, dictos abusus scripto fidelitèr tradere compellet, quos postmodùm cum sufficienti instructione, ad curiam nostram corrigendos referat.

V. Ad **decanorum** etiam officium pertinent, omnium beneficiorum sui **decanatus** bona et onera cognoscere, et si hujusmodi beneficia debitis non defraudentur obsequiis perquirere, ne videlicèt bona hujusmodi per alienationes, locationes, similesve contractus, aut rectorum negligentiam depereant.

VI. Cæterùm quo facilius eorum notitiam habeant **decani**, in virtute sanctæ obedientiæ subditis nostris injungimus, quatenùs infra sex menses ab horum statutorum publicatione, quisque suorum beneficiorum terras, bona et redditus, cum suis oneribus particularitèr describat, atque descripta suis **decanis** fidelitèr tradat, **decani** autem ad futuram rei memoriam in registrum redigant, cujus etiam authenticum singulis trienniis, per eos renovandum ad nos transmittant.

VII. Quarè post hac nullas locationes, bonorum arrendationes, et earum corroborationes fieri volumus, ultra novem annos: nec nisi pretio justo et sine fraude, officialique nostro per attestationem **decani** sufficientèr constiterit censitores ipsos quoad hoc, jurisdictioni nostræ sese submisisse, condemnatione etiam desupèr subsecutâ.

VIII. Alitèr verò factas arrendationes, quemadmodùm et venditiones, alienationes, in emphiteosim dationes, nisi pro evidenti ecclesiæ utilitate, juris formâ et sollemnitate servatis, improbamus, et hujusmodi contractus tanquàm nullos et irritos declaramus.

IX. Nemo quoque subditorum nostrorum, suos fructus elocare, et in censam dare prætendat, nisi viris verè Catholicis, et qui de fide nullo modo suspecti sint: et si fortè post inchoatam censam, à fide Catholicâ defecerint, ipsâ censâ (quâ viâ fieri poterit) sine mora priventur.

X. Quòd si beneficia possidentes suorum beneficiorum onera persolvere neglexerint, fructus omnes beneficiorum hujusmodi per **decanum** arrestentur, donèc de prædictorum onerum persolutione constiterit.

XI. Bona etiam ecclesiarum, seu beneficiorum per mortem vel resignationem aut aliàs vacantium, sed et litigiosorum, ac aliorum quorum possessores residentiam non faciunt, exceptis privilegiatis, qui de privilegio tempore debito fidem facere tenentur, imò eorum quæ rectores ob excommunicationis sententiam, vel commissum delictum administrare non possunt, omniumque presbyterorum illegitimorum, et aliorum ab intestato decedentium, simili arresto subjicimus, **decanis** nostris seriò injungentes, quatenus nomine nostro hujusmodi beneficiis, de fructibus eorundem, in divinis laudabilitèr deservire faciant, nec priùs manum ab arresto levent, quàm sciverint in

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festo Joannis accepta collatione, et possessione per manus decani legitimè subsecutâ, quempiam idem beneficium pacificè possidere. Qui tamen decani de hujusmodi administratione, nostris officiariis tempore et loco debitis rationem reddere tenebuntur.

XII. Deniquè si domos, aliaque ad ecclesias spectantia ædificia, rectores collabi permiserint, per decanos de bonis sic arrestatis hujusmodi ædificia reparentur, alioquìn ob commissam negligentiam propriis eorum expensis id ipsum fiat.

XIII. Ecclesias autem nostræ diœcesis, quæ ruinâ aut fortuito casu periêre, restaurari debere rationi consentaneum est, proindè qui decimas percipiunt, expensas chori necessarias sustinebunt, navis verò per collectam capitatìm faciendam, populus suppeditabit. Et illos per fructuum arrestationem, hos autem quâ viâ melius expedire videbitur, invocato etiam ad id, si opus sit, brachio seculari, contribuere compellemus.

XIV. Decanis etiam nostris prohibemus, ne extraneis sacerdotibus, commorandi, divinaque celebrandi licentiam concedant, nisi visis nostris vel vicariorum literis, et quadraginta librarum Parisiensium cautionem dederint, aut debitè consignaverint, alioquin ipsi decani in hoc negotio negligentes, ad prædictam summam tenebuntur.

XV. Denique decani dispensare non poterunt, nisi cum contrahentibus sponsalia de futuro, extra locum sacrum, et super diversitate decanatuum, si modò contrahentium alter, sui sit decanatus, necnon in casu fornicationis, et simplicis adulterii.

Decreta et Statuta Synodi Diœcesis Tornacensis, p. 53.

SECT. VI.—Diocese of Ypres.

Duties of Deans Rural in the Diocese of Ypres, under Bishop Francis Joseph Hubert de Wavrans, A.D. mdcclxviii.

I. CUM decanos *pastorum pastores* esse tam ipsorum commissio, quàm synodalia decreta manifestè supponant; eos monemus imprimìs, ut sese gravitèr obligari meminerint ad curandum assiduè, non solùm, ut sacerdotes omnes et clerici sui districtùs vitam agant suâ vocatione dignam; sed etiam, et specialitèr, ut pastores in omni functione sui pastoralis officii rectè diligentèrque versentur; ipsos ad hoc, quandò opus fuerit, visitando, monendo, corripiendo, consolando, consilio adjuvando, ac veri pastoris officium erga eos sanos et ægrotos, fideliter obeundo.

Neque tantùm presbyteris, aut ecclesiarum parochialium ministris, decanos præfici intelligimus; sed universo populo. Ita nimirùm, ut etiam laïci in suis difficultatibus, quas fortè causâ negotiorum ecclesiæ, aut aliàs quomodocùmque inter se, vel cum pastoribus suis habent, possint liberè ad suos decanos recurrere, eorumque consilium et auxilium implorare: neque decani unquàm sic requisiti, ipsis officium et operam suam substrahant aut denegent; quin potiùs, intellectis illorum differentiis, etsi a nemine requirantur, quantum poterunt, ex æquo et bono eas componere satagant: sic

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tamen, ut ipsi pastores in componendis parochianorum suorum dissidiis, **decanos** suos prævenire debeant, et si opus fuerit, eorum auxilium et authoritatem implorare.

II. Utque **decani** tam præfata, quam varia alia, quæ eorum dignitatis et officii sunt, exactiùs et accuratiùs exequantur, atque in omnibus conscientiam suam exonerent; hoc *primo triennio* singulis annis, dein vero *ad minus singulis bienniis*, sedulò et in timore domini omnium sui districtûs parochiarum visitationem instituent, quâ mediante, possint integrum cujusque parochiæ statum plenè cognoscere, eumque nobis (copiâ ejus apud se retentâ) fidelitèr referre; ut hâc pleniori habitâ notitiâ, intelligere et statuere valeamus, quæ pro bono diœcesis nostræ regimine exindè occurrerint ordinanda.

Hanc visitationem **decani** singuli instituent primâ, aut certe secundâ hebdomadâ post dominicam *in Albis;* quam infra mensem non tantùm absolvent; sed etiam ante festum *Pentecostes* proximè sequens, ad nos transmittent acta illius, nitidè servatoque ordine descripta; compendiosè ad ejus calcem redigendo puncta illa, quæ pro singulis parochiis, examen et attentionem nostram specialiùs requirere videbuntur. Si verò, ob rationes particulares hic longiori morâ opus fuerit, aut per **decanum** aliquem tempore præfixo visitatio hæc fieri nequiverit, causas, rationesque nobis exponet, ut de illarum sufficientiâ judicemus; et si legitimè impeditus fuerit, per alium a nobis deputandum suppleri satagamus.

III. Ut autem hujusmodi visitationes majori cum fructu **decani** instituant, aliquam parochialem ecclesiam visitaturi, diem et horam visitationis suæ pastori illius ecclesiæ præsignificari tempestivè curent, qui eam de suggestu populo annuntiabit, monendo, nominatim sacellanum, custodem, nec non administratores fabricæ et mensæ pauperum, cum notabilioribus personis parochiæ, ut secum in ecclesiam conveniant visitatorem expectaturi, quem cum debitâ veneratione, et pulsu saltem unius campanæ, intra missarum solemnia excipient. Neque tantum dum parochias visitabunt, sed quovis alio loco et tempore, pastores, aliique de clero et populo, **decanorum** authoritatem, dignitatem, et superioritatem agnoscant, eisque honorem et reverentiam exhibeant.

In eum finem, et ut majori zelo functiones suas persolvant **decani**, ultra facultates per præsentes ipsis a nobis concessas, eisdem innovamus præterea, et sub eodem tenore, alias omnes et singulas in sæpius laudato ultimi prædecessoris nostri decreto comprehensas nominatim *Art.* II. prohibentes, ne quis imposterum præter præfatos **decanos**, ornamenta, aut sacram supellectilem quamcumque benedicat, nisi ad hoc specialem facultatem a nobis *in scriptis* obtinuerit, tametsi hujusmodi facultas ipsis aliàs quomodocumque fuisset concessa; quam ex nunc cessare, et revocari per præsentes declaramus.

IV. **Decani** in suâ visitatione præ cæteris, sed providè et circumspectè, inquirant de *pastoribus*, si sint bonæ conversationis, ei exemplaris vitæ; si debita inter eos et parochianos sit concordia; si officio suo, et piis fundationibus satisfaciant; si in administrandis sacramentis et visitandis infirmis, omnem diligentiam et sollicitudinem

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adhibeant, et servent honestatem; si denique scholarum et juventutis instituendæ curam gerant? Inter alia, eos tunc maximè moneant et hortentur, quatenus vitam suam ita componere studeant, ut nullum tempus otio diffluere sinant: "In quem finem (addebat olim R. Prædecessor noster Georgius) poterunt ab illis exigere rationem et distributionem temporis; qualitèr scilicet, illud transigant, et in quibus se exerceant; an, et quos libros spirituales legant; an singulis diebus aliquod tempus orationi mentali impendant; an conscientiam suam statuto tempore examinent; cui, et quotiès confiteantur; an, et quibus studiis vacent? Inspectisque illorum libris, non erit inutile aliquandò his de rebus familiares sermones instituere, ut et profectum illorum intelligere, et nos suo tempore debitè valeant informare."

v. Curent proinde **decani**, moneantque pastores, ut habeant, aut sibi quamprimùm comparent (quod etiam ipsis mandamus, et injungimus) præter scripturam sacram, et aliquem commentarium in illam; 1. Concilium Tridentinum, ejusque catechismum. 2. Synodum primam et secundam provincialem, si commodè inveniri possint, cum statutis et decretis diœcesanis; ac nominatùm hanc nostram instructionem pastoralem. 3. Unam aut alteram probati authoris Theologiam moralem; et 4. aliquot libros pios et asceticos, qui quotidianæ meditationi et lectioni spirituali ipsis inservire possint et debeant: præ cæteris vero ipsis hic commendamus et consulimus, præter libellum *de imitatione Christi*, opuscula S. *Francisci Salesii*, *Ludovici Granatensis*, et *Alphonsi Rodriguez*, acta ecclesiæ *Mediolanensis* sub S. *Carolo*, ejusdem instructiones, ac opera minora SS. D. *Benedicti* XIV.

vi. Quoad *sacellanos* verò, seu vicarios, quibus paritèr injungimus, ut præfatos libros sibi quamprimùm comparare curent, inquirent **decani**, si sint honestæ vitæ; si oneribus suæ capellaniæ ex fundatione, vel contractu in omnibus satisfaciant; si in iis, quæ pastoralis officii sunt, pastori subsint, et obediant, eique debitum honorem et obsequium præstent? Sic tamen, ut simùl commendent pastoribus, ne vicarios suos, quos ut cooperatores in vineâ Domini coram Deo et populo vicissìm honorare debent, in aliquo despiciant, molestiâ afficiant; aut in illos, ut servos suos vel mercenarios, *pondus diei et æstus* excutiant, ut ipsi otio et torpori indulgeant.

Ubi nihilominùs contigerit, vicarium aliquem seu sacellanum plus æquo gravari a suo pastore, aut quamcumque cum eo habere differentiam, seu difficultatem; volumus, ut in hujusmodi casibus, quos rarò aut numquam evenire confidimus, provisionalitèr pastori suo, in his quæ illi injunxerit, subjaceat et obedire teneatur; donec per **decanum** (ad quem sive intra, sive extra visitationem, hujusmodi causæ quamprimùm exortæ fuerint, deferri debebunt) ordinatum et statutum fuerit prout juris; aut, si forte acquiescere recusaverint, res tota per nosipsos judicata et terminata fuerit.

Circa *custodes*, qui simul ludimagistri esse solent, inquirat **decanus**, si sint bonæ vitæ et conversationis; si sempèr parati et præstò sint in impendendo suo ministerio ecclesiæ et pastori; si ornamentorum et supellectilis ecclesiæ diligentem curam habeant; si juventutem in literis, bonis moribus et fidei rudimentis sufficientèr

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instruant; si pueros modum doceant ad inserviendum sacerdoti celebranti; quos libros ab illis discendos subministrent?

Circa *magistros fabricæ et mensæ pauperum*, inquirant, si boni sint et fideles in suâ administratione; si piis fundationibus, earumque oneribus quoad omnia satisfaciant, et satisfieri procurent; si studiosè observent, quæ per statuta et principum edicta pro fabricarum et mensarum pauperum indemnitate nedum, sed et pro ipsarum providâ et utiliori administratione ipsis injunguntur?

Pastores quoque moneantur, ut si quas difficultates præsciant vel prævideant movendas circa computus fabricæ aut mensæ pauperum, quibus decanos interesse oportuerit, illos desuper tempestivè præveniant et informent, quatenùs, si opus fuerit, consilium a nobis, aut ulteriorem instructionem petere valeant.

Denique circa *stationarios*, qui certis temporibus ad prædicandum verbum Dei, aut fidelium confessiones audiendas ad parochiales ecclesias, ruri præsertim, mitti solent, inquirant decani à pastoribus et vicariis, de eorum vitâ et moribus; ac etiam, quo zelo et fructu in sacris illis ministeriis sese exerceant?

VII. Et quia sæpe contingit, ecclesiarum et piarum fundationum munimenta deperdi, aut a defunctorum pastorum hæredibus auferri, non sine magno illarum præjudicio: non solùm mandamus pastoribus, ut in illis fidelitèr integrèque asservandis sint solliciti (de quo etiam per decanos in suis visitationibus eos serio moneri volumus) sed insupèr injungimus, ut decani, mortuo aliquo pastore sui districtûs, etiamsi regularis fuerit, statim omnia munimenta fabricæ vel mensæ pauperum, si quæ fuerint; item quæ ad pastoratum, aut fundationes pias quomodocumque spectabunt, ac speciatim *manuale* defuncti, in quo redituum a se perceptorum rationes describebat, sub inventario secum deferant, successori, dum fuerit institutus, sub attestatione de receptis, tradendâ. Quod si hæredes, aut quivis alii hujusmodi munimenta requisiverint, quod iis fortè ad executionem testamenti, aut alitèr re verâ indigeant; dabunt extractum, seu copiam istius documenti, quo se indigere asserent, et nihil ultrà.

VIII. Cum multum referat, ut Sodalitia, seu piæ confraternitates in ecclesiis parochialibus canonicè erectæ, in vigore permaneant, atque in eum finem bullæ illarum, munimenta et privilegia sollicitè conserventur; injungimus decanis, ut in proximâ suâ visitatione et deinceps sæpius, 1. Inquirant in singulis parochiis, an, et quæ confraternitates in earum ecclesiis sint erectæ. 2. Ut bullas earum et munimenta produci faciant, ex quibus perspiciant, non tantùm an canonicè, servatisque servandis erectæ existant; sed etiam, an pastor, aut quivis alii, ad quos spectare potest, indulgentias ejusmodi confratribus concessas, suo tempore innovari curent. Ac 3. Ut de illis omnibus notam teneant in actibus suis, nosque exactissimè informent; quæque, cum proportione, ad curam et visitationem SS. reliquiarum, quæ in præfatis ecclesiis existunt, qualesque in singulis haberi desideramus, meritò extendenda sunt, atque extendi volumus.

IX. Additur in statutis; decanis licere, quoties expedire videbitur, omnes pastores

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sui decanatûs ad aliquam parochialem ecclesiam convocare, atque cum illis communitèr et divisìm, consilia de pastorali officio, et pro uniformi executione et observatione statutorum tractare: volumus tamen, ut ejusmodi convocationes numquam fiant, nisi de consensu nostro, et ex causâ per nos approbatâ.

Verum, præter has extraordinarias et incidentes *pastorum congregationes*, volunt synodi nostræ post *S. Caroli*, et tot aliorum episcoporum ordinationes et decreta, ut ejusmodi congregationes seu capitula, singuli decani regularitèr, et ad minus semèl quotannìs celebrent eo tempore, ac die, quo ordinarius statuerit; quas nihilominùs non sine disciplinæ ecclesiasticæ relaxatione, damnoque animarum intermissas, neglectasque videmus hoc tempore.

Ut igitur medium tam opportunum, aut etiam necessarium, quo variis abusibus, vitiisque efficacitèr occurri et provideri potest, in diœcesi nostrâ quamprimùm restituatur; decanis nostris præcipimus, ut singuli exinceps et imposterum, quolibet anno sub mense *Septembri* hujusmodi congregationem pastoralem indicant, et curent celebrari, die tum ipsis, tum pastoribus suis magis opportuno, quem tamen quindena præcedente nobis significare debebunt; ut ita, si expedire judicaverimus, vel personalitèr, aut per deputatum nostrum illi adesse; vel saltèm, quæ ordinanda aut insinuanda habuerimus, ipsis decanis tempestivè communicare et commendare valeamus.

1. Sic autem congregationes illæ celebrentur, ut non ad compotandum aut exspatiandum dumtaxat, sed ad tractandum de rebus seriis, quæque ad ecclesiæ nostræ utilitatem conferre debent eas indictas esse omnibus innotescat. Hinc, post missam *de S. Spiritu*, vel aliam diei conformem, si rubricæ id exigant, per unum e pastoribus decantatam, et prælecta puncta aliquot ex hac nostra pastorali instructione (illa præcipuè, quæ magis singularem attentionem et observantiam requirunt, tametsi nullum quoque ex cæteris omitti, minus vero negligi possit) decanus seriò pièque pastores suos alloquetur et exhortabitur, quatenus se totos, suaque munia ordinationibus nostris, statutis, et manualis præscriptionibus studeant conformare; maximè vero in his, quæ eo tempore ex præfatâ instructione prælecta et tractanda fuerint.

Dein, si quæ ex parte nostrâ congregationi fuerint communicanda, ea decani fidelitèr exponent, et paritèr ab omnibus observari curabunt.

Tandem singuli pastorum, si quas difficultates habeant, aut casus resolvendos, eos in medium adferant, et datâ cuique libertate sensa pandendi, cuncta æquâ charitatis et justitiæ lance examinentur et dirimantur. Nemo contentionis studia misceat, sed omnes in unitate spiritûs, animisq e societatis in eumdem scopum, in salutem nempe animarum, et Dei gloriam collimare intendant. Si quid nihilominùs dissidii aut controversiæ inter eos subortum fuerit, ipsos ad mutuam benevolentiam atque concordiam decani adducere conabuntur. Sin minus, volumus, ut in casu hujusmodi, re totâ, de qua controvertitur, in deliberationem positâ, ac secundum cujusque sincerum judicium et conscientiæ testimonium maturè discussâ, singuli resolutioni majoris partis adhærere teneantur; donec saltem, si res ardua fuerit, aut notabilis præjudicii, per nosipsos, quid statuendum et sequendum sit, declaratum fuerit.

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xi. *Prandium*, quod ex communi symbolo parabitur in domo decani aut pastoris, apud quem eo anno congregationem institui contigerit, semper *frugale sit et moderatum*, ne quis sumptibus vel potu gravetur, quod omnino caveri volumus; in eum finem mandantes, ne cujusque prandii taxa aut contributio excedat quatuor solidos cambiales; quorum habitâ proportione, decanus semel pro semper, cibi potûsque quantitatem tunc apponendam determinabit, et ab unoquoque, apud quem prandium institui debuerit, exactè et sub mulctâ observari faciet; impedietque, ne ultra duas horas refectio protrahatur.

Et ut omnia majori cum ædificatione hic fiant; decanus ipse dicet in mensâ *benedictionem*, et *gratiarum actionem*, sequendo ritum clericis in breviario præscriptum. Ante comestionem, junior pastorum tractim et devotè præleget unum caput, vel ejus dimidium, ex *Novo Testamento*, cujus lectionem terminabit his verbis Apostoli: *Sive manducatis, sive bibitis, sive aliud quid facitis, omnia in gloriam Dei facite.* Post comestionem vero, idem præleget caput ex libello *de imitatione Christi:* ac tandèm omnia concludet decanus, recitando Psalm. *De profundis*, pro pastoribus et sacerdotibus diœcesanis, qui in decursu anni ex hac vita migrarunt. Hic nobis opportunè occurrit *Canon* 7. Concilii *Tolet.* iii.: "Pro reverentiâ Dei sacerdotum, id universa sancta constituit synodus; ut quia solent crebrò mensis otiosæ fabulæ interponi, in omni sacerdotali convivio lectio Scripturarum Divinarum misceatur: per hoc enim et animæ ædificantur in bonum, et fabulæ non necessariæ prohibentur."

Omnes extranei, etiam ecclesiastici aut religiosi cujuscumque qualitatis aut conditionis, præter eos, qui a nobis ad hujusmodi congregationem mitti aut deputari possent, ab hisce conviviis prorsùs excludantur; ut sic majori cum fructu et libertate liceat pastoribus de rebus ecclesiæ et ministerii sui inter se agere et conferre.

Ad dictorum prandiorum sumptus, pastores absentes etiam legitimè impediti, perinde ac præsentes æqualitèr contribuere teneantur; dum nihilominùs, omnibus et singulis pastoribus cujusque districtus injungimus, ut præfatis congregationibus personaliter intersint sub mulctâ *sex Florenorum* pauperibus erogandâ; nisi gravi justoque detineantur impedimento, de quo scripto, aut nuntio, decano suo certam fidem fecerint.

xii. Quæ hic quoad prandii dispositionem, pastorum præsentiam, conferentiam inter se habendam, aliaque, quæ in congregationibus præfatis tam a decanis, quam pastoribus observari injungimus, ea cum proportione observabunt quoque, dum quotannis convenient ad *SS. Oleorum distributionem:* quam cæremoniam maximè optamus etiam in diœcesi nostrâ quemadmodum in variis aliis injungi et observari non ignoramus, fieri in unâ aut aliâ ecclesiâ parochiali, et cum missarum solemniis, per decanum, aut aliquem ex pastoribus decantandis; eâque decentiâ et apparatu quoad cætera, ut debitam reverentiam erga *SS. Olea*, ipsaque sacramenta, ad quæ ordinantur, tam clero, quam populo conciliare possint: quæ omnia, an, et quomodo executioni mandari valeant, requirimus, ut in proximâ congregatione decani et pastores pro zelo suo examinent, et ad nos referant.

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XIII. Ut autem pastorales congregationes majori non solum successu et uniformitate, sed etiam animorum concordiâ, debitâque erga nos subordinatione perficiantur et continuentur; insuper exigimus, ut omnes **decani** singulis bienniis in mense *Septembri* (alternis tamen ab iis, quibus districtûs sui visitationem instituent) die et horâ a nobis præfigendis, se sistant unà cum D. **archipresbytero** civitatensi, in palatio nostro episcopali, ubi de statu ecclesiæ nostræ maturè conferamus, mediaque proponamus, quibus status et disciplina ecclesiæ nostræ promoveri, et vitiorum zizania, si quæ seu in clero, seu in populo subnata sint, sedulò et tempestivè evelli et destrui valeant.

Cumque fraterna charitas postulet, ut quos habuimus in vitâ laborum socios, eisdem post mortem Christianæ pietatis officium impendamus; mortuo aliquo pastore, cæteri ejusdem districtûs tam sæculares, quam regulares per **decanum** moniti, primâ commoditate missam pro ipsius animæ refrigerio celebrabunt: pro **decano** vero, non solum singuli pastores illius districtus, sed omnes quoque diœcesis **decani** idipsum præstare non omittent.

Omnes **decani** librum habeant, in quo fidelitèr describant, et successoribus suis transmittant, quæ a se et in suâ qualitate gesta sunt, et ad suum officium principalitèr spectant aut referri debent: ut sunt imprimis, acta et resolutiones congregationum **decanalium** et pastoralium; visitationes **decanales**; dies possessionum et obitus pastorum, vicariorum, et sacellanorum; literæ et mandata ipsis in eadem sua qualitate a nobis directa, etc.

CC. Germaniæ, Tom. x. p. 663—68.

Germany.

SECT. I. 2.—Diocese of Augsburg.

Duties of Deans Rural of the Diocese of Augsburg under Bishop Henry-a-Knöringen, A.D. mdcx.

I. FACIT tanta diœcesis nostræ amplitudo, et tanta negotiorum moles, ut ipsimet præsentes totius gregis nostri necessitates cognoscere, et remedia opportuna adhibere haud possimus. Quamobrem visum est, more, exemploque majorum partem aliquam curæ et laboris pastoralis cum iis partiri, quos jam ante certis episcopatûs nostri regiunculis præfectos, vulgò **decanos rurales** vocamus; quod ut majori ecclesiæ bono fiat, curabimus, ut deinceps ei muneri quàm maximè idonei præficiantur.

II. Quamobrem, ubi in locum vacantis **decanatûs** aliquis sufficiendus erit, volumus, ut omnes illi **capitulo** adscripti et canonicè instituti clerici, ad certum diem, a nobis, vel vicario nostro nominatum, conveniant, et ejus integritatis, eruditionis ac prudentiæ sacerdotem eligant, quem meritò sperare possint cum fructu et dignitate id munus obiturum.

III. Deindè electum nobis, vel vicario nostro primo quoque tempore præsentent,

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quem, ubi habitâ diligenti inquisitione idoneum cognoverimus, post præstitam ab eo publicam orthodoxæ fidei professionem et juramentum consuetum, confirmabimus. Quod, priusquam fiat, officio decanatus nullo modo fungatur, nec se hoc titulo scribi vel nominari patiatur.

Forma Juramenti à Decanis Ruralibus præstandi.

Ego *N.* juro ac promitto Deo Omnipotenti, et Beatæ Mariæ Virgini Patronæ Ecclesiæ Augustanæ, quod episcopo Augustano, et suis successoribus canonicè intrantibus, fidelis et obediens ero: quod etiam ejus, ac vicarii, officialis, et judicum suorum mandata fideliter exequar: præterea quod remoto omni dolo et fraude decani officio pro viribus satisfaciam. Sic me Deus adjuvet, et hæc Sancta Dei Evangelia.

iv. Ad decani officium inprimis pertinet, pastores in sibi creditâ regiunculâ ad capitulum bis in anno convocare, tempore a nobis constituto, ut si ita expedire judicaverimus, vel aliquem ad illud mittere, vel si quæ significanda forent, scripto significare possimus. Rationem vero et modum in celebrando capitulo observabit sequenti capite præscriptum.

v. Deinde ejus muneris et functionis esse volumus, adjuncto sibi camerario, vel alio a nobis deputato, ecclesias parochiales, capellas, aliaque pia loca districtûs sui quotannis visitare, actaque visitationis semper post quodvis capitulum regiunculæ suæ nobis, vel vicario nostro transmittere.

vi. Inspiciet autem non modo ecclesias ipsas, sed etiam sacristias, vasa sacra, vestes, ornamenta, cœmeteria, sepulturas, parochorum, aliorumque clericorum ædes ac familias, prædia et census attentè notans, quam omnia integra, munda suo loco et ordine, ac tutò conserventur, et quid in quâque re desit.

vii. Inter cætera inquirat prudentèr et cautè, an pastores ipsi, ac cæteri sacerdotes et ministri ecclesiæ officio suo in prædicatione verbi Dei, celebratione missarum, administratione sacramentorum, ac cæteris omnibus satisfaciant, et quæ sit eorum vitæ ac morum ratio, qui vestitus, quibuscum versari soleant, qualis eorum familia, an studiis gradui suo convenientibus, an aliis intenti sint.

viii. Studeat quoque cognoscere, an in populo sint hæretici, vel de hæresi suspecti, cultores artis magicæ et superstitionum, usurarii, concubinarii publici, aliique flagitiosi homines, qui inimicitias scandalosas gerant, quique stata jejunia, dies festos, et alia ecclesiæ præcepta non servent. Speciatim quoque inquirat de scholis, quos libros ludimagistri discendos proponant, et an officio suo satisfaciant, et omnino tales sint, et ita admissi, quemadmodum in hâc synodo mandavimus. Neque solum hæc, sed quæcunque a Tridentino Concilio et à nobis præscripta sunt, quæque pro suâ prudentiâ, et pietate ad utilitatem ac salutem populorum ei in mentem venerint, exquirat.

ix. Ut autem decani hanc sui muneris partem rectiùs et majori fructu obeant, expediet illos habere, et diligentèr legere libros: Concil. Tridentinum, manuale visitatorum feliciani, obsequiale, et hæc decreta synodalia. Deinde singulis locis, à viris

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ætate, usu et probitate commendatis de omnibus prudentèr inquirant, quæ pro officii sui munere scire volent.

x. Sacerdotes vero omnes **decanis** suis morem gerant, cum vocati fuerint ad **capitulum**, veniant, ipsos humanitèr excipiant, hospitium et victum libentèr et gratis præbeant, dum visitare volent, et suam operam promptè ac sedulò præstent, admonitiones et mandata, quæ pro officio dabunt, reverentèr excipiant, iisque pareant. Caveant vero **decani**, ne sumptus in itinere superfluos faciant, et ut apud eos, quos visitaverint, mensâ frugali et modestâ contenti sint.

xi. Quandò aliquis ex curatis, vel aliis clericis ægrotaverit, eum **decani** invisant, consolentur, et curent, ut tàm spiritualia, quàm temporalia subsidia habeat. Si obierit, rerum relictarum per se, vel per camerarium, aut unum ex deputatis, adjuncto notario, si haberi possit, et duobus testibus, inventarium conficiant, hæreditatem totam arrestent, et obsignent.

xii. Porrò vicarium nostrum de obitu, et supra dictis à se peractis sine morâ certiorem faciant, simùlque quo in statu ædes beneficiales repererint, referant, ut, si quid in illis ex negligentiâ destructum et ruinosum reparatione opus habuerit, de bonis relictis, antequam distrahantur, refici possit.

xiii. Ecclesiis vero ex obitu parochorum viduatis, provideant **decani** per alios clericos a nobis ad curam animarum approbatos, vel quos ipsi pro tempore illo idoneos judicaverint, donec alius canonicè substituatur, assignatâ ejusmodi provisoribus, salarii loco, congruâ portione fructuum.

xiv. Camerarii ærario **capitulari** præfecti, et **decanis** legitimè impeditis substituti sunt, quibus insciis aut inconsultis nihil facere, aut constituere possunt. Eorum est census **capituli** et mulctas, quæ quâvis ratione debentur, colligere, et de eisdem singulis semestribus toti **capitulo** rationem reddere.

xv. Ut res et jura ecclesiastica serventur, vel amissa recuperentur, sollicitè parochos et alios beneficiatos urgeant, ne quid vel negligentiâ, vel aliorum vi usurpetur. Si quid insolentius alicubi fiat, id nobis significent.

xvi. Ne ecclesiæ vel beneficia debitis onerentur, neve fructus in damnum successoris ab antecessore vendantur, aut prædia elocentur, aut sine culturâ debitâ relinquantur ac negligantur, invigilent.

xvii. Quià verò interdùm rectores ecclesiarum res et jura beneficiis suis iniquè subtracta recuperare per negligentiam aut simplicitatem omittunt, vel potentiâ adversariorum absterriti cum iisdem judicio contendere non audent; nos, ne jura ecclesiarum indefensa remaneant, hac nostra constitutione singulorum **capitulorum ruralium decanos** constituimus, et deputamus in perpetuos procuratores synodales ad repetendas et recuperandas res et bona quorumlibet beneficiorum, ecclesiarum et locorum piorum **capituli** sui; dantes eisdem potestatem et personam legitimam standi in judicio nostro ecclesiastico, aliisque competentibus contra quoscunque occupatores et detentores, sive laïcos, sive ecclesiasticos, actionesque congruentes contra eosdem instituendi, et usque ad sententiam definitivam, ejusque executionem plena-

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riam prosequendi, etiam cum invocatione brachii sæcularis, quatenus opus sit, et facultate alium, vel alios in locum suum substituendi, quibus nos etiam unum ex advocatis consistorialibus adjungere curabimus, quorum consilio et patrocinio actiones suas instituant.

xviii. Ad cathedraticum, primarios fructus, subsidia charitativa, et id genus alia quod attinet, **decanus** cum camerario se in illis more antiquo colligendis, fideles præstent, additâ etiam, si opus fuerit, ne ecclesia veteri suo jure privetur, arrestatione.

xix. Rationem sui muneris dabunt **decani rurales** nobis, aut vicario nostro generali quotannis bis, post celebrata nimirum **capitula**, et quidem scripto, si coram commodè non possint, quo speciatim explicari volumus, quas ecclesias quisque suæ regiunculæ utroque semestri visitaverint, ejusque visitationis acta transmitti.

xx. Camerarii, cum primum hoc munus suscipient, præter professionem fidei præstabunt etiam more **decanorum** juramentum fidelitatis et administrationis suæ rationem reddent, quoties a nobis, vel vicario nostro fuerint requisiti.

xxi. **Congregationes capitulares** convocari volumus singulis semestribus more jam recepto, et quidem die aliquo profesto, quo ab ecclesiis suis tum parochi, tum alii, quibus conveniendum erit, commodè abesse possint.

xxii. Convenire autem mandamus cum **decano** omnes illius districtûs parochos, sacellanos, sacerdotes et clericos beneficiatos non modo sæculares, verum etiam regulares, iis duntaxat exceptis, quos vel canonicum impedimentum, vel præsens ecclesiæ necessitas eximet, de quibus cognoscet **decanus**, referetque vicario nostro, qui, et quamobrem abfuerint; ut, quorum legitima excusatio non fuerit, in eos pœna decernatur.

xxiii. Locus **conventûs capitularis** erit aliqua ecclesia parochialis, vel illius sacristia, domus parochialis, vel alia canonica, nullo modo publicum hospitium, vel caupona. Pridie illius conventûs confitebuntur omnes et singuli sacerdoti a nobis juxta Concil. Trid. approbato, de quo, si exigat **decanus**, fidem facere teneantur, quemadmodum et de confessione ordinariâ, quam menstruè facere debent.

xxiv. Ipso die **capituli** celebrandi faciant omnes sacrum pro fratribus et benefactoribus tam vivis, quam defunctis, observante interim **decano**, vel alio ab eo constituto singulorum ritus, num conformes sint usui Romano, et qui indigebunt, moneantur de notatis defectibus, ut eos corrigant.

xxv. Fiant etiam, ut hactenùs, duo solemnia sacra, unum pro defunctis, alterum prout hactenus consueverunt, iisque absolutis, processio ad locum **capituli**, ubi sessionis hunc ordinem servent, ut post **decanum**, camerarium, et assistentes, proximi sedeant parochi, deinde sacerdotes alii, habitâ inter eos, qui sunt ejusdem ordinis, ratione antiquitatis.

xxvi. Ubi primùm consederint, et absentium, si qui fuerint, excusationes, quæ scripto fieri debent, **decanus** exposuerit, surgent omnes, et procumbent in genua

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conversi ad imaginem crucifixi, quæ ponetur in mensâ, ad quam sedebit decanus cum camerario, recitabuntque alternatim ad implorandam gratiam Sancti Spiritus hymnum: *Veni Creator Spiritus;* cui subjunget decanus collectam. Similiter ad finem congregationis recitabunt singuli flexis genibus *Pater* et *Ave*.

xxvii. Considentibus denuò congregatis, proponetur primum omnium, si quid nos, vel vicarius noster pro tempore proponendum præscripserimus. Deindè inquiretur, an re ipsa præstita sint, si quæ in ultimo conventu decanus nostro, aut vicarii nostri, aut suo etiam nomine facienda injunxit. Tertio dabitur responsum ad ea, quæ fortè in eodem ultimo conventu proposita, tum expediri certas ob causas non potuerunt. Quarto, quæret decanus, num quisquam sciat aliquod in totâ regiunculâ scandalum in clero, vel populo accidisse, cui debito modo, per quos debuit, remedium non sit adhibitum, et si illud necdum sublatum sit, quomodo videatur tolli posse. Quinto, num aliqua nova gravamina alicui personæ ecclesiasticæ, vel beneficio contra jus imposita sint. Sexto, num aliis difficultatibus et necessitatibus quisquam clericus regiunculæ, aut etiam sæcularis prematur, cui auxilium debeatur. Septimo interrogabit decanus, num ullus noscatur in districtu capituli beneficiatus, qui canonicam institutionem non habeat; vel qui confessiones audiat, non approbatus juxta formam Concilii Tridentini. Octavo, an parochi quos, et quales debent cooperatores, et alios sacerdotes habeant, et suo muneri maximè quoad sacramentorum administrationem, prædicationem verbi Dei, et celebrationem missarum faciant satis. Nono, an ullas noscatur in toto capitulo, in quo jure desideretur honestas clericalis quoad vitam, mores, studia, habitum, familiam, et qui menstrue non confiteatur juxta præceptum synodale, et citius etiam, si in eo fuerit notatus excessus, qui præsumi poterat esse mortalis.

xxviii. His peractis, decanus in singulis capitulis legat ipse, vel legi curet ab alio, unam ex quatuor partibus horum decretorum synodalium, nec ulla ratione hanc lectionem prætermittat, etiamsi propterea in loco congregationis unâ atque alterâ horâ diutius manendum esset, atque eâ occasione intelligere studeat, num omnes ista decreta habeant, et observent.

xxix. Inter legendum si quid decano occurret, ad cujus observationem judicet peculiariter exhortandos præsentes, vel de ratione observandi informandos, vel simile quid, licebit id brevitèr facere.

xxx. Crapulæ, ebrietatis, et quodvis intemperantiæ vitium cum omni tempore studiosè vitare debent ii, qui sunt divinis consecrati ministeriis, tum eo potissimùm quo ad congregationes capitulares de suis erga Deum, ecclesiasque suas officiis tractaturi conveniunt. Si quid enim tum intemperantèr à quoquam agi cernitur, cedit id in magnam disciplinæ ecclesiasticæ contemptum, et fidelis populi gravem offensionem.

xxxi. Quapropter volumus ac mandamus, ut prandium, quod post ejusmodi congregationes simul sument, admodum moderatum et frugale sit, et quam brevissimè absolvatur, ut potius necessariæ refectionis, quam convivii rationem habeat: in quo inprimis evitetur omnis provocatio ad æquales haustus, aut quæcunque temperantiæ

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et sobrietatis legibus adversa compotatio, quocunque nomine aut modo instituta, et ita suam quisque domum maturè et sobrius repetat.

xxxii. Porrò capitula ruralia potestatem quidquam definiendi aut decernendi non habent, sed tantum inquirendi, referendi, exequendi, quæ illis in his nostris synodalibus actibus commissa sunt, aut deinceps speciatim à nobis, vel vicario nostro commendabuntur.

xxxiii. Post cujusque capituli finem referet decanus vicario nostro coram, si commodè possit, vel per literas, quid actum sit, explicando speciatim, num omnes adfuerint, qui debebant, an lecta fuerit pars aliqua ex his nostris decretis synodalibus, inquisitio facta de articulis supra Canone 7. præscriptis: et num aliquis notabilis defectus deprehensus, qui corrigi non potuerit, sed vel per nos, vel præfatum vicarium nostrum corrigi debeat.

xxxiv. Sigillum proprium singula capitula habeant, et matriculam, in quam omnium ad capitulum de jure vel consuetudine pertinentium nomina referantur, officia item, patria, diœcesis, mors et tempus ingressûs in capitulum, vel in hanc diœcesin, et post mortem, si quid memorabile ab eo gestum ad exemplum et ædificationem. Atque ex hâc matriculâ commendentur tempore congregationis.

xxxv. Habeatur prætereà liber in singulis capitulis, in quem à camerario referantur acta singularum congregationum, præsertim majoris momenti, et difficultates propositæ ut, cum necesse erit, vicario nostro, et quos subinde mittemus, visitatoribus certius constare possit, quid quoque tempore actum sit.

CC. Germaniæ, Tom. ix. p. 63—67.

SECT. II.—Diocese of Basle.

Synodal Statutes of the Diocese of Basle, respecting the Duties of Deans Rural, by Bishop Christopher ab Uffenheim, A.D. mdiii.

i. STATUIMUS, ut decanus ruralis nobis, vel vicario nostro, nomina beneficiorum quæ infra suum decanatum, ultra tempus juris vacaverint, intimare procuret, simul et cum nominibus collatorum hujusmodi beneficiorum: similiter etiam nomina eorum, qui vigore literarum apostolicarum, vel legatorum, vel precum imperialium, aut regalium, infra suum decanatum beneficia ecclesiastica assequuntur, eorundemque beneficiorum nomina: vel ad id faciendum, ipsi decano mensis spatium præfigimus, infra quod insinuationem hujusmodi nobis, vel vicario nostro faciat.

ii. Decanus nullum presbyterum infra suum decanatum quodcunque beneficium ecclesiasticum inofficiare permittat, nisi sibi titulum, investituram, seu commissionem suam infra spatium unius mensis, a publicatione præsentium sequentis, ostendat. Quod si quispiam non ostenso titulo, investiturâ, seu commissione se de inofficiando intromiserit; decanus eum admoneat, ut ab inofficiando desistat: quod si nec tunc quidem desistere curaverit, ipsum auctoritate nostrâ a divinis in scriptis suspendat sub hâc formâ:—

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"Quia tu *N.* requisitus, ut titulum, seu commissionem tui beneficii ostenderes, aut ab inofficiando desisteres: requisitioni hujusmodi non paruisti; ideo auctoritate mihi concessâ te in his scriptis a divinis suspendo, vel suspensum denuncio. Datum &c."

III. **Decanus** excessus notorios, vel præsertim illos, quibus ecclesia scandalizatur, quorumcunque infra suum **decanatum** beneficiatorum, seu aliorum clericorum, infra unam quindenam a tempore suæ notitiæ computando, nobis, vicario, officiali, vel fiscali nostro notificet, et conscribat; quod si negligens fuerit, pœnâ condignâ eum volumus mulctari. Sunt autem scandalosi excessus: furtum manifestum, vulneratio, mutilatio, homicidium, fornicatio scandalosa, vel adeò notoria, quæ nullâ possit tergiversatione celari. Item, si clericus literatorie excommunicatus missas celebraret, vel in divinis ministraret, legendo epistolam, vel evangelium &c. Item, si clericus cujuscunque statûs post monitionem verbalem, seu scriptam, se tabernis, ludis, lupanaribus, aut quibuscunque aliis illicitis actibus, seu litigiosis, vel sibi per **decanum** prohibitis, et his similibus immisceret.

IV. **Decanus**, aut camerarius bona clericorum sine fertone decedentium, vel defectum natalium patientium, nostrâ auctoritate statim arrestet, et defunctos tales mox vicario, vel fiscali nostro denunciet. Si vero defunctum fertonem habere contigerit, illum sine morâ vicario nostro transmittat.

V. **Decanus** beneficia per mortem, vel alias vacantia per personas idoneas cum scitu vicarii nostri provideri faciat, quousque per nos, vel vicarium nostrum aliter fuerit ordinatum.

VI. **Decanus** singulis annis vicario nostro notificet rectores, seu curatos ecclesiarum parochialium, qui in suis ecclesiis personalitèr non resident.

VII. Nullus **decanus** ante suam confirmationem a nobis, vel vicario nostro obtinendam, ac priusquam juramentum suum nobis præstiterit, officium **decani** exercere præsumat.

VIII. Primò jurabit, quòd mandata nostra, vicarii, et officialium nostrorum reverenter exequatur, ac nobis, et eisdem fidelis erit, quodque officium, ad quod electus est, diligentèr exercebit. Item quòd Statuta Synodalia, quotiens **capitula ruralia** celebrantur (saltem semel in anno) confratribus suis ad intellectum publicabit, ea quoque fidelitèr observabit, et ab aliis (quantum in eo est) observari faciat; dolo et fraude semotis. Ac insupèr excessus confratrum suorum (prout ad se spectant) corrigere; incorrigibiles vero pro eorum excessibus, pro quibus deferendi sunt, nobis, vel vicario, aut officiali nostris, deferre non tardabit, absque dolo, vel fraude.

IX. **Decanus** per se, vel per camerarium, vel unà cum camerario, ubi necesse fuerit, singulis annis tempore sibi magis commodo et convenienti, ad minus semèl singulas visitet ecclesias, vel capellas infra suum **decanatum** constitutas, perquirendo diligenter, quomodo sacerdos parochialis cujuslibet ecclesiæ, et alii sacerdotes locorum, ad quæ declinaverit, se regant, tam in administratione sacramentorum, celebratione missarum, quam aliis, quæ ad officium suum spectant. Habendo etiam respectum diligentem, an eucharistia, sacrum oleum, baptismus, et alia sub debitâ custodiâ, vel in decenti

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reverentiâ serventur; vel si ante sacratissimum eucharistiæ sacramentum lumen, seu ampulla ardens teneatur. Et si aliquem defectum circa præmissa, vel circa alia repererit, conscribat, eundemque (pro suo posse) auctoritate nostrâ infra certum terminum, in debitum ordinem, statum et modum reducat. Et si forsan ecclesiarum procuratores, seu alii quicunque ipsum in præmissis impediverint, aut mandatis suis (quæ circa præmissa rationabilitèr fecerit) non obtemperaverint, illos statìm vicario nostro denunciet.

x. **Decani**, camerarii, vel jurati, si in suis **capitulis**, vel **decanatibus**, aliquos sacerdotes, præcipuè curatos, ad celebrandum, vel curam animarum regendam minùs idoneos exploraverint, eosdem (etiamsi prius admissi essent, et examinati) a regendo, vel celebrando suspendant, ipsosque vicario nostro sine morâ denuncient; cum sæpè, quod ex parvi temporis examine non percipitur, ex diuturnâ posteà conversatione apertiùs cognoscatur.

xi. **Decani**, et camerarii, in die Cœnæ Domini, sacerdotes mittant honestos et discretos ad ecclesiam nostram cathedralem, pro chrismate vel oleo sacro asportando. Qui quidem sic missi sint tales, ut sciant discernere, ubi chrisma, vel ubi oleum sit reponendum, vel quam cautè, vel reverentèr in ipsâ viâ (utpote in loco sacro) sint conservanda. Iidem etiam **decani**, vel camerarii, dum hujusmodi oleum, vel chrisma ipsis fuerit apportatum, provideant diligenter, ne per mulieres, aut laïcos illa per **decanatum suum** distribuenda transmittant, sed per sacerdotes providos et honestos, prout pœnam condignam voluerint evitare.

xii. **Decani**, camerarii, vel jurati diligentissimè respiciant ad monachos, vel fratres, atque moniales, vel alios clericos apostatas, et peregrinos, in **decanatibus** suis divagantes; et quorumcunque conversationem habuerint suspectam, illos, ut mox nostram diœcesim egrediantur, inducant, vel si opus sit, eis, ut exeant, mandent, atque præcipiant; quod si id facere distulerint, aut recusaverint, illos ad nos transmittant, condignam pœnam recepturos.

xiii. In **decanum**, camerarium, vel juratum nullus eligatur, nisi investitus, vel residentiam faciat personalem; vel si animo alibi residendi, se per unum mensem præter vicarii nostri licentiam absentaverit, lapso mensis spatio, **decanatu** privetur, camerariusque confratres capitulares convocet ad alium eligendum, quod si camerarius facere neglexerit, à divinis veniet suspendendus.

CC. Germaniæ, Tom. vi. pp. 4—6.

SECT. III.—Diocese of Brixen.

Instructions for the Government of the Diocese of Brixen by means of **Rural Deans** and **Chapters**, under Christopher Andrew, Bishop of Brixen, A.D. mdciii.

UT clerus, qui rure degit, commodiùs regi, et in officio contineri possit, universum in plura **capitula** descripsimus, unicuique tot parochias cum omnibus annexis ecclesiis officiis, et beneficiis attribuentes, quot commodè regi poterunt, **capitulorum** autem

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nomina hæc sunt: Clusinense, Livinalis longi, Toblacense, Bruneggianum, Sterzingense, Matranense, Œnipontanum, Schwazense, Telfense, et Imbstense. Singulis capitulis singulos decanos præfecimus: decanis singulis singulos assistentes, camerarios, et confessarios adjunximus. Decani vitam, mores, et singulorum officia curabunt: camerarii mulctas, debita, collectas, fabricam, bona, et jura ecclesiarum: assistentes consilio, et auxilio decanos juvabunt: confessarius capituli sui clerum de peccatis confitentem, præsertim tempore congregationis audiet. His omnibus, sicut et toti clero vicarius noster generalis nostro loco, et nomine præsidebit: hic mandata nostra ad decanos deferet: decani ad clerum: et vice versâ, quæ clerus nobiscum, aut vicario nostro tractare volet, id per decanos suos faciet: ita tamen, ut si cum decanis suis ille convenire non possit, vel aliàs suum illi officium non fecerint, unicuique liberum sit, ad nostrum tribunal appellare. Præter hos reservamus nobis etiam archidiaconos, etiam pro locorum, et temporum ratione creari archidecanos, qui pluribus regionibus cum potestate pleniore præsint. Et decani quidem, archidecani, ac confessarii capitulorum pro nostro arbitrio constituentur, ac destituentur: reliqui officiales communibus suffragiis in pleno capitulo delecti, à nobis solùm confirmationem accipient. Porro quam potestatem capitula, eorumque præfecti habeant, et quid ab unoquoque requiratur, id ex legibus, quas subjungimus, planum erit.

De Capitulis Ruralibus.

I. Ad capitula universus clerus conveniat; iis solum exceptis, quos impedimentum canonicum, aut præsens ecclesiæ necessitas (de quibus cognoscet capitulum) venire non permittet: quarè tales loco suo excusatores, aut literas mittere oportebit. Pœna negligentium pro primâ vice erit una libra, pro secundâ tres, et sic crescente negligentiâ, et contumaciâ, semper crescet et mulcta.

II. Capitula ruralia singulis semestribus celebrentur, die aliquo profesto, qui ad conveniendum sine detrimento ecclesiarum, omnibus commodus judicabitur; nempe feriâ quartâ post dominicam in albis; et iterùm, quandò alias ad sacra anniversaria serenissimæ domûs Austriacæ, omnes convenire oportet; vel alio denique tempore magis opportuno, quod decanus tempestivè nominabit.

III. Non fiant in hospitiis, aut cauponis publicis congregationes, sed vel in ecclesiâ parochiali, vel in domo canonicâ: nec semper in uno, eodemque in loco, sed in diversis, nempè apud singulas parochias per orbem; vel ubi magis commodum videbitur. Sumptus convivii faciet parochus, apud quem conventus agetur; aut pro se quisque solvet. Moderatum verò, et honestum prandium esse oportebit, a quo omnis ebrietas, levitas, rixa, immodestia procùl exulet. Qui contra fecerint, pro arbitrio nostro punientur; maximè vero decani, et parochi, apud quos alii deliquerint.

IV. Pridie capituli omnes confessario capitulari, vel alteri, sacramentalem confessionem faciant: et sequenti die pro fratribus defunctis, et simul benefactoribus, sacrum missæ officium offerant. Unus, vel alter deligatur, qui celebrantium ritus observet, ac posteà de defectibus singulos moneat, ac instruat.

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v. Missa quoque conventualis pro mortuis, vel de Spiritu Sancto solennitèr cantetur: quâ finitâ circa horam octavam, omnes et singuli superpelliciis induti, ex templo processionalitèr locum capituli ingressi, in suo quisque loco (quem singulis in primo post hanc synodum conventu, secundum antiquitatem officii sui, ita tamen, ut parochi curatos; hi semper alios sacerdotes, et sacerdotes alios, qui tales non sunt, antecedant, capitulum assignabit) consideat: tum ad omnes decanus, vel alius ab eo maturè constitutus, brevem sermonem habeat, de officiis, et virtutibus sacerdotum, de curâ, et zelo animarum, vel aliis, quæ tempori magis convenire videbuntur.

vi. His peractis. 1. Legentur statuta nostra synodalia, vel omnia, vel media eorum pars. 2. An, et quomodo illa, vel alia visitatorum, et nostra mandata serventur, omnes et singulos præsidentes decani per ordinem interrogabunt. 3. De horis canonicis, an, et quomodo recitentur, quas ob causas omittantur. 4. De sacramentorum administratione. 5. An fundatorum voluntatibus singuli satisfaciant. 6. An parochi tot, ac tales sacerdotes alant, quot, et quales debent. 7. An singuli confiteantur sacramentalitèr, quotiès deberent, ejusque testimonia petantur. 8. An catechismum doceant, et quomodo. 9. Quam familiam quisque habeat, et præsertìm de fœminis. 10. De vitâ, habitu, et honestate cleri, ac populi, de litibus, gravaminibus, injuriis, scandalis, et his similibus tractandum erit. 11. Negligentes denique, et defectuosi pro qualitate criminis mulctentur.

vii. Ante omnia verò hoc diligentissimè observetur, ut ab oratione quæque congregatio inchoetur, et simul terminetur. Omne namque bonum a patre luminum descendit. Quarè ubi ad locum convenerint, omnes alternatìm et flexis genibus hymnum: *Veni Creator Spiritus*, recitabunt. Collectam de Spiritu Sancto subjunget decanus. Omnibus finitis, similiter quisque semel Pater, et Ave, secum devotè dicet: decanus denique clarâ voce orationem de tempore subjiciat.

viii. Decani interdùm uno mense ante congregationem, clero suo exhibeant duos vel tres casus conscientiæ, in congregatione excutiendos et decidendos.

ix. Capitula ruralia potestatem definiendi non habent, sed tantum inquirendi, referendi, exequendi, quæ illis mandata fuerint, ac puniendi. Nihilque omninò facient, quod eis, vel eorum decanis, in his synodalibus decretis, vel alias expressè permissum non fuerit.

x. Sigillum proprium singula habeant, et carcerem: sed carcere non utantur ipsi, vel ipsorum decani, nisi in quatuor casibus. 1. Cum scandalum ebrietate, fornicatione, blasphemiâ, vel aliis peccatis publicis, a clero populo dabitur. 2. Quando officium suum non faciunt clerici, et quæ his statutis cuique præscripta fuere, publicè negliguntur; et alia pœna non fuit opposita. 3. In clausis rixarum, pugnarum, æris alieni, debitorum. 4. Cum eis a generali-vicario nostro injunctum fuerit.

xi. Matricula habeatur, in quâ omnium sacerdotum nomina inscribantur, officia, patria, diœcesis, mors et tempus ingressûs in capitulum, vel in hanc diœcesin. Ex hâc mortui vivis commendentur tempore congregationis.

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XII. Acta capitulorum singulorum præsertim majoris momenti in librum peculiarem referantur, cum querelis et difficultatibus propositis, ut vicario nostro facile, quid actum fuerit, constet.

XIII. Præter ruralia capitula et particularia, generale semel quoque in anno in urbe nostrâ Brixinensi, vel ubi nobis commodiùs videbitur, cogatur; semper a dominicâ post octavam Corporis Christi feriâ tertiâ: ad quod soli archidecani, et decani cum singulis sociis (si quos eis capitula adjungere voluerint) convenient. Omnibus præsidebit vicarius-generalis. Si tamen casus incideret, qui præsentiam tantæ congregationis exposceret, non ægrè ferent, si a vicario nostro sæpius convocati fuerint.

XIV. In his congregationibus generalibus singuli referent statum suæ regionis, necessitates, difficultates, lites. Deindè plurium suffragiis (quæ decisiva esse volumus, non solùm consultiva) quæ ad bonum diœcesis statum pertinent, definiantur: quorum definitionibus, modo ab ordinario approbatæ fuerint, reliqui omnes parere tenebuntur.

De Decanis Ruralibus.

I. Hos viros prudentes, magnæ doctrinæ, et vitæ probatæ, ac multæ experientiæ esse oportet: sunt enim pastores pastorum quodammodo et ipsi: et alios exemplo, consilio, verbo, ope juvare debent.

II. Ut alii pastores in suis ecclesiis, ita decani in suâ regione, ad personalem residentiam compellantur.

III. Chrisma sacrum, aliaque olea sacra, quibus utitur ecclesia, quotannis ex ecclesiâ cathedrali accipiant: ex eo tradat deincèps quisque suis curatis, quantum satis erit: pro traditione nihil omninò accipiant, præter sumptus ejus causâ necessariò factos.

IV. Semèl ad minimum quotannis omnes ecclesias suæ regionis obeant, una cum camerariis: non omnes quidem simul, sed modo hanc, modo illam, prout occasio se obtulerit. Victum frugalem præbebunt parochi. Idem fiat, cum alias, officii tamen sui causâ, per regiones suas excurrent. Tum enim præter victum a parochis vel ecclesiis, ne sponte quidem oblatum, quicquam accipere licebit.

V. Ecclesias, sacristias, vasa, vestes, ornamenta, cœmeteria, sepulturas, prædia, totamque familiam parochi, et aliorum clericorum, cum omni diligentiâ inspiciant; quid in eis desit vel desideretur, accuratè considerent. Dispiciant etiam decani in visitatione suâ, an clerus officium suum faciat; an vera sint, quæ quisque in capitulo de observatione decretorum nostrorum, et aliis, de se ipso deposuit, oculis inspiciant: in singulis parochiis, a viris ætate, usu, et probitate commendatis de omnibus subtilitèr inquirant, quæ eos pro officii sui munere scire oportebit: videant, an in populo sint hæretici, concubinarii, alii flagitiosi, qui quadragesimam, aliaque jejunia, festos dies non servent, et his similia. Quæ ipsi poterunt, statim corrigant: cætera ad nos referant.

VI. Mandata nostra, et vicarii nostri generalis cum debitâ reverentiâ excipiant:

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ad eorum notitiam, quorum interierit, deducant. Quæ ipsis superiores mandaverint, debitè exequantur: quæ vero ipsi suo, vel superiorum nomine jusserint, an et quomodo executioni mandentur, sæpe videant.

VII. Vitam, mores, habitum, conversationem, suspiciones rationabiles de clericis intra fines suos inspiciant; extrajudicialitèr cognoscant, emendare contendant: majora ad nostram cognitionem referant. Quæ autem in hoc genere fecerint, et curarint, ea scripto comprehendant, ut suo tempore rationem reddere administrationis suæ valeant.

VIII. Cum aliquis ex curatis suæ regionis ægrotare cœperit, eum invisant: si gravius habuerit, curent diligentiùs, ut necessaria tam spiritualia, quam temporalia illi suppeditentur. Si obierit, rerum relictarum inventarium conficiant, et omnium quæcunque in vitâ possederat, curam diligentem habeant. Ne autem cura animarum detrimentum patiatur, vicarium idoneum interea substituant, qui etiam post mortem vices defuncti gerat, donec de alio provisum fuerit. Semper autem de substituto, ejusque qualitatibus informetur vicarius-generalis. Idem de aliis sacerdotibus suo modo intelligatur.

IX. Nullos sacerdotes in suo districtu ministrare permittant, qui ipsis a parochis præsentati non fuerint, et literas admissionis a vicario nostro; et simul dimissionis a parocho, aut episcopo, ex cujus diœcesi discesserunt, non ostenderint. A religiosis, quas a superioribus suis attulerint, literæ requirantur.

X. Singulis annis nobis, aut vicario nostro de illis, quæ in cujusque **decanatu** gesta sunt, rationem reddant, cum videlicèt ad generale **capitulum** convenerint.

XI. Sacerdotes omnes, reliquique ex clero, **decanis** suis morem gerant: ad **capitulum** vocati, conveniant: si legitimè impediantur, excusatores mittant: visitantibus **decanis** operam suam præstent: ad interrogata bonâ fide respondeant; aliàs pœnam arbitrariam subibunt: correptiones, admonitiones, et mandata eorum reverentèr excipiant: ab iisdem, vel a camerariis moniti æs alienum dissolvant. Inobedientes, si qui fuerint, gravitèr a nobis punientur.

XII. **Decanus** quilibet, antequàm officio suo fungi cœperit, professionem fidei coram notario et testibus, juxta formulam Pii Quarti, in manibus vicarii nostri generalis faciat. Et deindè fidelitatem stipulatâ manu, aut juramento promittat.

CC. Germaniæ, Tom. VIII. p. 559—563.

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SECT. IV. 1.—Diocese of Cologne.

Articles of Inquiry for the Rural Deanries of the Diocese of Cologne, by Adolphus Archbishop of Cologne, A.D. mdl.

QUÆ à **decanis ruralibus**, *de rectoribus parochialium ecclesiarum sub suis* **decanis**, *sive in oppidis, sive villis, aut pagis commorantibus: similiter ab ipsis rectoribus de vitâ, conversatione, doctrinâ, et ministerio suorum confratrum, et ecclesiarum statu, inquiri debeant.*

AN **decani Christianitatum*** suis Christianitatibus diligentèr superintendant.

An synodis episcopalibus intersint, illicque referant et exponant suæ **decaniæ** statum, et decreta synodalia publicent, et exequantur. Et an sollicitè invigilent, ut, si quid adversus fidem, pietatemque emergat, reverendissimo domino nostro archiepiscopo, et archidiacono suo significent.

An **decani**, et qui sub eis sunt, curati omnium ecclesiarum hoc sinceriter credant, profiteantur, et semper retinere velint, quod Romana, Catholica, et Apostolica tenet Ecclesia, præsertim in articulis hâc tempestate controversis.

An sciant omnes, et velint populum non coactè, sed spontaneè docere: et an verbum Dei singuli pro populi captu prædicent: et an orthodoxam doctrinam tradant: et an ædificent, vel corrumpant gregem.

An sint inter eos lupi, qui gregem invadant, et per novas et peregrinas doctrinas, seu per dulces sermones corrumpant, atque à veritate abducant oves, pro quibus mortuus est Christus: et num deliteat in aliquâ parochiâ hæreticus, aut schismaticus ullus: num hæresis aliqua, vel nova dogmata occultis conventiculis, disseminentur. Et an sint, qui curiosiùs de fide disputent, et simplicibus injiciant scrupulos.

An sint aliqui in parochias, manu sæculari, sine canonicâ institutione, seu ordinatione, intrusi.

Et an aliqui, quibus est pleno jure provisum, se intromittant de ecclesiis sine prævio examine episcopali, vel archidiaconali.

An ignotos, aut vagos sacerdotes, et exititios, seu fugitivos: aut effrenes, et extra obedientiam constitutos monachos, absque prælatorum suorum testimoniis, seu formatis, admittant. Seu, quod pejus est, an suspectos de fide, aut flagitiosos sacerdotes, aut monachos, per quos populus eis creditus, seduci aut corrumpi faciliùs, quam doceri potest, ministeriis adhibeant.

An ipsi curati instruant et doceant populum de his, quæ ad fidem et religionem

* The **deans rural** appear to have been disobedient to the archbishop's mandates, and guilty of other breaches of discipline in the following year; on which account we find a special decree of the synod of Cologne against them—entitled, *Decretum sacræ synodi contra inobedientes quosdam* **decanos rurales**. It is not, however, of importance sufficient to merit re-publication.—See *CC. Germaniæ*, Tom. VI. p. 800.

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nostram pertinent; ut norint, quid credere, et quo modo conversari, ac vivere in suâ quisque vocatione debeat.

An sint inter eos segnes, aut cæci speculatores, et velut canes muti, non valentes latrare, qui non audeant populo annunciare peccata eorum, et incorrigibiles deferre ad eorum superiores.

An rudes et parvulos suæ parochiæ certis temporibus instruant et doceant Symbolum, Precationem Dominicam, Salutationem Angelicam, seu Decalogi Præcepta, aut saltem habeant aliquem idoneum Catholicum virum, per quem hoc præstent.

An Evangelium et Sacras Scripturas sinceriter tractent et doceant, juxta Homilias, sensum, et interpretationem Sanctorum, et orthodoxorum Patrum.

An aliquid prophanum, incertum, fabulosum, suspectum, vel inconstans, vel quicquam quod non tota probat ecclesia, et à majoribus acceptum non est, adferant. An quæstiones difficiles et perplexas moveant, contendant, vel rixentur in suggestis: et num ea adducant, quæ ad populi ædificationem nihil faciunt.

An in suggestis calumnientur, seu scommata et dicteria in quosvis jaciant, et incompositis moribus gesticulentur, plebem concitantes in clerum, vel magistratum.

An simul doceant misericordiam et justitiam Dei: ut pœnitentes ad benè sperandum inflamment, et malos a peccatis deterreant. Non blandientes et decipientes populum perversum, dicentes: Pax, pax; et non est pax. Et proinde, an Decalogi Præcepta populo frequenter inculcent, atque explicent.

An confirment populum in Catholicæ fidei doctrinâ: et an sic edoceant plebem, ut suppullulantes zizanias sciant evitare. Item, an populum admoneant, ut diebus Dominicis et festis ad divina, quæ in ecclesiis celebrantur, conveniant, concionem sub silentio, et attentè audiant, et memoriæ commendent, nec strepitu, vel deambulatione perturbent: et, ut audita, secum domum perferant, et liberos, et familiam instruant ad pietatem: nempe Deum timere, et salutem suam ei commendare: memoriâ retinere, et frequentèr recitare Symbolum Apostolicum, Orationem Dominicam, Salutationem Angelicam, Præcepta Decalogi, et quicquid ad virtutem, bonosque mores pertinet: obedire suis superioribus, solvere decimas, et alia debita tam ecclesiasticis, quam sæcularibus.

An sacramenta secundum ritum ecclesiæ Catholicæ, et secundum agendam ecclesiasticam, adhibitis omnibus ecclesiasticis cæremoniis et piis ritibus, in ecclesiâ catholicâ hactenus observari consuetis, administrent.

An instruant populum de sacramentis, et eorum gratiâ, et mysteriis; ut eis secundum ecclesiæ traditionem, ad salutem suam religiosè utatur: præsertim, ut missæ officio libenter intersit, et votis ecclesiæ vota sua conjungat: quodque unà cum sacerdote mortem Christi Deo Patri pro peccatis suis offerat, et frequenti confessione se expurget: ut se sæpiùs corde mundo et avido ad excipiendum salutarem Corporis Christi cibum paret: ut diebus festis tantum sanctis incumbat operibus.

An doceant populum in sacramentorum administratione, frequenter etiam in concionibus, quandò locus incidit, quid in sacramenti cujusque collatione agatur: quis sit

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ejus fructus: quid velint signa externa, et quomodo Dei virtus præsens invisibiliter eis adsit: quomodo etiam dignè vel indignè percipiantur.

An circa administrationem baptismi, et alias in concionibus de suggesto doceant populum, cur aqua baptismalis benedicatur et consecretur: cur baptizandus abrenunciet diabolo per susceptores: cur exorcizetur et exuffletur contraria potestas: cur signum crucis baptizando toties imprimatur: cur sal benedictum detur, et aures ei aperiantur: cur in pectore, et in scapulis, et in vertice capitis inungatur: cur induatur veste candidâ: cur præferatur ei cereus ardens ad altare, et cur illic accipiat de ablutione, seu vino benedicto.

An animadvertant, quod susceptores, sive patrini, sint provectæ ætatis, in fide catholicâ bene instructi, ad interrogata cum intellectu et seriò respondentes, et tales, qui parvulos, ubi adoleverint, in fide orthodoxâ, si necesse fuerit, instruere possint.

An etiam baptizent parvulos ante prandium, et missam diei, cui susceptores cum puero et amicis interesse deberent, et pro parvulo offerre secundum veteris ecclesiæ ritum.

An sit aliquis inter curatores ecclesiarum, qui ausus fuerit canonem missæ omittere, vel mutare: et an ab omnibus religiosè pronuncietur.

An etiam singulis diebus dominicis et festis, evangelium diei sub, vel intra missam, linguâ vernaculâ populo de suggesto exponant.

An etiam caveant, ne concionis tempore ulla missa celebretur, quâ populus ab auscultatione verbi distrahatur.

An curent symbolum totum cani, præfationem itidem, et Orationem Dominicam.

Similiter an curent, ut imaguncula crucifixi Domini, pacificatoris omnium, ab ore sacerdotis, pacem populo imprecantis, ad adstantes deferatur, inosculanda ab omnibus, in concordiæ et pacis symbolum.

An doceant populum de missæ mysteriis, atque etiam moneant, ut ad finem usque, donec benedictionem sacerdotalem acceperint, perseveret, spiritualiter saltem cum sacerdote communicando, cum desiderio fructûs sacramenti, et unionis cum Christo.

An doceant criminibus ligatos, priusquam absolvantur, et veræ emendationis propositum sumant, ab horum mysteriorum perceptione abstinere.

An palam criminosos, et qui peccati certissimam occasionem dimittere nolunt, a communione abarceant.

An lectiones sacras et orationes, excepto canone in missâ, clarè pronuncient, ut possint a circumstantibus, qui latinè intelligunt, audiri et intelligi.

An Eucharistiam in loco honorato servent cum perpetuo lumine.

An quando ad infirmos Eucharistiam deferunt, faciant præferri lumen et campanellam, ad dandum fidelibus signum.

An doceant plebem orare pro defunctis, ut a peccatis solvantur.

An curent etiam, quando in solemnibus festivitatibus circumferenda est Hostia illa salutaris; quod tum omnes ludi prophani, et quicquid non valet ad veram devotionem excitandam, removeatur: imprimis, quod non pulsentur tympana, absint risus,

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joci, confabulationes: populus autem oret. Et quod unius tantum sancti, non plures, quam una imago circumferatur: nec vagando per agros discurrant, præsertim rogationum tempore.

An sint aliqui ex curatis, qui sustineant in suis parochiis aliquem, qui non in anno saltem semel peccata sua confiteatur, et venerabile sacramentum Eucharistiæ, secundum C. *Omnis utriusque sexus. De pœnitentiis et remission.* sumat. Et si quis talis fuerit repertus, an etiam talem ab ingressu ecclesiæ abarceant, et ecclesiasticâ sepulturâ privent.

An etiam sint circumspecti in audiendis confessionibus, ut qui norint distinguere lepram a non leprâ: et ita de peccatis inquirere, ne scandalizent pusillos: et an satisfactiones injungant medicinales: an arguant publica peccata publicè, et occultè delinquentes in privatâ confessione.

An excommunicatos secundum canones sacros vitent, et ab omnibus vitari faciant, et eos a nemine recipi in consortium vel familiaritatem procurent.

An sciant, quomodo instantibus quatuor temporibus, trinâ proclamatione denunciare debeant populo clericos ejusdem parochiæ, qui velint ad sacros ordines promoveri, ad percipienda impedimenta, si quæ sint.

An sacramentum unctionis extremæ cum Orationibus et Litaniis, juxta agendum ecclesiæ, ægrotis impertiant: et an sint ex eorum parochianis, qui illud sacramentum contemnant: et an sciant, infirmos ex scripturis consolari, et a curis sæcularibus ad spem salutis æternæ erigere.

An habeant redeuntes ab ægroto adhortatiunculam ad comitantem multitudinem, qua infirmitatis humanæ, et, ut pro laborante in extremis studeant ferventius orare, admoneantur.

An doceant matrimonio conjungi affectantes, qua religione et fide in Christo conjungi debeant. Et an tolerent clandestina matrimonia: et an doceant copulandos, quod non jungantur, nisi de parentum et amicorum consilio.

An præmittant proclamationes, ad minimum tres, tribus diebus festis, per intervallum sibi succedentibus.

An norint, quæ sint impedimenta, quæ prohibent contrahendum, et quæ dirimunt jam contractum matrimonium.

Et an sciant numerare quatuor gradus consanguinitatis, quatuor itidem gradus affinitatis: intra quos prohibitio conjunctionis conjugalis concluditur.

Et an sciant, quo se porrigat impedimentum cognationis spiritualis.

An etiam clandestinè contrahentibus, tantispèr sacramenta negentur, donec ab excommunicatione absolvantur, atque ita in facie ecclesiæ sacramenti solemnia celebrent.

An etiam diligentèr attendant ad incolas et advenas, de quibus est suspicio, quod in facie ecclesiæ non sint conjuncti; ut tales solemnes ritus in ecclesiâ celebrent: aut alibi id fecisse se, idoneis testibus probent.

An etiam, quantum in eis est, admonendo curent, ut quando ad ecclesiam matri-

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monialis conjunctionis gratiâ convenitur, et quando, qui junguntur, benedictioni sacerdotali se submittunt, ut tum absit omnes levitas et jocus sæcularis, utque tum magis cogitent jungendi, quale sit vinculum, quo colligantur, et quod Deus eos conjungat.

An sint inter eos, qui alibi, quam in ecclesiâ, publicè post missam auditam, seu alio tempore, quam a jure permisso, et non interdicto, conjungendos matrimonio copulent.

An sint in eorum parochiis, qui exequias, aut justa pro parentibus, liberis, cognatis, et amicis persolvere recusent: non alitèr, quam si cum corporibus simul et animæ extinguerentur.

An doceant viros in ecclesiâ orare nudato, fœminas velato capite.

An doceant populum, in omnibus terroribus et periculis inclamare nomen Christi, et signare se signo Sanctæ Crucis, qua diabolus devictus est.

An doceant populum, cur aqua et sal, palmæ et herbæ, et fructus novi benedicantur: et cur populus aspergatur aquâ benedictâ, et sumat sal exorcizatum.

Item, cur accendantur in ecclesiâ cerei, thus adoleatur, processiones agantur, ecclesia, altaria, calices, vestes sacerdotales, campanæ, aliaque ecclesiæ vasa consecrentur: an doceant populum, ne cæremonias in superstitionem vertant, sed illis religiosè utantur.

An vitam ducant suâ appellatione dignam, videlicet talem, ut eorum comparatione cæteri merito grex dicantur. An verbo moneant, et præcedant exemplo, castigando corpus suum, et in servitutem redigendo, secundum apostoli doctrinam; ne ubi aliis prædicaverint salubritèr, eosque ad pietatem adduxerint, ipsi servi sint ventris et peccati, et reprobi efficiantur.

An horas suas canonicas, ad quas majoribus ordinum gradibus initiati obligantur, ritè persolvant: et an in lectione et studio sacræ scripturæ se contineant: et quibus libris et authoribus præter Biblia utantur, et qualia Biblia habeant.

An in habitu et tonsurâ clericali incedant. An servent decorem in habitu et incessu. An habitus eorum sit honestus, non scissurtis, vel limbis comptus.

An superior vestis sit talaris. An gladiis vadant accincti.

An omnes irreprehensibiles sint, et bonum testimonium habeant ab his, quibus ministrant. An sit inter eos impudicus, incontinens, immodestus, contentiosus, iracundus, percussor, vinolentus, ebriosus, aut turpis lucri cupidus.

An vacent comessationibus et ebrietatibus, et studio compotandi, præsertim in exequiis, calendis, et anniversariis.

An sit adhuc aliquis inter eos, qui concubinæ adhæreat, aut personæ de incontinentiâ suspectæ: et qualis sit reliqua illorum familia.

An sint aliqui rectores ecclesiarum, qui in propriis personis non resideant, et quales illæ habeant vicecuratos: et an tales vicecurati sint per archidiaconum examinati et admissi. Et an tales vicecurati habeant competentiam, et taliter constitutam, ut non cogantur servilibus et sordidis negotiis se dedere.

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An sint aliqui ex curatis, vel vicecuratis, usurarii, negociatores, vel caupones, aut sortilegiis, divinationibus, aut venationibus indulgentes.

An sint in parochiis oratoria constituta.

Et qui sint, qui jus patronatûs, seu præsentandi personas idoneas ad hujusmodi oratoria, seu alia ecclesiastica beneficia habent.

An eo jure secundum fundationes ejusmodi beneficiorum legitime utantur. Et num sint, qui hujusmodi beneficia, quod in eis est, supprimant vel extinguant.

An eorum redditus, ac res et bona illorum occupent, vel distrahant.

An in eorum parochiis aliqua sint hospitalia pauperum constituta. Et an magistri hospitalium benè præsint, et rationem singulis annis reddant. Ut infra latius in formâ de hospitalibus.

An in eorum parochiis jejunia, abstinentia a carnibus, dies festi, præsertim in proximâ synodo publicati et declarati, processiones Dominicales, et ritus ecclesiastici ritè observentur.

An sub eorum parochiis vigeant superstitiones, maleficia, blasphemiæ, sacrilegia, publica perjuria, adulteria, stupra, incestus, odia, insidiæ, rebelliones, usura, et contemptus ecclesiasticæ jurisdictionis.

An prædia, census, et jura ecclesiarum conserventur. An campanarii, seu custodes ecclesiarum sibi concredita ritè administrent, ac custodiant.

An eosdem etiam admoneant, ut depositis barbis, in ecclesiâ in superpelliceis ministrent.

An populus oblationes altaris, saltem in quatuor festis principalibus, ad altare Domini deferant, aliaque jura parochialia, secundum morem, ab ecclesiâ Catholicâ olim receptum, præstent.

An provisores parochialium ecclesiarum præsumant, pro suo arbitratu de rebus ecclesiarum ordinare, vel disponere, absque consensu sui plebani. Et num illi rationem bis in anno reddere recusent.

An sint apud illos monachi, seu moniales apostatæ, qui falsis conjugibus adhæreant, vel qui habitum religionis abjecerint.

An sint, qui contemnendo authoritatem ecclesiæ, rumpendo vinculum pacis, contra mentem Cæsareæ majestatis (quæ sub catholicis principibus nullam novationem veteris religionis permittendam esse mandavit) sub utrâque specie, more schismatico, petentes communicent.

An caveant, ut sacerdotes, ab hæreticis revertentes, non statim se ministeriis ingerant; priusquam sint absoluti, ecclesiæ reconciliati, et contra irregularitatem incursam restituti.

An sint apud illos apostatæ monachi, qui sub prætextu dispensationum apostolicarum, vota, religionisque suæ instituta, deseruerunt, contendentes, se intrudere ministeriis, antequam dispensationes eorum sint ritè examinatæ et admissæ, juxta decreta provincialia.

An populus in eorum parochiis præstet se eis morigerum. An sint in populo, qui habeant libros contagiosos, aut qui cum Deo, sanctis, et sacris jocentur.

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An è suggestis publicent, libros à Lutheranis, hæreticis, in decretis provincialibus (sub rubricâ: *Qui libri parochis et concionatoribus sint vitandi, et fugiendi*) nominatis, eorumque similibus editos, tam sæcularibus, quam ecclesiasticis tanquam pestem esse vitandos.

An admoneant suas communitates rusticas, ut a circumambulatione cœmeteriorum, sub concione et divinis abstineant, sub pœnâ denegandæ absolutionis et communionis.

An pateant œnopolia et tabernæ diebus festis ante sacrum, in ecclesiâ peractum.

Et an tales transgressores deferant ad magistratum.

An sæcularis magistratus jurisdictionem et libertatem, immunitatemque ecclesiasticam impediant seu perturbent.

Et an judices sæculares de beneficialibus, matrimonialibus, decimarum, et aliis causis spiritualibus, seu de correctione ecclesiasticarum personarum, se intromittant.

An in eorum parochiis admittantur ludi-magistri, ad instituendam juventutem, quorum fides, mores, et institutio non sint explorata, etc. etc. etc.

CC. Germaniæ, Tom. VI. p. 634—638.

SECT. IV. 2.—Diocese of Cologne

The Office of Deans Rural in the Diocese of Cologne, by Maximilian Henry, Archbishop of Cologne, A.D. MDCLXII.

I. AD **decanos rurales** propriè pertinet, **capitula** pastorum, et vice-pastorum quotannis, ante pentecosten, loco consueto, cum pastoribus regiuncularum suarum celebrare, atque in illis post missam, per eos de Spiritu Sancto decantatam, constitutiones apostolicas, provincialia, ac synodalia, et deinceps hæc nostra decreta, ac statuta; præsertim verò quæ parochorum, et curatorum vitam, mores, ac munus tangunt, prælegere, aut prælegenda curare, et quemlibet ad eorum observantiam sedulò adhortari, difficultatibus pastorum piâ consolatione, et adjutorio mederi, et si quid dissidii inter illos ortum fuerit, benevolè sopire, quosve muneri suo deesse cognoscunt, nobis, archidiacono loci, aut fiscalibus deferre, ut pro ratione defectûs opportuna in negligentes remedia decernantur.

II. Hæc ipsa porro **capitula** sic instituantur, ut non ad comessationem, et compotationem, sed ad tractandum de rebus ecclesiasticis, ad spiritualibus indicta esse appareat: prandia, si quæ fiant, non in tabernis, aut diversoriis publicis, sed apud loci pastorem, seclusis exteris, et sæcularibus, instituantur frugalia et moderata, ut neque crapulæ sit locus, neque excessivis sumptibus, aut scandalo: ad necessarias autem **capitulorum** hujusmodi expensas pastores, et vice-pastores absentes (etiamsi legitimè fuerint excusati) æquè ac præsentes concurrant, ac contribuant conformiter ordinationi prædecessoris nostri Hermanni IV. archiepiscopi.

III. Quæ de sacri chrismatis, ssnctorumque oleorum deportatione, distributione, et

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conservatione ordinata sunt, ea à **decanis ruralibus** volumus quam exactissimè observari: et cum **decanorum ruralium** quoad curam animarum eadem sit, et potior quidem, conditio, quæ pastorum, utpote qui non solùm sæcularium sibi commissorum, sed etiam parochorum sui districtûs, censentur esse pastores et curati; ideò ipsi continuò in suis pastoratibus, vel saltem, exigente id ratione muneris, intra **decanatuum** suorum limites residere personaliter **debent**, sub pœnâ tum privationis officii **decanalis**, tum aliâ graviori arbitrio **nostro** infligendâ.

IV. Ordinamus paritèr, ut de singulorum sibi creditorum salute solliciti, sicubi aliquem è suæ regiunculæ, seu **decanatûs** pastoribus, sacerdotibus, aut beneficiatis periculosè laborare intellexerint, ad eum sine morâ se conferant, moneantque, ut saluti suæ consulens, ad sacramenta ecclesiæ recipienda se disponat; dein adhortentur, ut testamentum legitimè condat, si id non fecerit priùs, atque ad felicem, salutaremque ex hâc vitâ egressum, piis ad Deum suspiriis, ac orationibus, se componat.

V. Quod si parochum quempiam, aut curatum decedere contigerit, cujusvis etiam ordinis, aut instituti regularis sit, curent mox omnium ab ipso relictorum indicem seu inventarium confici, ut invasionibus, ex expilationibus non fiant obnoxia, atque ex iis possit, tum piis legatis, tum creditoribus aliis, ipsique ecclesiæ parochiali, fabricæ, aut mensæ pauperum satisfieri. Quidquid ad parochiam ipsam, ecclesiam, fabricam, aut archivium pertinens, inventum fuerit, separetur, et suis quæque locis, aut personis consignentur. Denique et curam gerant **decani rurales**, ut coram sigillifero nostro majori testamenta defunctorum pastorum, vice-pastorum, et beneficia in ecclesiis parochialibus habentium, et hæreditatum per eos relictarum, computus, et rationes per executores exhibeantur.

VI. Summo studio advigilent, tam archidiaconi, quam **decani rurales**, ne quis sacerdos sæcularis, aut regularis, etiam quomodolibet exemptus, in beneficium aliquod parochiale, seu curatum, vel exercitium curæ animarum, quocunque etiam colore, vel titulo sese intrudat, absque prævio examine, et legitimâ approbatione: aliter autem, et sine examine, et legitimâ approbatione admissi, instituti, aut investiti, noverint se à pastorali curâ, quam non legitimè subierunt, ipso facto suspensos esse, et si quos eo nomine fructus perceperint, restituendos ecclesiæ, à quâ provenerunt; utque re ipsâ restituant, authoritate nostrâ, adhibito etiam, si opus fuerit, brachio sæculari compellendos, aliâque insuper pœnâ, pro culpæ modo, puniendos esse.

VII. Quòd si quis eo temeritatis processerit, ut sine omni prorsus examine, approbatione, licentiâ, institutione, ac titulo in curam animarum se ingesserit, nobis, aut officiali nostro denuntietur, ut tanquam indignus privilegiis clericalis ordinis, sæculari magistratui puniendus tradatur. Eâdem quoque curâ advertant **decani rurales**, ne quis vagus, aut peregrinus, vel alias ignotus clericus, aut sacerdos, etiam regularis, absque literis testimonialibus sui ordinis à nobis visis, et probatis, vel sine nostrâ licentiâ, ad divina celebranda, vel administranda sacramenta, aut ad prædicandum Dei verbum admittatur, et ut pastores ac vice-pastores ejusmodi literas, ac licentiam ante admissionem exigant.

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VIII. Cum otium non sit aliud, nisi hominis vivi sepultura, et vitiorum plurimorum lerna, decani rurales opportunè, et importunè singulos regiunculæ suæ pastores, et reliquos ecclesiasticos moneant, ut illud devitent, et execrentur; singulis, vel saltem alternis diebus missam celebrent, singulis item Dominicis, et festis vesperas decantent, sedulò se etiam studiis, lectioni sacræ paginæ, piorumque librorum applicent.

IX. Ut autem decani rurales cujusque pastoris, et vice-pastoris vitam, mores, genium, et occupationes meliùs cognoscant, ab iis, dum visitant, seriò rationem distributionis temporis exigant, inquirantque, quibus se studiis occupent, an, et quos libros spirituales legant, an singulis diebus, aut quoties in septimanâ, an ex obligatione, aut pietate celebrent, an singulis diebus aliquid temporis orationi mentali, qua velut cœlesti cibo spiritus reficitur, impendant, an conscientiam suam quotidiè statuto tempore examinent.

X. Sicubi vero aliquos invenerint, quorum corporis constitutio non permittit, ut continuò studiis vacent, adhortentur illos, ut sæpiùs parochias suas obeant, sanos, et ægros, etiam non vocati, piis discursibus foveant, obvios pueros circa res catecheticas examinent, et ignorantes instruant.

XI. Denique, decani rurales de pastorum, et vice-pastorum sui districtûs salute, ac profectu spirituali solliciti, diligenter eorum vitæ, morum, et doctrinæ curam gerant; ideoque præter visitationes ordinarias, datâ occasione sæpiùs etiam per annum parochias sui districtûs inspiciant, et præcipuè indagent, an pastores, seu vice-pastores apud oves suas resideant, piè, laudatèque vivant, suo, ut decet, fungantur munere; præsertim Dominicis et festis diebus sacrum canant, concionentur, catechesi juventutem imbuant, et ecclesiastica sacramenta, quâcunque diei, ac noctis horâ requirantur, piè, promptèque administrent.

CC. Germaniæ, Tom. IX. p. 1027—29.

SECT. V. 1.—Diocese of Constance.

Rubric* on the Office of Dean Rural in the Diocese of Constance, by Bishop Burchard, A.D. MCCCCLXIII.

STATUIMUS, ut quilibet decanus, seu vices horum tenens, singulis annis ad minus bis, scilicet in quibuslibet sex mensibus semel in presentiâ confratrum suorum in loco capitulari congregatorum de omnibus beneficiis infra decanatum suum vacantibus, curatis et non curatis, quæ ultra tempus collatoribus seu patronis eorundem à jure statutum vacaverint: nec non de ipsis collatoribus et patronis, ac eorum nominibus diligentiùs inquirat, nobis, seu vicario nostro in spiritualibus illa cum suorum patronorum et collatorum nominibus quamprimùm commodè possit, sic tamen, quod

* The same *Rubric* on the office of archpresbyter-rural passed the synod of Hildesheim, under Bishop Valentine, A.D. MDXXXIX. The officer is there called rural archpriest, instead of rural dean.—See *CC. Germaniæ*, Tom. VI. pp. 314-15.

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istud ultra duorum mensium spatium non differat, post inquisitionem hujusmodi in scriptis notificet. Quod si facere obmiserit, pœnam suspensionis ab officio divinorum dicto duorum mensium spatio lapso incurrat, quam etiam pœnam quilibet confratrum, qui super præmissis requisitus ea decano scientèr celaverit, incidat simili modo. Verùm quià nonnulli prætextu literarum apostolicarum, quas se impetrasse mentiuntur, ecclesiastica beneficia vacantia propriâ temeritate in periculum animarum suarum occupare præsumunt, ordinamus, ut de cætero quilibet decanus, seu ejus locum tenens, tàm eorum, qui infra suum decanatum ecclesiastica beneficia vigore literarum apostolicarum assequuntur, quàm etiam beneficiorum et patronorum eorundem nomina infra mensis spatium à tempore assecutionis hujusmodi computandum, nobis, vel vicario nostro rescribat, seu notificet, alioquìn similem pœnam, ut præfertur, dicto mense lapso incurrat, tempus autem à jure datum pro conferendis beneficiis patronis ecclesiasticis sex menses, laïcis verò quatuor intelligatur.

Prætereà statuimus et ordinamus, ut quilibet decanus, seu ejus locum tenens infra proximos tres menses à publicatione præsentium, omnes suos confratres, cæterosque presbyteros seculares, et religiosos infra suum decanatum beneficia ecclesiastica inofficiantes, de quorum titulis, seu induciis sibi non constat, ad ostendendum sibi investituras, aut inducias beneficiorum suorum moneat, et eos qui infra quindecim dies ammonitionis hujusmodi illas sibi non ostenderint, ab inofficiatione beneficiorum suorum auctoritate nostrâ in scriptis cum insertione causæ suspensionis suspendat, et de cætero nullum infra suum decanatum ad inofficiandum aliquod beneficium ecclesiasticum, nisi sibi priùs ostenderit investituram, aut inducias sigillatas, scientèr toleret, et admittat. Quodsi quempiam talium literas suas, ut præfertur, sibi non ostendentem, in regimine, et inofficiatione ecclesiastici beneficii contra præmissa tolerare presumpserit, ipsum, ut supra mandatur, non suspendendo, extunc aliis quindecim diebus elapsis suspensionis sententiam propter hujusmodi negligentiam suam incurrat ipso facto: sit etiam forma suspensionis, quam in scriptis decani ferant: "*Quia tu monitus, ut titulum, vel inducias tui beneficii ostenderes, infra quindecim dierum spatium hujusmodi mandato non paruisti, nec titulum ostendisti; ideò auctoritate mihi concessâ te in his scriptis à divinis suspendo, et suspensum denuntio.*" Quam formam etiam in aliis censuris infligendis juxta causarum exigentiam volumus observari.

Considerantes, quòd decani rurales pro eo constituuntur, ut clericorum honestatem, et confratrum utilitatem procurent, excessus eorum referant, mandata nostra, vicarii, et officialis nostrorum debitè exequantur, et singula, quæ à superioribus mandantur, ad notitiam confratrum suorum deducant: quæ cum à decanatibus suis absentes nequeant adimplere, statuimus et ordinamus, ut quilibet decanus nostræ diœcesis teneatur residentiam facere infra suum decanatum personalem, decernentes, ut absentes à suis decanatibus decani, nisi infra mensem proximum à publicatione præsentium ad residentiam talitèr, secum effectu receperint, et etiam illi, qui se de cætero à suis decanatibus absentaverint, animo alibi residendi, seu domicilium extra deca-

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natum suum constituendi, et fovendi in absentiâ hujusmodi per unum mensem perstiterint ab hujusmodi suis decanatibus lapso mensis spatio prædicto sint eo ipso privati, moxque camerarius teneatur confratres capitulares pro alterius decani electione convocare, et alium decanum cum eisdem eligere. Quod si camerarius infra quindenam post lapsum dicti mensis spatii facere neglexerit, sit eo ipso ab officio divinorum suspensus.

Hac insuper constitutione universis, et singulis decanis nobis subjectis præcipimus, ut notorios excessus, et præsertim illos, quibus ecclesia scandalizatur quorumcunque infra suum decanatum beneficiatorum, seu aliorum clericorum infra duos menses à tempore notitiæ suæ computandos, nobis, seu vicario nostro notificent, et conscribant. Quod si quis facere neglexerit, et hujusmodi statutum executus non fuerit cum effectu propter Omnipotentis Dei misericordiam, quam incurrit, pœnâ condignâ, per nos, aut nostrum vicarium puniatur, et mulctetur. Sunt autem scandalosi excessus, furtum manifestum, homicidium, fornicatio scandalosa presbyteri, et adeo notoria, quod nullâ potest tergiversatione celari. Item si clericus literatorie excommunicatus publicè, et in formâ ecclesiæ celebraret, vel ministraret legendo evangelium, seu epistolam. Item si clericus usuram manifestè exerceret. Item si clericus cujuscunque gradûs post monitionem decani se tabernis, lupanaribus, et actibus illicitis notoriè immisceat, et his similes.

Insupèr ordinamus, ut nullus in decanum ruralem nostræ diœcesis electus, aut eligendus, nondum confirmatus officium decani ante confirmationem suam à nobis, vel vicario nostro, obtinendam, exercere, aut se decanum nominare, vel scribere, vel pro tali gerere quomodolibèt presumat: formam autem juramenti per decanum quemlibet in suâ confirmatione præstandi talem esse volumus juxta ad nos deductam, et longævè observatam consuetudinem, ut sequitur: primo videlicet jurabit, quod mandata nostra, vicarii, et officialis nostrorum pro tempore existentium reverenter exequatur, ut nobis, et eisdem fidelis erit, quodque officium, ad quod electus est, fideliter exercebit absque dolo, et fraude. Item quod penes se habeat statuta synodalia, et illa in anno quater, vel evidenti se dante necessitate, vel impedimento, minus bis confratribus suis ad intellectum publicabit, eaque inviolabilitèr observabit, et ab aliis quantum in eo est, observare faciat dolo, et fraude semotis. Quod insuper excessus confratrum suorum, prout ad se spectat, corrigere, incorrigibiles vero pro eorum excessibus pro quibus deferendi sunt nobis, vel vicario, seu officiali nostris deferre non tardabit.

Cæterum quamvis ex predecessorum nostrorum, et etiam nostrâ concessione diu tolerata, decanis locorum competat facultas, ecclesiis per obitum vacantibus ad mensis spatium, à die vacationis earundem computandum, per personas idoneas providendi in divinis et animarum cura, nolumus tamen, quod induciis authoritate nostrâ ordinariâ ad ecclesias ipsas, vel alia beneficia vacantia concessis exspirantibus, ipsi decani illis perindè providendi absque nostrâ, vel vicarii nostri speciali licentiâ aliquam habeant facultatem, alioquìn si secùs per ipsos actum fuerit, decernimus viribus carere.

CC. Germaniæ, Tom. v. pp. 451—453.

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SECT. V. 2.—Diocese of Constance.

Office of Dean Rural in the Diocese of Constance, under Cardinal Mark Sitic, Bishop of Constance, A.D. mdlxvii.*

I. MAXIMAM profectò vim ac necessitatem habet illa Domini sententia per Prophetam dicentis: Speculatorem dedi te domui Israel: et alio itèm loco, Diligenter agnosce vultum pecoris tui, et considera super greges tuos: ut episcopi gregem sibi à Deo commendatum, quantâ maximâ possunt vigilantiâ, observent, neque oculos ab eo unquam dejiciant: animadvertentes, quid ei opus sit, et confractas partes alligare, infirmas consolidare, ægrotas sanare, abjectas oves reducere, perditas requirere, et recuperare possint. Quandoquidem verò episcopi propriis oculis omnia perlustrare nequeunt, et propterea ultrà vicarios et visitatores, in singulis diœcesium suarum regiunculis certos et probatos viros deligere consueverunt, qui investigent, an populus ambulet in viis Domini, an aliquid sit, quod episcopi cognitionem et medicinam desideret: an aliquid, quod corrigi et emendari debeat; quæque compererint ad episcopos suos fidelitèr deferant: hos in aliquibus locis archidiaconos, in aliis archipresbyteros vocant, in nostrâ autem diœcesi decanorum ruralium nomine censentur.

II. Cum aliquis, vacante decanatu, à regiunculæ suæ, quam capitulum vocant, sacerdotibus legitimo electionis processu rite servato, in decanum electus fuerit, is primò quoque tempore nobis, vel vicario nostro in spiritualibus confirmandus præsentari debet. Interim caveat electus, sibique sub pœnâ excommunicationis latæ sententiæ ipso facto committendâ, interdictum sciat, ne officio decani fungatur, nec se talem nominare, tenere, vel scribere præsumat, aut ab aliis nominari, teneri, vel scribi aliquo modo patiatur, antequam confirmationem suam à nobis, vel vicario nostro obtinuerit. Nullus autem in decanum ruralem eligi possit, nisi aliquis ex parochialium ecclesiarum illius capituli, cujus decanatus vacat, pastoribus, seu vicariis perpetuis, canonicè institutis, et qui apud suam ecclesiam continuò resideat, nisi nobis ex magnâ et legitimâ causâ aliter visum fuerit; nec aliquis in electione decani, aut aliis negotiis capitularibus, votum habeat, nec ad capitulum ullo modo admittatur, nisi et ipse parochus, vel vicarius perpetuus alicujus ecclesiæ ejusdem capituli, legitimèque à nobis, vel vicario nostro institutus sit. In primis autem curent electores, ne quenquam, nisi spectatæ, probatæque vitæ, sufficientis eruditionis atque prudentiæ in decanum eligant, scituri, quod nos fornicatores et concubinarios, aliisve enormibus vitiis contaminatos, in decanos electos, nullo modo confirmaturi, sed habitâ inquisitione, negligentiam eorum in eligendo, alteriùs magis idonei et exemplaris, etiam ex sacellanis, si inter pastores idoneorom copia non esset, electione, toties, quoties id contigerit, auctoritate nostrâ ordinariâ suppleturi simus.

* Less comprehensive instructions for deans rural of the same diocese were drawn up by James bishop of Constance, A.D. mdcix.—See *CC. Germaniæ*, Tom. viii. p. 895. The *Forma Juramenti* Decanorum Ruralium in the latter is more brief.

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III. Electo aliquo in **Decanum**, et nobis, seu vicario nostro per literas, (ejus enim præsentiâ, ante factam inquisitionem, non requiritur) ad confirmandum præsentato, siquidem spes sit, quod vicarius noster in pontificalibus, vel aliqui alii nostri visitatores, brevi visitationis causâ, in illud **capitulum** venturi sint, detur electo simplex commissio, et in eadem per juramentum fidelitatis nobis præstitum, ei mandetur: ut vice **Decani**, donec vel ipse, vel alius idoneus, habitâ inquisitione, confirmatus fuerit, fideliter fungatur. Interim vero visitatoribus nostris, in eundem **Decanatum** migraturis, sub sigillo vicariatûs nostri committatur, ut de vitâ et conversatione, doctrinâ et eruditione, aliisque qualitatibus electi, tres vel quatuor seniores capitulares, et totidem ex sacellanis senioribus ejusdem **capituli**, medio juramento præstando, auctoritate nostrâ examinando, diligentem inquisitionem habeant, et potissimùm interrogent, annè electus honestæ et probatæ vitæ? Item an doctus, et earum rerum, quæ ad parochum, et curam animarum pertinent peritus sit? annè officium suum pastorale diligenter præstiterit? an de catholicâ religione benè et sincerè sentiat? an de hæresi vel sectâ aliquâ, aliquandò diffamatus fuerit? nùm concubinam et filios vel filias habeat, et quot? an scortator, potator, lusor, blasphemus, percussor, vel aliis ejus generis vitiis affectus sit? Quo facto iidem visitatores nostri, nobis, vel vicario nostro, de suâ inquisitione, fidelem relationem faciant, dictaque testium examinatorum in scripto exhibeant. Verùm ubi brevi tempore, eidem loco, seu **capitulo**, nulla immineret visitatio, id quod jam anteà de visitatoribus nostris diximus, alicui ex commissariis nostris juratis, sive illi in curiâ nostrâ, sive extra habitent, sumptibus nostris committatur. Ubi autem electus, ex factâ inquisitione, probatæ vitæ, dignus et idoneus repertus fuerit, tum huc vocatus, coram vicario nostro, atque notario, et testibus juratum fidei professionem, secundùm Pii IV. formulam, faciat, et **Decanatûs** juramentum, sub eâ, quæ sequitur, verborum formâ, præstet. Quibus factis, confirmationis beneficium ei conferatur.

IV. Forma autem juramenti **Decanorum ruralium** talis est: "Ego *N.* juro et promitto Deo Omnipotenti, et Beatæ Mariæ Virgini, sanctisque Pelagio et Conrado, ecclesiæ Constantiens. patronis, quod reverendissimo domino episcopo Constantiens. et suis successoribus, canonicè intrantibus, eorumque vicario et officiali pro tempore existentibus, fidelis et obediens ero: ejusdem reverendissimi domini episcopi, et ejus ecclesiæ commoda promovebo, et damna avertam: officium, ad quod electus sum, juxta modum et formam, **Decanis** in Statutis Synodalibus præscriptam, fidelitèr exercebo, absque dolo et fraude, et non modo non interero aliquibus conspirationibus, seu tractatibus, contra eundem reverendissimum dominum episcopum, ejusque ecclesiam Constantiens., sed eos, qui me sciente fierent, vel ab aliquibus attentarentur, pro viribus impediam, et præveniam: et si minus possim, de illis saltem eundem reverendissimum dominum meum episcopum Constantiens. admonebo, ac eos, qui hujusmodi conspirationum, seu tractatuum auctores fuerint, ei deferam. Sic me Deus adjuvet, et hæc Sancta Dei Evangelia."

V. **Decani** sciant, se in partem sollicitudinis episcopalis vocatos esse, et propterea

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capitula ruralia, quater singulis annis, aut saltem bis, ubi id, propter amplitudinem decanatûs, hactenus ita observatum fuit, convocent, in quibus, postquam solennis missa, vel pro defunctis, vel de Spiritu Sancto, more consueto, solenniter cantata, et concio ad populum ab aliquo eorum, a decano ad hoc priùs admonito, habita fuerit, (quæ in singulis capitulis, ante negotia capitularia, fieri debent) aliqua pars præsentium constitutionum nostrarum synodalium, et præsertim ea, quæ pro temporum, rerum, et personarum necessitate, opportuna visa fuerint, vel ab ipsis decanis, vel eorundem jussu, ab alio confratrum, capitulariter congregatis prælegantur. Id autem eo ordine fiat, ut præsentes constitutiones omnes, à principio ad finem usque, in biennio, vel ad summum in triennio, penitùs perlegantur. Quas quidem constitutiones ipsi decani, tanquam earundem à nobis deputati executores, inviolabiliter observent, et ab aliis, quantum in eis fuerit, observari faciant.

VI. Lectis statutis synodalibus, conferant decani cum suis confratribus de iis, quæ ab boni pastoris officium, et ad curam animarum rectè gerendam pertinent, et consulant de difficultatibus, gravaminibus, et incommodis cujuslibet ecclesiæ, quorum explicatio, vel remedium, aliorum consilium, et operam requirat. Si quid ab aliquo confratrum, seu etiam sacellano, aut quovis alio clerico, in suo decanatu habitante, contra canones, Concilium Tridentinum, vel has nostras constitutiones peccatum fuerit, id cum confratrum consilio corrigant. Si quos verò notorios et graviores cleri et populi excessus, quibus ecclesia Dei scandalizatur, et quibus ipsi mederi non possint, quorumque correctio ad decanos non spectet, ut sunt adulterium, furtum manifestum, homicidium, usura manifesta, fornicatio, et alia hujusmodi majora et notoria delicta, commisisse compererint; Item, si clericum excommunicatum, suspensum, vel interdictum, publicè in ecclesiâ missam celebrare, vel alia ministeria ecclesiastica peragere: et si aliquem clericum, cujuscunque gradûs aut dignitatis fuerit, post admonitionem, se lupanaribus, tabernis, ludis publicis, spectaculis, rixis, temulentiis, et aliis illicitis actibus publicè immiscere, vel concubinam alere animadverterint, (de quibus omnibus decani, tanquam episcoporum oculi, in suo quisque districtu, sedulò inquirere tenentur) eos omnes, vi juramenti nobis præstiti, infra unum mensem, à tempore notitiæ computandum, nobis, vicario, vel procuratori nostro fiscali, deferant, et notificent.

VII. Si quis clericus vel laïcus hæreticus esse, vel malè ac perversè, in rebus fidei nostræ, docere et sentire, detectus fuerit, officium decani inprimis est, eundem nobis, vel vicario, procuratorive nostro fiscali indicare, et deferre; ut tantum malum, priusquàm latiùs serpat, quantum possibile fuerit, è medio tollatur. Idem quoque ad habentes, seu legentes libros hæreticos, et prohibitos, vel aliis modis se de hæresi suspectos reddentes, extendimus, nisi admoniti resipiscant.

VIII. Ignotos clericos, maximè si illi aut sacerdotes, aut monachi sint profugi, decanus in suâ ditione non ferat: nec quenquam ad concionandum, sacramenta administrandum, missamve publicè dicendum, admittat: sed potiùs prohibeat, ab eisque arceat, et repellat, nisi se per nostras, vel vicarii nostri literas, ad hoc admissum

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esse docuerit. Eum verò, vel eos, qui se sine consensu decani, vel contra ejus admonitionem, in ejusmodi ecclesiarum ministeria, propriâ auctoritate ingesserint, nobis, vel vicario nostro quamprimùm significare studeat.

IX. Prætereà ordinamus, ut quilibet decanus, infra unius mensis spatium, à publicatione et editione præsentium statutorum, omnes suos confratres, parochos, vicarios, sacellanos, et denique sacerdotes et clericos quoscunque, etiam regulares, cujuscunque ordinis, qui vel curam animarum, in aliquâ ecclesiâ sæculari, sui districtûs, administrant, vel aliud ecclesiæ sæcularis ministerium exercent, si de eorum institutione, seu investiturâ, commissione, vel, quas vocant, induciis, sibi non constiterit, suas investituras, vel commissiones infra quindecim dierum proximè sequentium spatium sub pœnâ suspensionis, sibi ostendere, auctoritate nostrâ in scriptis requirat. Si qui id facere noluerint, vel non potuerint, mox decanus eosdem ab ordinum suorum executione suspendat. Sit autem forma suspensionis, quam decani in contumaces scripto ferant, talis:—*Quia tu* N. *sub pœnâ suspensionis admonitus, ut infra quindecim dierum spatium, titulum, investituram, commissionem, vel inducias tui beneficii ostenderes, ejusmodi admonitioni non paruisti: idcircò, ego* N. decanus capituli N. *auctoritate ordinariâ mihi concessâ, te in his scriptis, ab ecclesiæ ministerio suspendo, et suspensum denuncio. Actum die* &c. Quam formam etiam in aliis censuris infligendis, juxta causarum exigentiam observari volumus. De cætero autem decanus nullum infra suum decanatum, in alicujus ecclesiæ ministerio, nisi ei priùs titulum, investituram, commissionem vel inducias, nostro, vel vicariatûs nostri sigillo signatas, ostenderit admittat, aut toleret: quod si decanus quempiam talium, literas suas, ut prædictum est, sibi non exhibentem, in regimine beneficii, vel ministerio ecclesiastico, ultra prædictam quindenam, toleraverit, eum, ut jam antea mandatur, non suspendendo; tunc aliis quindecim diebus elapsis, ipse decanus, propter hujusmodi negligentiam, suspensionis sententiam ipso facto incurrat.

X. Statuimus quoque, ut decanus in singulis capitulis, ac etiam extra capitulum, ubicunque occasionem habuerit, de omnibus beneficiis in decanatu suo vacantibus, quæ ultra tempus beneficiorum collatoribus, et patronis, à jure præfixum, vacaverint: nec non de eorundem collatorum, seu patronorum personis, et nominibus diligenter inquirat, illaque nobis, vel vicario nostro, quam primum commodè possit, sic tamen, ut id ultra unius mensis, à die notitiæ computandi spatium non differat, scripto notificet. Mandamus etiam quibuscunque clericis, sub gravi pœnâ, arbitrio nostro infligendâ, ut à decanis de iis requisiti et interpellati, quæcunque eâ de re sciverint, eis non celent. Quo verò ad tempus institutionis faciendæ de præsentatis ad parochiales, servetur tempus præfixum in bullâ S. D. N. Papæ, quod erit bimestre, juxta institutionem Pii V.

XI. Cum decanis ruralibus à nobis permissum sit, ut ecclesiis parochialibus vacantibus, per mensis spatium, à die vacationis computandum, per se, vel alios idoneos, auctoritate nostrâ, ministrare, et fructus beneficii vacantis pro rata temporis, et ratione laborum susceptorum recipere possint: prout hæc infra, sub titulo de parochis, latiùs

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continentur: ut autem non tantum ecclesiæ parochiales, sed et sacella, et reliqua beneficia ecclesiastica, post ejusmodi elapsum mensem, debito non fraudentur obsequio, eisdem **decanis** præcipiendo injungimus, ut eodem primo mense elapso, si interim nulli alii presbyteri eis præficiantur, considerent, quo pacto, et per quos, ecclesiis seu beneficiis vacantibus, debita ministeria impendi valeant, idque per se, vel alios idoneos, si reperiri possint, fieri efficiant: ita tamen, ut illi commissiones seu inducias, super iis, à nobis, vel vicario nostro, sub pœnâ in eos, qui in alienis ecclesiis ministrant, constituta, petant et recipiant, easque ubi expiraverint, et interim ecclesiis vel beneficiis provisum non fuerit, renovari curent.

XII. Porro **decani** mandata et processus nostros, vicariique, et officialis nostrorum, pro tempore existentium, maximè contra confratres suos, reverentèr et fidelitèr exequantur, neque aliquâ excusatione se tueri præsumant: sed quamprimùm ea ipsis præsentata fuerint, infra tempus debitum, secundùm loci distantiam, sacerdotibus, contra quos ea decreta fuerint, executionem scribant, eisque copias cum executionibus à tergo signatis, per juratum pedellum **capituli** sui, ad eum diem, in quem executiones hujusmodi scripserint, mittant. Quod si hujusmodi processus, ad instantiam sigilliferi, fiscalis, vel aliorum officialium nostrorum emanati fuerint, absque eorundem expensis; si autem ad instantiam privatarum personarum, cum moderatis expensis, eidem pedello solvendis, videlicet sex cruciferis pro milliari. Nuncios nostros, cum talibus processibus ad eos venientes, benignè recipiant, eosque ab insidiis quorumcunque, quantùm in eis fuerit, protegant, neque eos quovis modo, ut in itinere offendantur, prodant, sed auxilio et consilio sint, quo tuto domum redire possint. Contra autem prohibemus severè pedellis et nunciis nostris, ne a **decanis**, camerariis, vel aliis invitis, esum, potum, vel diversorium exigant, aut ullâ aliâ molestiâ eos afficiant.

XIII. **Decanus** caveat, ne se intromittat de judicando inter confratres suos, super discordiis, seu differentiis quarumcunque causarum; sed si ipsi inter se, vel cum aliis, ratione decimarum, annuorum redituum, injuriarum, et aliarum rerum, discordes fuerint, eos ad tribunal nostrum ecclesiasticum remittat. Per hoc tamen ei non inhibetur, quin inter confratres, vices suas amicabiles, interponere, eosque amicè concordare possit, maximè in causis auctoritatem nostram ordinariam non requirentibus, ut sunt injuriæ et causæ prophanæ: in ecclesiasticas verò, decimarum redituum, bonorum, prædiorum, et rerum beneficialium, causas, se etiam amicabili transactione, intromittere nullo modo præsumat: cum ipse, absque ordinariâ nostrâ concessione, uni beneficium auferre, et alteri dare, nequaquam possit, et valeat.

XIV. **Decanus** quoque non patiatur quenquam sacerdotum coram judicio sæculari, saltem in personâ reâ, comparere, et multo minus ipse compareat: eos vero sacerdotes, qui taliter in personâ reâ comparuerint, mox ab omni ministerio ecclesiastico suspendat, neque eâ causâ suspensum quovis modo ad officii sui excusationem admittat, sed eum ad nos, vel vicarium nostrum, cum plenâ facti informatione, puniendum remittat.

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xv. Singulo quoque semestri, **Decanus** cum camerario, et si ita ei visum fuerit, uno atque altero ex prudentioribus sui districtûs **Decanalis** presbytero, sibi adjuncto, omnes scholas, ut supra in titulo de privatis scholis, sancitum est, nec non ecclesias et sacella consecrata sui **Decanatûs** visitet, atque omnia, quæ in iis, juxta canones et constitutiones nostras synodales, tam in spiritualibus, quam temporalibus emendanda judicaverit, si tamen illa leviora sint, emendarique ab eo valeant. Si quæ vero graviora sint, et ab illo emendari non possint, de illis nobis, seu vicario nostro referat.

xvi. Et insuper non solum visitationis, sed alio quocunque tempore diligenter inspiciant **Decanus** et camerarius, quæ in sui **Decanatûs** templis, sacellis, et oratoriis sint picturæ et imagines: et si quid contra catholicam religionem, ecclesiæque decorem, sculptum, depictumve repererint, id nobis, vel vicario nostro significent, quo illi rei opportunum remedium justo tempore adhibere valeamus; insolitas autem picturas vel statuas in ecclesiis fieri, sine nostro, vel vicarii nostri judicio, non permittant, ut in his veteris ecclesiæ decorum, sacrarumque historiarum veritas, et imaginum honestas, maturiore deliberatione circa eas præcedente, conservetur.

xvii. Cæterum quod ad cathedraticum, primarios fructus, subsidia charitativa, et reliqua ejus generis attinet, **Decanus** cum camerario, in illis, quæ circa eorum exactionem antiquitus sunt observata, se fideles et diligentes præstent, adhibito etiam, si necessitas id postulet, ne ecclesia suo jure privetur, arrestationis remedio.

xviii. **Decanatuum** quorumvis clerici suis **Decanis** obediant, et ad **capitulum** vocati compareant: si verò, quo minus veniant, legitimè impediantur, excusatores mittant, **Decanos** visitantes adjuvent, vitia et defectus, de quibus interrogabuntur, bonâ fide indicent: si ab eis de aliquâ re admoneantur, seu corripiantur, vel quid illis mandetur, cum reverentiâ se morigeros exhibeant, de debitis a **Decano**, vel camerario admoniti satisfaciant. Eos namque, qui ut inobedientes et rebelles nobis delati, et convicti fuerint, gravi pœnâ afficiemus.

xix. Ne res et bona à clericis derelicta, ab inhiantibus rebus alienis, diripiantur, injungimus **Decanis** nostris, eamque facultatem, usque ad revocationem nostram, eis concedimus, ut quam primum aliquis clericus diem vitæ suæ clauserit extremum, **Decanus**, in cujus districtu defunctus habitavit, vel si ei non vacaverit, camerarius, aut aliquis ex quatuor consiliariis capituli, jussu **Decani**, adjuncto sibi scribâ **capituli**, vel notario publico, si eum habere possit, atque duobus testibus clericis, vel si non adsint, laïcis, omnes et singulas res et bona, per eundem derelicta, nostro nomine in inventarium fideliter redigat, et in sequestrum, seu arrestum ponat, donec de veris et legitimis hæredibus constiterit: pro quibus laboribus hæredes defuncti **Decano**, notario, seu scribæ, competenter satisfacere teneantur: ubi autem de dividendâ hæreditate inter hæredes non conveniret, aut alias eorundem bonorum derelictorum nomine, inter aliquos controversia oriretur, tunc **Decanus** de iis rebus contendentes, ad consistorium nostrum, pro consequendâ justitiâ remittat.

xx. Et cum nos de longissimâ consuetudine ab aliquot sæculis introductâ, in bonis mobilibus et immobilibus omnium clericorum civitatis et diœcesis nostræ, ex thoro

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illegitimo natorum, jus succedendi habeamus: omnibus et singulis decanis et camerariis ejusdem diœcesis nostræ mandamus, ut quilibet decanus se de natalibus quorumcunque clericorum sui decanatûs diligenter informet, et si quoscunque ex eisdem natalium defectum pati repererit, unà cum eorundem, et ecclesiarum, quibus ministrant, nominibus, nobis quantociùs propalare studeat, et quamprimùm ipsis decanis et camerariis, utrisque vel alteris eorundem, de morte alicujus clerici illegitimè nati constiterit, quæcunque bona per eum derelicta, eo modo, quo in proximè præcedenti capite dictum est, in inventarium conscribant, atque sub firmo arresto, auctoritate nostrâ ponant, aut poni faciant: inhibentes omnibus, ne eadem distrahant, aut alienent, vel in usus suos convertant: et interim talis presbyteri, seu clerici obitum nobis, vel sigillifero nostro, absque morâ insinuent, et notificent. Secus facientes, volumus ipso facto ab officiis suis esse suspensos, donec à nobis, vel vicario nostro, absolutionis beneficium obtinere meruerint.

xxi. Ne autem decani tot tantisque laboribus soli graventur, volumus et mandamus et cujuslibet regiunculæ camerarius, vel eo impedito, senior ex quatuor consiliariis (qui in omnibus capitulis decanis adjungi solent et debent) sui decani perpetuus vicarius, cooperarius, et adjutor sit, eaque omnia, quæ decanus, infirmitate, necessariâ absentiâ, vel aliâ justâ causâ impeditus, facere non potest, camerarius, vel senior consiliarius, decani tamen præscitu, consilio, et jussu, perficiat, et expediat, atque decano in omnibus rebus licitis et honestis obedientiam præstet. Generaliter autem decanus, camerarius, et senior consiliarius, non tantum ea, quæ sparsim hinc inde in hisce constitutionibus, eis injuncta sunt, sed reliqua omnia, quisque in suo districtu, fideliter et pro viribus exequatur: iidem quoque ad futuras synodos vocati compareant, diligenterque invigilent, ut parochi subditos suos doceant, corrigant, et veluti fideles pastores, in viâ catholicæ doctrinæ contineant, ne irregularitate contracta ministrent, neve in foro conscientiæ, in dubiis respondeant, nisi peritiores priùs in consilium adhibuerint; ad hæc ut ab extorsionibus et exactionibus illicitis et insolitis abstineant, et libertatem ecclesiasticam, quantùm in eis est, tueantur: ad quæ omnia camerarii, nedum in suis capitulis, verùm etiam hic, coram vicario nostro in spiritualibus, quam primum quisque post electionem suam, ad reddendam rationem officii sui, vel ob alia negotia huc venerit, juramento se astringere debent.

xxii. Postremo decani et camerarii singulis annis administrationum suarum coram nobis, vel vicario, et aliis officialibus nostris, ad quorum officia id spectat, fidelem et sinceram rationem reddere teneantur: et quamvis ipsi ad ea omnia præstanda ex officio et vigore juramenti, quod facere consueverunt, astricti sunt, nos nihilominus debitæ gratitudinis memores, si se diligentes, sedulos, et fideles in suis officiis exhibuerint, omnem eis gratiam et promotionem, cuivis labori et diligentiæ, nostri causâ susceptis, condignam et correspondentem pollicemur.

xxiii. Sed quandoquidem apud quosdam nefandissimus ille abusus invaluit, ut plerùmque indignos, et maximis vitiis irretitos, in decanos eligant, quo minus illi alios reprehendendi, corripiendique habeant occasionem: idcircò nos hoc præsenti statuto,

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visitatoribus nostris specialibus, in quosvis districtus seu capitula brevi ablegandis, committimus, et mandamus, ut quam primum in aliquod capitulum pervenerint, de vitâ, habilitate, et aptitudine decani, et etiam aliorum confratrum capitularium diligentèr inquirant, et de eo, quod in tali inquisitione repererint, nos, vel vicarium nostrum certiores reddant. Tum nos, vel idem vicarius noster, si et nostro, et visitatorum judicio, decanum minus idoneum invenerimus, eundem ab officio deponemus, et capitulo mandabimus, ut dignum et idoneum eligat, nobisque confirmandum præsentet. In quâ confirmatione ea, quæ supra in præsenti titulo, capite tertio definita sunt, strictè et ad amussim observari volumus.

CC. Germaniæ, Tom. VII. p. 548—555.

SECT. VI.—Diocese of Eichstadt.

Office and Juraments of Deans Rural in the Diocese of Eichstadt, by Bishop John Martin, A.D. MDXLVII.

DECANI rurales, qui juxta antiquam consuetudinem per diœcesin nostram constitutam, debent officium suum fidelitèr exequi, et implere, prout in antiquis statutis continetur. Sic tamen nullus in decanum ruralem electus ante confirmationem à nobis, vel vicario nostro obtentam decanatûs hujusmodi officium presumat quovis modo exercere. Similitèr nec possint decani, vel camerarii à fratribus deponi, aut aliàs liberè cedere, nisi renuntiationis, cessionis, vel depositionis causa sufficiens coram nobis, vel vicario nostro fuerit ostensa et deducta. Debet autem decanus ruralis talitèr in diœcesi nostrâ constitutus in principio suæ receptionis jurare, vel saltèm fide datâ promittere vice et loco juramenti, quòd infra scriptos articulos sine fraude et dolo observabit.

Primò, quòd domino episcopo Eystetensi obediens existat, ejusque mandata, et suorum judicum reverentèr accipiat, atque cum benevolentiâ pro posse suo efficacitèr adimpleat; et juxta officium suum fidelitèr exequatur. Item, quòd *Constitutiones Synodales* per episcopos Eystetenses factas, editas, vel approbatas firmitèr observet, et ab aliis confratribus sui decanatûs jubeat inviolabilitèr observari, illud etiam observabunt decani rurales, ut quandocunque juxta consuetudinem antiquam presbyteri, aut clerici alicujus decanatûs semèl aut bis in anno conveniunt, eis non concedant recedendi licentiam, nisi coram omnibus illius decanatûs clericis hæc præsentia Synodalia Statuta publicè lecta fuerint, ut sic per repetitam notitiam ad eorundem observantiam efficaciùs inducantur. Si quid etiam quæstionis et difficultatis magnæ in clero illo emerserit, et præcipuè de his qui concubinatûs publici, vel aliis enormibus criminibus, puta hæresis, irregularitatis, apostasiæ, simoniæ, perjurii notorii, et similibus sunt irretiti, aut aliàs scandalum grave generant in populo, hoc absque morâ infra unius mensis spatium nostris, vel vicarii nostri auribus curent intimare, alioquìn secùs negligentèr facientes pœnâ suspensionis à divinis, et pecuniariâ, videlicet viginti quinque florenorum de Rheno absque remissione mulctabimus.

CC. Germaniæ, Tom. V. p. 374.

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SECT. VII.—Diocese of Freysingen.

Articles of Visitational Inquiry for Deans Rural of the Diocese of Freysingen, by Bishop Sixtus de Tannberg, A.D. mccccLxxv.

DECANI rurales infra Pasche et Pentecostes festa proximè futura adjunctis sibi testibus synodalibus visitabunt parochias decanatûs sui, et recepto juramento à plebanis, eorum domesticis capellanis, et ab aliis honestis et gravibus viris parochiarum quærent de infra scriptis:—

Primò. De vitâ, scientiâ, et moribus regentis ecclesiam. Et an bene præsit domui suæ?

Secundò. Quomodo ecclesia provisa sit circa sacramenta et reservatoria sacramentorum?

Tertiò. Quomodo provisa sit libris, calicibus, patenis, corporalibus, sacris vestibus, et ornatibus, et an illa munda teneantur? Et si defectus in his sit, an fabrica ecclesiæ sufficiat ad illa reparanda? Et an singulis mensibus viaticum pro infirmis denuo consecretur?

Quartò. An ecclesia sit in debitis? et an rector ecclesiæ alienaverit, vel obligaverit ad tempus, vel ad vitam bona ecclesiæ? et qualem familiam habeat?

Item, an sit tabernarius, lusor, vel aliàs mali exempli? et an singulis diebus dominicis legat missas, et prædicet populo? et an ad hoc aptos libros habeat? et an sit in debitis? et an missas fundatas, et aliàs de jure vel consuetudine debitas cum devotione, et honestè persolvat?

Item videatur liber ipsius, quo utitur in conferendis et administrandis sacramentis. Et examinetur, si sciat formas sacramentorum?

Item, si ecclesia regitur per vicarium, quæratur præcipuè, si pastor sibi fructus in toto vel in parte reservaverit? aut ecclesiam cum omnibus fructibus eidem locaverit? et an excessivum censum solvat? et an gravet subditos in recipiendis remediis, vel aliis juribus parochialibus? et an cooperatoribus et capellanis debitum salarium solvat?

Prætereà inquiratur de formatis vicariorum, sociorum divinorum, et capellanorum: et si sint de alienâ diœcesi, an sint recepti juxta statutum de clericis peregrinis.

Item, quæratur de vitricis ecclesiarum, an singulis annis rationem reddant plebano, et communitati parochiæ? Et an habeant cistam cum tribus clavibus, in quam pecunias fabricæ deponant juxta statutum provinciale? et si non habeant, ut de his provideant? Et quod lumen assiduè circa Corpus Dominicum ardeat?

Item, quæratur, an in parochiâ sint usurarii manifesti, vel aliis publicis criminibus irretiti: et de aliis etiam fiat inquisitio, quæ videntur reformanda?

In præmissis, quæ possunt commodè reformare, reforment, et de per se actis, et reformandis, per totum mensem Junii proximè futurum domino Præsidenti rationem reddant, et majora ad illius, vel vicarii ejus notitiam deducant.

CC. Germaniæ, Tom. v. p. 503.

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SECT. VIII.—Diocese of Osnaburg.

Institution of Deans Rural in the Diocese of Osnaburg, by Cardinal Francis William, Bishop of Osnaburg, A.D. mdcxxx.

I.—De Distinctione Diœcesis Osnabrugensis in certas Regiunculas, seu Decanatus.

CUM nos ex debito sollicitudinis nostræ episcopalis, eam meritò curam suscipere debeamus, quomodo diœcesis nostræ satis amplæ, et vicinarum regionum ecclesiasticæ jurisdictioni nostræ subjectarum accessione, magis dilatatæ, cum prudenti circumspectione ac distributione particularium quarundam sollicitudinum ac industriarum, faciliorem possimus reddere rationem ac curam, nulla nobis succurrit ratio melior, quam quæ olim exemplo Moysis demonstrata, jure ecclesiastico approbata, et à multis retrò archiepiscopis Coloniensibus tanquam metropolitanis, aliisque præsulibus, per christianum orbem ante multa sæcula suscepta, et pro idoneo medio conservandæ disciplinæ ecclesiasticæ, maximè inter pastores (à quorum exemplo populi probitas dependet) existimata fuit, nempè ut diœcesis nostra in certas regiones et quasi classes distinguatur, quarum unaquæque certum et determinatum parochiarum numerum contineat, quibus unus ex pastoribus, cæteris vitâ et doctrinâ excellentior præficiatur, quem **decanum ruralem** vulgò appellare solent, qui præcipuam super alios curam, et in certis casibus auctoritatem habeat ampliorem, ac cæterorum presbyterorum per diversas parochias habitantium vitam jugi circumscriptione custodiat, et quâ quisque industriâ divinum opus exerceat, nobis renunciet, minora emendet, cuncta tamen ad nos referat, nec aliquid contra nostrum decretum ordinare præsumat, ut in nullo titubet ecclesiastica sollicitudo. Cujus rei cum nos in synodo nostrâ majore, anno millesimo sexcentesimo vigesimo octavo celebratâ, spem atque expectationem excitaverimus, eandem nunc, quantum in nobis est, perficere cupientes, statuimus et ordinamus, ut posthàc in episcopatu nostro Osnabrugensi, et locis diœcesanæ jurisdictioni nostræ subjectis, subsequentes regionum, seu decanatuum distributiones observentur.

II.—Designationes Decanatuum.

III.—De Constitutione Decanorum Ruralium.

Ut verò hæc res melioribus auspiciis inchoetur, nos in singulis **decanatibus**, seu regionibus supradictis aliquem nominamus et constituimus, quem, auditis aliorum testimoniis, existimamus aptiorem. Sunt autem sequentes (Nomina **Decanorum**).

IV.—De successivâ Mutatione et Nominatione Decanorum.

Ad hujus vero rei firmitatem ac perpetuitatem conservandam, volumus posthàc singulo triennio ante quadragesimalem synodum, circa Dominicam *Invocavit*, ex pastoribus uniuscujusque **decanatûs** unum magis idoneum nominare, qui professionem fidei in synodo post Dominicam *Oculi* publicè emittet, ac fidelitatis juramentum præstabit, quibus prævis illi confirmationem in scripto dari curabimus.

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Constitutus vero **decanus** in alterum etiam triennium, si ex rationabilibus causis ita nobis videbitur, continuari poterit. Si quis vero **decanus** ante triennium moriatur, alius à nobis surrogabitur.

V.—Forma Juramenti Decanorum Ruralium.

Ego *N.* &c. juro et promitto, quod reverendiss. et illustriss. domino Episcopo Osnabrugensi, et ejus successoribus canonicè intrantibus, fidelis et obediens ero, et ejusdem reverendissimi episcopi, et ejus ecclesiæ commoda promovebo, et damna avertam, atque officium **decanatûs**, et commissa mihi ac mandata fideliter exequar, absque omni dolo et fraude. Sic me Deus, &c.

VI.—De Officio Decanorum Ruralium.

I. **Decanis ruralibus** in primis commendata sint omnia, quæ in canonibus, statutis synodalibus, ac provincialibus, de officio, vitâ, et honestate parochorum, sacerdotum, et clericorum sunt præscripta, et ut ea in seipsis exhibeant, et in aliis suæ regiunculæ existentibus pastoribus observent ac requirant.

II. Ad **decani ruralis** officium pertinet, bis in anno ante synodum diœcesanam, nimirum mense Februario et Septembri, ad congregationem communem, seu **capitulum** suos pastores convocare; ecclesias parochiales, capellas, sacristias, sepulturas, cœmeteria, hospitalia, parochorum, aliorumque clericorum ædes ac familias, et alia pia loca districtûs sui, quotannis simul, una cum camerario, vel alio adjuncto visitare ac diligenter inspicere, idque curare, ut sarta tecta serventur, et quæ ad divinum cultum sunt necessaria, vasa sacra, ornamenta, vestes, libri, rectè et integrè suo loco et ordine conserventur.

III. Diligentèr quoque inquirant in jura et bona ecclesiastica sui **decanatûs**, an rectè administrentur et conserventur? An ex iis aliquid alienatum sit, aut ab aliis usurpetur? An ecclesia aliqua turbetur, debitis oneretur, litibus implicetur, cum quibus, et ex quâ causâ?

IV. Prætereà sollicitè ac prudentèr, de pastorum, sacerdotum, custodum, ludimagistrorum, ædituorum, seu provisorum ac ministrorum ecclesiæ vitâ ac conversatione inquirant: nùm scilicet illi in functionibus suis, celebratione missarum, verbi divini prædicatione, sacramentorum administratione, catechismi doctrinâ, horarum persolutione, decentiâ morum, victûs ac vestitûs ratione, studii assiduitate, et alii similiter pro ratione functionis suæ officio suo satisfaciant, ac quid ubique locorum desit aut desideretur, accuratè considerent, ut ea ad nostram cognitionem referre possint.

V. Demùm graviores cleri et populi excessus, ac crimina publica, quibus ecclesia scandalizatur, **decani** ad nos referant, ut maturè scandalis obviare, et hujusmodi mala, antequam latius serpant, è medio tollere valeamus.

VI. **Decanis ruralibus** seriò etiam commendatur et injungitur, ut quæ de libris baptismalibus et matrimonialibus, nominibus communicantium, et id negligentium, post Pascha nobis, aut nostro vicario designandis, in præcedentibus synodis præscripta sunt, in praxin redigi curent.

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vii. Cum contigerit aliquem ex parochis, curatis, aut cooperatoribus ægrotare, decani est eundem invisere, eamque sollicitudinem adhibere, ne quicquam illi desit ex iis, quæ ad animæ seu corporis curam spectant. Si eorum quispiam obierit, rerum relictarum per se, vel camerarium, aut unum ex deputatis pastoribus, adjuncto notario (si haberi possit) et tribus testibus inventarium conficiet, easque obsignabit, ut piis legatis, et aliis creditoribus de solutione debitorum cautum sit, atque omnia registra et monumenta ecclesiæ vel pastoratûs in usus eorundem conserventur, nec in aliorum manibus relinquantur, etiam sub prætextu, quod iis ad executionem testamenti indigeatur, quibus tamen pro necessitate copia dabitur.

viii. Quæ autem decani in capitulis ac visitationibus quotannis fecerint, curaverint, cognoverint, ea omnia per camerarium scripto comprehendant, ut requisiti diligentiam suam comprobare possint: bis verò singulis annis, scilicet ante quadragesimalem et autumnalem synodum, muneris sui rationem, vel coram, vel scripto nobis, aut nostro in spiritualibus vicario faciant, et quæ ipsis mandabuntur, cæteris pastoribus et subditis nostris tempestivè ac maturè insinuabunt; in negligentes privatione decanatûs, aut aliis pœnis animadvertemus.

VII.—De Congregationibus Capitulorum.

i. Congregationes capitulares annis singulis bis habeantur, ante synodum quadragesimalem et autumnalem, die aliquâ minimè impeditâ. Convenient verò ad citationem decani omnes istius districtûs parochi, sacellani, et clerici, ac regulares, si qui ad curam animarum admissi sunt, ad locum à decano designatum, qui vel ecclesia erit, vel sacristia, vel domus pastoralis, aut alterius ecclesiastici viri. Qui adesse non poterunt, legitimè impediti, excusationes suas et causas scripto proferant, sub pœnâ arbitrariâ.

ii. Operæ vorò pretium est, ut convenientes, tanquam ad rem seriam accessuri, per confessionem sacramentalem expiati ac præparati, in loco capitulari pridiè compareant, nisi quidam tam propè habitent, ut eodem die tempestivè accedere possint.

iii. Camerarius id curabit, ut, ubi capitulum celebrabitur, adventibus pastoribus de hospitiis honestis, ipsorum tamen sumptibus, provideatur.

iv. Ipso die capituli celebrandi sacrum pro fratribus et benefactoribus, tam vivis, quam defunctis, et alterum de S. Spiritu ab his, qui à decano præmoniti sunt, celebrabitur.

v. Sacro finito, fiat progressus ad locum capituli, ubi omnibus ordine considentibus postquam decanus (qui tanquam caput congregationis directionem actionum capitularium habet) absentium excusationes audiverit, omnes assurgentes in genua procumbent, ad imaginem crucifixi, quæ in mensâ ponetur, aut, si in ecclesiâ celebretur capitulum, ad altare conversi, alternatim recitabunt hymnum, *Veni Creator Spiritus*, &c. decano collectam de S. Spiritu, et pro Romano episcopo subjungente.

vi. Ad has congregationes capitulares nemo, sive clericus, nisi de gremio capituli, nec quispiam laïcus, sub quocunque etiam prætextu, accedet, aut admittetur.

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vii. Considentibus iterùm congregatis, a **decano** proponetur, si quid ipsi singulariter mandatum aut injunctum fuerit, ac pro temporis ratione prælegetur, vel dicetur aliquid de his, quæ ad pastorum, sacerdotum, aut clericorum vitam et officia pertinent.

viii. Deinde inquiretur, si quod gravamen personæ ecclesiasticæ, vel loco, vel beneficio sit impositum, vel lis aliqua mota, unde periculum timeatur?

ix. Si quis istius regiunculæ clericus, vel etiam laïcus, alterius potentiâ innocenter prematur, cui merito auxilium ferendum sit?

x. Si in districtu quispiam sit vagus et ignotus, qui sine legitimâ institutione et approbatione, divinis et sacramentorum administrationi se ingerat?

xi. Si quispiam parochus aut sacellanus, particulare gravamen quoad muneris sui executionem, expertus sit?

xii. Si ullus pastor, aut beneficiatus in istâ regiunculâ sit, in quo desideretur honestas clericalis, in vitâ, moribus, studiis, doctrinâ, habitu, familiâ?

xiii. Si in istâ regiunculâ sint hæretici, schismatici, apostatæ, concubinarii, turpitèr, impiè, ac scandalosè in peccatis publicis viventes, aut de his, et aliis publicis criminibus suspecti aut diffamati, quos ipse diligenter notabit ac insinuabit; horum verò, aut similium criminum examinationi, discussioni, aut correctioni, vel notabilium rerum definitioni **decani** nullatenùs sese immisceant; quòd nulla ipsis jurisdictionis competat auctoritas, sed solùm ministerii et officii industria, et ad superiores relatio.

xiv. His peractis, **decanus** vel præleget, vel prælegi curabit ex synodalibus constitutionibus illa, quæ ad pastores, sacerdotes, ac eorum officia spectant; et si inter legendum occurret, de quo præsentes, vel eorum aliquem monendum, aut informandum putet, id breviter et efficaciter faciet; ac deinde **capitulares** actiones per convenientes preces concludet, subjungetque orationem ex Romano pontificali, *Nulla est Domine*, etc., quæ habetur in cæremoniis synodi Osnabrugensis, anni millesimi sexcentesimi vigesimi noni.

xv. Quæ in his **capitulis** proposita et acta sunt, camerarius in librum peculiarem referet, ad memoriam et directionem necessariam.

xvi. In his **conventionibus capitularibus**, ut symbola fraterna et honesta constituantur, præsertim pro iis, qui procul parochiis absunt, nec intra tres aut quatuor horas domum suam pertingere possunt, non videtur improbandum.

xvii. Illud tamen cavendum est, ne hujusmodi conventiones, aut prandia, in cauponâ vel diversorio, sed in domo **decani**, aut alterius pastoris, vel ecclesiastici viri serventur, ac valdè sobria, moderata, et succincta sint, nec ullus ad ea admittatur, nisi qui sit de congregatis **capituli**.

xviii. Hujus collationis sumptus, absentes cum præsentibus simul tolerabunt, et si quis notabilis excessus admissus fuerit, illum **decanus** nobis denunciare tenebitur, sub pœnâ arbitrariâ.

xix. Ad vitandam verò inanitatem ac superfluitatem otiosi sermonis, initio mensæ sacra lectio, de officio pastorum, ex probato auctore inseri poterit, per juniorem institutione pastorem, qui etiam in **conventionibus capitularibus** ostiarium aget.

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xx. Omnes vero pastores, et præsentes alii sacerdotes, ad silentium et secretum capituli debitum obligati erunt, sub pœnâ arbitrariâ.

xxi. Decanis suis pastores et clerici debitam reverentiam et obedientiam exhibeant, ad capitulum vocati compareant, aut legitimas suas excusationes mittant, de vitiis, erroribus, defectibus et criminibus interrogati, respondeant, correctiones libentèr suscipiant, mandatis obtemperent, inobedientes ac rebelles, quos ad nos deferri volumus, gravi pœnâ compescemus.

CC. Germaniæ, Tom. ix. p. 513—516.

SECT. IX.—Diocese of Prague.

Articles of Inquiry for Archdeacons, Deans Rural, and other Church-Visitors of the Diocese of Prague, by Archbishop Anthony de Muglitio, A.D. mdlxv.

Articuli Archidiaconis, Decanis, et cæteris Ecclesiarum Visitatoribus ad benè munus visitationis peragendum necessarii.

NOTIFICETUR omnibus nostræ Pragensis diœcesis subjectis clericis, quod nos ipsi, vel per nostros specialitèr deputatos visitatores, singulis annis semel singulos tractus visitaturi sumus, et de archidiaconorum, et decanorum visitationibus factis diligentèr inquisituri.

Archidiaconi singulas suas parochias bìs in anno, si id commodè fieri potest, visitent, vel à decanis rationem visitationis requirant.

Decani bìs ad minus in anno subjectas sibi parochias visitent.

Archidiaconi, decani, aut alii visitatores habeant secum notarium, qui omnia singilatìm, ac distinctè in visitationibus describat, vel ipsi interrogando singula describant.

In visitationibus convocentur in domum parochi alii presbyteri, si sunt, et aliquot ex civibus, vel oppidanis, seu rusticis, de quibus fama est, eos et catholicos, et probos viros esse.

Istorum singuli singilatìm, ac diligentèr examinentur, accepto priùs juramento de veritate dicendâ, et de calumniâ, ad quod præstandum laïci non sunt cogendi.

Primùm de ipso parocho, seu seniori quovis presbytero, diligentèr inquiratur, quomodo vivat, et quæ sit publica, de ipsius vitâ, fama: quomodo officio suo fungatur: imprimis autem, an aliqua sit de eo hæreseos suspicio. Hâc eâdem ratione de aliis presbyteris (singilatim tamen) fiat inquisitio.

De omnibus, quæ in unaquâque parochiâ in visitando decani egerint, dent plenam suis archidiaconis informationem. Archidiaconi autem de omnibus fidelitèr et exactè ad ordinarium deferant.

Dent operam imprimis archidiaconi, et decani, ut in omnibus ecclesiis sana, et orthodoxa doctrina observetur, doceaturque.

Odia, si quæ sunt, et inimicitiæ inter sacerdotes alicujus ecclesiæ, componantur

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omninò à visitatoribus: si componi non poterunt, is, qui author est ejus dissensionis, puniatur,

Omnes parochi, et alii clerici, jurent coram archidiaconis, vel decanis, in proximâ visitatione, quod nunquam velint deserere catholicam, et orthodoxam religionem, et quod semper velint permanere in obedientiâ sui ordinarii, et ejus legitimorum successorum.

Jurent etiam, quod nihil unquam velint ab ecclesiâ quoquo modo alienare, neque oppignorare, sed semper bona ecclesiæ augere; et ea, quæ à se, vel aliis alienata sunt, quantum fieri potest, recuperare.

Curent archidiaconi per suos decanos, ut in visitationibus omnium parochiarum, etiam vacantium, et ab hæreticis occupatarum nomina diligentèr describantur, et præbendarum, seu aliorum quorumcunque beneficiorum.

Dent operam archidiaconi, ut singularum ecclesiarum, et præbendarum, atque altarium singilatim omnium reditus describantur, et unde isti reditus percipiantur.

Archidiaconi perquirant, et describi curent reditus recenter ab ecclesiâ alienatos, et quâ ratione, et à quibus alienati sunt.

Curent archidiaconi et decani, singularum parochiarum patronos, seu collatores legitimos, et aliorum beneficiorum describi.

Dent operam archidiaconi, et per suos decanos efficiant, ut singularum ecclesiarum antipendia, pluvialia, ornatus, mappas, calices, patenas, cruces argenteas. candelabra, libros, et cæteram omnem ecclesiasticam supellectilem, describant diligentèr, distinctè, ac fidelitèr.

Singulorum quoque parochorum, et præbendariorum nomina descripta, cum iis, quæ superiùs expressa sunt, ad ordinarium ab archidiaconis deferri curentur.

Nomina parochorum, et vitam, mores, an sint catholici, per omnia curent etiam describi.

CC. Germaniæ, Tom. VII. p. 27.

SECT. X.—Diocese of Ratisbon.

Synodal Statutes of the Diocese of Ratisbon, on the Office of Dean Rural, by Bishop John de Bavaria, A.D. MDXII.

QUONIAM decani rurales pro singulis plebibus et clericis ideò constituuntur, ut illorum vitam jugi circumspectione custodiant, cleri honestatem, et confratrum utilitatem procurent, excessus eorum referant, mandata nostra, vicarii nostri, et aliorum judicum debitè exequantur, ac singula, quæ mandantur à superioribus, ad notitiam fratrum deducant: quaproptèr in receptionis principio jurare debent, vel saltem fidem dare loco juramenti, quod sine dolo et fraude præscriptos articulos observare velint, et quod nobis, et successoribus nostris obedientes existant, constitutiones synodales per episcopos Ratisbonenses factas, et per nos approbatas, seu innovatas firmitèr observent, et ab aliis confratribus cujuslibet decanatûs respectivè jubeant inviolabilitèr observari. Omnes insupèr et singulos decanos præsenti statuto juxta sacrorum

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canonum decreta in testes synodales constituimus, et deputamus in finem et effectum, ut notorios excessus, et præsertùm illos, quibus ecclesia scandalizatur, quorumcunque clericorum, infrà unius mensis spatium à tempore notitiæ nobis, seu vicario nostro notificent: si quis verò negligens in hoc repertus fuerit, ab ingressu ecclesiæ suspendatur, et officio **decanali** ipso facto sit privatus. Præmissis quoque adjicimus statuendo, ut nullus in **decanum ruralem** nostræ diœcesis electus, aut eligendus, per nos, aut vicarium nostrum nondum admissus, et confirmatus, officium **decani** exercere, aut se **decanum** nominare quomodolibet præsumat, si quis autem secùs fecerit, ad **decanatum** hujusmodi inhabilis existat; volumus autem, quatenùs de cætero nullus eligatur in **decanum**, qui sit aliquo crimine publico diffamatus; alioquin eligentes, sint eâ vice potestate eligendi ipso facto privati. Prætereà **decanis** prædictis sub pœnâ suspensionis ab officio et beneficio districtè præcipimus, et mandamus, quatenùs assumptis sibi juratis confratribus sui **decanatûs** singulis annis circa festum omnium sanctorum, vel alio tempore magis congruo, omnes confratres suos in unum locum convocent causâ visitationis habendæ, et hæc statuta synodalia auribus ipsorum tunc seriosiùs inculcare procurent, necnon super excessibus eorum inquirant, et sic inquisitos, nostris, seu vicarii nostri auribus deferant infra mensem. Insupèr infra octavas omnium sanctorum cathedralium more solito expostulent, et recipiant. Qui verò cathedralium solvere tenentur, solutionem ipsam faciant **decano** sub pœnâ dupli in termino præfato, unà cum salariis nuntiorum, ad quemlibet proptereà destinatorum. Alioquìn contra non solventes, tam ad pœnam dupli prædictam, quam etiam ad alia juris remedia procedi procul dubio faciemus. Quoniam (quod dolentèr referimus) nonnulli sacerdotes contra canonum statuta, cum ad **convocationes decanorum**, vel anniversaria principum, exequias, vel peractiones, aut quamcunque aliam vocationem, ad collectam veniunt, sese inebriare, ac aliàs ad bibendum cogere, et ad æquales haustus obligare non verentur in grave scandalum plurimorum, ac animarum suarum periculum; quapropter præsenti statuto singulis **decanis** in virtute sanctæ obedientiæ districtè præcipiendo mandamus, quatenùs omnes confratres suos ex parte nostrâ diligentèr moneant, et requirant, ne post peractum divinum ministerium, in contemptum et irreverentiam ordinis clericalis ita, ut præfertur, se inebriare præsumant; sed præmissâ oratione ad necessarium refectionem ad prandium, et tabulas discretè resideant, nec plausus et risus inconditos, fabulasve inanes, aut turpes jocos, ibidèm referant, sed unus ipsorum aliquis de sacris literis ad mensam legat: post refectionem vero exemplo Dominico hymnum sive gratias dicat, et se omnes contineant maximè in talibus locis, ut non vituperetur illorum ministerium. Si verò quenquam hoc præsens nostrum statutum violare (ad denuntiationem **decani**, quam infra mensem sub pœnâ suspensionis facere tenetur) compertum fuerit, volumus eundem dignâ animadversione ad abitrium vicarii nostri quam acerrimè puniri.

Decanis etiam in virtute sanctæ obedientiæ mandamus, quatenùs in singulis convocationibus collecturam fabricæ ecclesiæ Ratisbonensis diligentèr promoveant, faciantque à confratribus suis eandem cum diligentiâ temporibus consuetis similitèr

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promoveri. Item quia sæpe contingit res et bona decedentium sacerdotum dissipari, antequam certa ad nos de eorum obitu potest devenire notitia; eapropter universis et sigulis decanis nostræ diœcesis committimus, eisque sub excommunicationis pœnâ mandamus: quatenùs statim, postquam de alicujus sacerdotis obitu eis constiterit, authoritate nostrâ omnia bona mobilia et immobilia, sive contingat hujusmodi sacerdotes testatos, sive intestatos decedere, sub ecclesiastico ponant arresto: per hoc enim intendimus ultimas voluntates decedentium clericorum (quatenùs debitè exequantur) manutenere, et ecclesiarum commoditati providere. Et ne invasores hujusmodi rerum, tanquam sacrilegi, impuniti evadant; eos omnes et singulos arrestâ hujusmodi violantes, ex nunc, prout ex tunc sententiam excommunicationis incidere volumus ipso facto, quam etiam in contra facientes ferimus in his scriptis, à qua absolvi non possint, nisi restitutione sufficienti factâ, et de licentiâ nostrâ speciali. Mandantes etiam taliter excommunicatos publicè denunciari, donec meruerint absolutionis beneficium obtinere. Decani verò, qui in præmissis negligentes extiterint, à nobis impuniti non evadent.

Et postremò, quoniam nonnulli prætextu literarum apostolicarum, quas se impetrasse mentiunter, ecclesiastica beneficia pro tempore vacantia, etiam nonnunquam incompatibilia, sine dispensatione, propriâ auctoritate, seu veriùs temeritate, occupare præsumunt in animarum suarum grave periculum: alii vero vicario, seu provisorio nomine, non obtentâ à nobis animarum curâ, ecclesias regunt; nos volentes hujusmodi periculis animarum obviare, statuimus et ordinamus, ut quilibet decanus, seu locum ejus tenens, in proximâ confratrum convocatione, post publicationem præsentium, omnes suos confratres, cætorosque presbyteros sæculares et religiosos, infra suum decanatum, beneficia ecclesiastica inofficiantes, de quorum titulis, investituris, dispensationibus, et animarum curâ sibi non constat, ad ostendendum respectivè investituras, titulos, dispensationes, et curæ animarum commissiones, infra quindecim dierum spatium, sub pœnâ suspensionis à divinis, auctoritate nostrâ requirat, et post lapsum hujusmodi termini rebelles, sive contumaces, suspensos in scriptis denuntiet, ac de cætero nullum ad inofficiandum aliquod beneficium in suo decanatu, nisi priùs visis literis investituræ, curæ, seu dispensationis hujusmodi, quovis quæsito colore admittat. Quod si decanus quempiam literas suas, ut præfertur, non ostendentem, in regimine ecclesiastici beneficii scientèr et malitiosè tolerare præsumpserit, ipsum, ut suprà narratur, non suspendendo, ex tunc quindecim diebus à tempore notitiæ elapsis, decanus ipse suspensionis sententiam incurrat ipso facto. Sit autem forma suspensionis, quam decani in scriptis ferant, hæc videlicet:—*Quia tu sub pœnâ suspensionis monitus, ut titulum tui beneficii, vel simile, secundùm exigentiam ostenderes infra quindecim dierum spatium; hujusmodi mandato non paruisti: idcirco auctoritate mihi commissa, te in his scriptis à divinis suspendo, et suspensum denuntio in nomine Patris, et Filii, et Spiritus Sancti.*

CC. Germaniæ, Tom. vi. pp. 82, 83.

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SECT. XI.—Diocese of Triers.

Statutes for Deans Rural of the Diocese of Triers, by Archbishop James ab Eltz, A.D. mdlxx.

I. ECCLESIAS omnes parochiales, quæ decanatûs vestri finibus continentur (quocunque nomine sive jure censeantur, quomodocunque annexæ, sive incorporatæ, et per quemcunque gubernentur, sive per proprium pastorem, sive vicarium, et hunc sive perpetuum, sive amovibilem) cum rectoribus suis decano et capitulo volumus esse subjectas, nec ulla hic exceptio, aut exemptio valeat. Ut autem certiùs ecclesiarum hujusmodi atque rectorum status, vocatio, missioque cognoscatur (quomodo enim, ut ait apostolus, prædicabunt, nisi mittantur) volumus atque decernimus tenore præsentium, neminem ad gubernationem ullius in vestro decanatu ecclesiæ, aut ad docendum, aut ecclesiasticum quodcunque sacramentum administrandum admitti, nec pro pastore, vicario, rectore, aut sacramentorum dispensatore à synodalibus, custodibus, ac populo, ad quem mittitur, agnosci, ac recipi debere, qui non primum pro tempore decano ostenderit, atque exhibuerit præter literas institutionis, sive commissionis, ad quemcunque ea pertineat, nostrum quoque diploma, sive literas commissionis, approbationisque nostræ, in quibus inter cætera commendationis nostræ documenta professionis quoque fidei mentio expressa fiat, atque simul pro tempore decano præstito primum consueto fidelitatis, et obedientiæ juramento jus decanale, atque capitulare persolverit, quod posthàc declaramus duorum florenorum aureorum, ex quibus dimidiatus florenus aureus capitulo, reliquum decano cedere præsentium tenore decernimus, non obstantibus privilegiis, exemptionibus, et consuetudinibus quibuscunque.

II. Idem quoque servari volumus in iis, si quos ab unâ ecclesiâ ad aliam contigerit forte transferri. Necnon et in religiosis, aliisque quibuscunque ecclesias quomodocunque incorporatas regentibus, quos nisi præter literas commissionis ordinarias, et consuetas nostræ approbationis testimonium exhibuerint, et reliqua, quæ supra memorata sunt, præstiterint, nolumus a decano, capitulo, synodalibus, custodibus, populoque pro legitimis rectoribus recipi, atque admitti.

III. Hos omnes ita, ut dictum est, missos, institutos, et approbatos volumus per decanum bis singulis annis temporibus idoneis, et ad hoc præfinitis, vel à nobis præfiniendis convocari ad congregationem capitularem, à quâ nemo omnium abesse debebit sub pœnâ quatuor florenorum aureorum, quorum unus nobis, secundus archidiacono, tertius pro tempore decano, quartus capitulo cedat, nisi absentiæ ejusmodi allegentur causæ, quæ definitoribus, et quatuor aliis pastoribus concapitularibus per decanum et definitores nominandis rationabiles probentur.

IV. In congregatione autem capitulari prædictâ post sacrum de Spiritu Sancto, decano, vel alio ejus nomine, et præscripto celebrante, et duobus ex pastoribus diaconi et subdiaconi vice fungentibus, decantatum, primum exhortatione tempori, loco, et personis accommodatâ, per decanum, sive alium à decano nominandum ex

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dignioribus pastoribus habitâ mox inquisitionem diligentem fieri volumus, tum de moribus et vitâ pastorum, ac rectorum, tum de officio cujusque pastorali in administratione ecclesiarum, et sacramentorum, et breviter nunc quidem juxta capita ejus instructionis, quæ **decanis** et pastoribus à visitatoribus relicta est (quam instructionem volumus singulos ad omnes **congregationes** adferre, et pro tempore **decanis** exhiberi, atque diligentissimè per singulos articulos examinari) deinde verò juxta statuta **capitularia**, ubi à nobis fuerint perfecta, ac confirmata

v. Si quis pastor, sive rector etiam in ecclesiâ suâ residens, sive propter populi multitudinem, sive propter quamcunque aliam causam assumere velit vicarium, sive sacellanum adminicularium, eum non priùs concionari, aut alia pastoralia munera volumus exercere, quam habeat à nobis approbationis, et sufficientiæ testimonium, quod et pro tempore **decanis**, ac deinde in primâ **capituli congregatione** exhibere teneatur.

vi. In hâc quoque **congregatione** id volumus diligenter, ac severè servari, ut pastores, atque rectores omnes fideliter exponant, ac referant, num inter suos habeant criminosos, scandalosos, ac præcipuè hæreticos. Nam sicubi tales sint, eos **decanus** primo quoque tempore ad nos inter alia **congregationis** acta referendos curet. Interim verò, si quid eis humanitùs acciderit, ut si mors eos fortè contigerit, præcipimus tibi **decano**, atque omnibus pastoribus tui **capituli** sub gravi indignatione nostrâ, ne quem eorum, quos constiterit in hæresi ex hâc vitâ decessisse, ad ecclesiasticam sepulturam, aut ecclesiastica suffragia, exequias, vel oblationes admittere præsumatis. Non enim, qui vivus contempsit fidelium communionem, mortuus cum eis communem sepulturam meretur.

vii. Ut autem etiam venienti morbo occurramus, et futurum antidotum contra hæresim, quâ nulla est pestis perniciosior, comparemus: cum non minus lectio librorum, quam auscultatio verborum fidei sanitatem inficiat, et corrumpat, nolumus ullum librum vendi, aut venalem exponi, nisi permissu pastoris ejus loci, ad quem libri venales deferuntur. Curent igitur pastores, ut habeant indicem librorum prohibitorum auctoritate Concilii Tridentini (quem observari integrè volumus) et juxta regulam decimam examinent catalogum librorum, qui vendendi sint, si approbandus videtur, subscribant suâ manu: alioqui librarius, aut venditor, qui sine licentiâ et approbatione pastoris libros vendiderit, aut alteri legendos tradiderit, amissione librorum mulctetur. Quod si pastor in re ambiguâ dubius hæreat, ad **decanum** referat, qui si nec ipse difficultatem explicare queat, consilium **decani** facultatis theologicæ, qui in nostrâ universitate Trevirensi est, sequatur.

viii. Postremò, ne quis negligentiæ aut impunitati locus relinquatur, volumus, ut singulis annis **decanus**, quandò maximè commodum ei videbitur, semèl **decanatum** suum circumeat, nobisque factæ visitationis per literas rationem reddat, præsertìm si quid contra præscripta generalis visitationis, aut statuta tradenda commissum invenerit, omnesque pastores, ecclesias, atque cœmeteria coram visitet, et juxta instructionem sibi ac illis à visitatoribus relictam, aut statuta tradenda **decanatûs**

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inquisitionem faciat, synodalium jura, et auctoritatem conservet, eosque ad strenuè ac fortitèr munere suo fungendum hortetur, ac denique computationi fabricarum hospitalium, non quidem ut intersit (quod intelligimus decano nimis difficile, et molestum) sed jam rite factæ, à quibus fieri debet, et per pastorem loci, aut rectorem approbatæ nostro nomine subscribat, omnemque iniquitatem in ea prohibeat.

IX. Ut autem decanus tres aureos florenos, qui pro tempore decanis à decedentibus pastoribus debentur, faciliùs accipiat, nemo hæreditatem, aut quæcunque bona defuncti adeat, nisi priùs constiterit, satisfactum decano.

X. Cæterum ne tantæ rei executionem, quæ ad cultum Dei et ad communem salutem inprimìs pertinet, ulla difficultas impediat, aut etiam retardet, mandamus præsentium tenore officialibus, et fiscalibus nostris, ac quibuscunque officionatis, ut quum à decano vel capitulo in supradictis omnibus et singulis requisiti fuerint, decanis assistant, opem et auxilium ferant, neve quicquam, quod observationi aut executioni quocunque modo adversari possit, obsistere patiantur. Rebelles verò suspensione ab officio et beneficio, etiam carceris, si opus fuerit, pœna in ordinem et obedientiam redigant. Reliquos vero capitaneos, balivos, et officionatos, quocunque nomine appellentur, qui spirituali nostræ jurisdictioni parent, hortamur, et paternè in Domino requirimus, ut ipsi quoque fide et diligentiâ suâ hæc decreta nostra ob communem utilitatem edita, tueri, et decanis, atque animarum suarum pastoribus auctoritate et favore suo adesse non graventur. Datæ in civitate nostrâ Treverensi, die octavâ mensis Aprilis, anno MDLXX.

CC. Germaniæ, Tom. VII. p. 605—607.

SECT. XII.—Diocese of Worms.

Duties of Archpresbyters Rural of the Diocese of Worms, under Bishop Simon Rudnicky, A.D. MDCX.

Archipresbyteri dignitatem adepti imprimìs habere debent notitiam limitum archipresbyteratuum suorum, numerumque ecclesiarum ad eosdem pertinentium, et quibus in locis sitæ sunt, sub quibus patronis, quot villas, quotque parochias ad suam jurisdictionem spectantes habeant.

Semèl in anno, visitatione videlicèt archipresbyterali priùs peractâ, ecclesiarum parochos in locum aliquem commodiorem convocabunt, præmissâque missâ cantatâ de Spiritu Sancto, atque exhortatiunculâ aliquâ factâ, conventum archipresbyteralem celebrabunt, in quo de scandalis amovendis, ac de occurrentibus negotiis ecclesiasticis mutuò cum parochis conferent, et si qui scandalosi, atque reprehensione digni reperti fuerint, eos diligentèr monebunt. Majora verò scandala, si quæ fuerint, quibus ipsi obviare non potuerint, nobis, vel vicario nostro generali deferre sint obligati.

Ipsorum erit etiam in suo districtu archipresbyterali visitatoribus generalibus à

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nobis deputatis comites sese exhibere, et executioni omnia, quæ in memoratis visitationibus ab ipsis, vel potiùs à nobis ordinata fuerint, diligenter mandare, quod si ex parochis in executione dictorum negligentes, vel contumaces fuerint, aut etiam ordinationes præfatas glossis quibusque impertinentibus et injuriosis notare in margine, ac maculare ausi fuerint, præter pœnam carcerum, quam ad beneplacitum nostrum subire debebunt, etiam arbitrariis pecuniariis pro qualitate verborum, et injuriarum irremissibiliter subjicientur.

Mandata nostra, et quoscunque processus ad ipsos directos parochis vicinis intimare, et executioni omnia opportunè demandari curabunt.

Semel in anno ecclesias et parochias visitantes, intelligent, quomodo per suos parochos cultus divinus peragatur, an circa ecclesiam ciborium, baptisterium, olea sacra, et similia suo ordine et decore omnia ad præscriptum visitatorum nostrorum consistant; quomodo sacramenta administrentur, an forma, et materia ritè servetur, an pueri sine baptismo, et adulti, absque aliis sacramentis necessariis moriantur, an in administratione sacramentorum, et aliis ritibus agendis diœcesis, et libris à nobis approbatis utantur; an missæ, quas concio, et processio præcedere debent, dominicis et festivis etiam celebribus pro more et consuetudine ecclesiarum habeantur; an aliqui ex parochianis in Paschate confessionem, communionemque sacram intermiserint, an in confessionibus excipiendis cautiones debitè adhibeantur, an officia divina ad præscriptum Missalis Romani et Breviarii decurrant. Secùs enim si quos fecisse animadverterint, ad nos, vel officialem nostrum deferant.

Item, curabunt, ne parochiani signum Sanctæ Crucis, Orationem Dominicam, Salutationem Angelicam, Symbolum, et Decalogum ignorent.

Intelligent etiam de vitâ et moribus, parochorum, de frequenti ipsorum celebratione, et an debitâ reverentiâ et confessione, quantum probabile est, opus esse, præmissa faciant sacra: an in consecratis ecclesiis, vel cum indulto in non consecratis celebrent, portatilibusque in altaribus violatis, aut enormiter factis in defectu consecrationis utantur, et an horas canonicas debito tempore, etiam in itinere recitent. Denique etiam eorum erit parochorum sibi subjectorum confessiones excipere, vel alicui alteri viciniori et doctiori id ipsum committere, ita ut omnibus de idoneis confessariis prospiciatur, in quo ipsorum conscientias oneratas esse volumus.

Curabunt semper de successu, de cursu visitationum archipresbyteralium suarum informationem debitam, et sufficientem habeamus, et si quæ graviores exorbitantiæ currunt, literis suis aut vivâ voce nos certiores faciant.

Inquirent etiam de parochorum proventibus, an librum reddituum, et proventuum suorum, atque bonorum, beneficiorumque in ecclesiâ suâ fundatorum habeant, an vicarii et beneficiati officio suo satisfaciant, an aliquid ab ecclesiâ sit alienatum, quo tempore, et per quem.

Inspicient etiam parochialia ædificia, an sarta tecta parochis tradita in debito esse conserventur, an parochiani hâc in parte ultra debitum et posse ab ipsis graventur, an ea perire omninò permittant, et collabi.

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Inventaria domorum parochialium exhiberi sibi curabunt, videbuntque, an omnia inventario illata salva et integra existant, et si quæ sunt nulli usui, vel quæ diu durare non possunt, taxatione per viros præcipuos parochiæ facta pecuniis distrahant, easque inventario inscribant.

Fraternitatum tam sæcularium, quam spiritualium statuta videat, et examinent, et si qui articuli fuerint ejusmodi, ut non videantur esse ferendi, de iis, ut eos aboleamus, et alios in ipsorum locum substituamus, ad nos referant.

Quod si fortè in aliquâ ecclesiâ confluxus hominum et frequentia certis anni temporibus ex consuetudine vel indulgentiis, aut miraculorum in eo factorum gratiâ fieri solet, moneant parochos, ut, quam fieri potest, diligentissimè ad concionandum se præparent, vel si sibimet ipsis insufficientes ad hoc videbuntur, saltem de aliquo idoneo et docto concionatore tunc temporis provideant.

CC. Germaniæ, Tom. IX. pp. 133, 134.

Prussia.

Diocese of Culm.

Duties of Archpresbyters Rural in the Diocese of Culm, under Bishop Laurence Gembick, A.D. MDCV.

Archipresbyteri, qui alibi **decani rurales** vocantur, delecti sunt ex sacerdotum cœtu, quasi oculi nostri et cæterorum inspectores, ut non modò ecclesias, quas ipsi obtinent, piâ sollicitudine gubernent; verùm etiam in presbyteros, præcipuè in parochos, qui per minores titulos habitant intra terminos cujusvis **archipresbyteratûs**, assiduè oculos habeant intentos, eorum vitam et mores inspiciant, et tanquam solliciti rectorum inspectores et magistri, sine intermissione vigilent, ut nec in plebe, nec in sacerdotibus sibi commissis aliquid aut indecorum aut flagitiosum appareat, utque parochi ritè et legitimè officio suo perfungantur, curamque animarum rectè administrent.

Ac imprimìs ipsis in Dei nomine injungimus et mandamus, ut ad minimum semèl in anno ecclesias, earumque rectores visitent, et de omnibus tam ad rem ecclesiasticam, nimirùm dotationem, reditus, supellectilem, quam ad parochorum vitam pertinentibus diligentissimè inquirant, provideantque et satagant, ne quâ in re ecclesiæ illæ vel in temporalibus, vel in spiritualibus, detrimentum patiantur.

Porro perlustratâ regione sibi commissâ, bis in anno convocent clerum, præmissoque sacro de Spiritu Sancto, oratione gravi admonebunt de iis, quæ à quoquam aut negligi, aut contra officium fieri cognoverint, tum constitutionum synodalium, divinæque Legis, ac sacrorum canonum præscripta, ipsis diligentèr inculcabunt, ac hortabuntur, ut si qui in ea peccaverint, delicta corrigant, ac in viam redeant. Et idcircò confessiones eorum vel ipsi excipient **archipresbyteri**, vel cuique suum assignabunt confessarium, quem ita assignatum, non verò alium, adire tenebuntur, ipsique peccata religiosè confiteri. Graviora autem delicta, et scandala, quibus ipsi suâ admonitione,

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vel correctione et Impositione pœnitentiæ pro qualitate culpæ, mederi non poterunt, ad nos, sive officialem nostrum, sive scripto, sive oretenus, sine morâ deferent, ut in contumaces sacerdotes juxta canonum præscripta, gravioribus pœnis animadvertatur.

Diligentèr quoque invigilabunt, ne quid in illorum districtu adversus fidem aut pietatem emergat, qui non statim nos certiores reddant, ut si quis sub eorum curâ parochus, vel alii sacerdotes, aut scholæ rector, in articulis Catholicæ fidei aliquid peregrinum sapiat, et alienum ab ecclesiæ Romanæ doctrinâ, si quis curiosiùs de fide disputet, et simplicibus injiciat scrupulos, ne id latiùs serpat, et animos simplicium in errorem inducat, maturè auctoritate nostrâ provideatur. Itaque eâ diligentiâ, quâ debent, et tenentur, nobis ejusmodi personas manifestabunt. Moneant itidem sacerdotes, ut si quandò in disputationem aliquam cum hæreticis, aut eorum ministris ipsis descendendum sit, id cautè et sobriè, locis idoneis, non in comessationibus, faciant; à jurgiis et contentionibus prorsùs abstineant, sed veram doctrinam catholicam Scripturarum, sanctorum Patrum, Conciliorum œcumenicorum, et venerandæ antiquitatis auctoritate confirment.

Provideant etiam, ne vagi sacerdotes sive regulares, sive sæculares, in ecclesias nostras sese obtrudant, ne quis parochorum aut commendariorum etiam, aut quorumvis sacerdotum ad curam animarum, administrationem sacramentorum, prædicationis officium, ministerium altaris, admittatur, sine prævio examine, et nisi sufficientèr probaverit, se legitimè ordinatum esse, probatæque fidei sacerdotem, neque ulli pro capellanis aut vicariis recipiantur, nisi priùs nobis, aut officiali nostro fuerint præsentati.

Inquirent etiam diligentèr, quomodò hospitalia et capellæ, ex quibus aliquæ eleemosynæ colliguntur, administrentur, et quam honestè vitam pauperes in ipsis ducant, dabuntque operam, ut rationes ex administratione eorum, in præsentiâ parochi quotannis, ab iis, quibus commissæ sunt, etiam ipsi visitatori reddantur. De indulgentiis etiam diligentèr inquirent, et, si fortè abusus aliquos in illis repererint, vel ipsi tollent, vel nos de ipsis informabunt. Maximè autem vetabunt coïtiones et comessationes sacerdotum, quas in patrociniis et dedicationibus ecclesiarum fieri intelligimus.

Providebunt etiam, ut parochi nunquam ab ovibus suis recedant, sed perpetuò apud ipsas resideant, et in pastoralia munia diligentèr incumbant; quapropter in omnibus suis tam visitationibus, quam congregationibus nostro nomine id ipsis denuntiabunt, ne per totum annum ultra mensem quisquam ab ecclesiâ suâ se absentet, sine nostrâ, vel officialis nostri licentiâ, quæ ex justis causis non gravatìm concedetur, et in scriptis extradi mandabitur.

Ad archipresbyterorum quoque curam ac sollicitudinem pertinet, ut in scholis parochialibus juventus in omni pietate, ac morum integritate rectè informetur et instituatur. Qualis enim illius à primis annis institutio fuerit, tales ecclesiis Dei suppeditabuntur ministri. Quapropter dum parochorum curæ suæ commissorum, visitationem obibunt, simul etiam de rectorum scholæ vitâ, moribus, doctrinâ, ac quid juventuti, cujus erudiendæ curam gerunt, proponere soleant, diligentèr inquirant.

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Commonefacient autem eos seriò, ut ipsis catechisticam lectionem quam sæpissimè proponant, fidei articulos eosdem edoceant, et explicent.

Porrò quæ de officio archipresbyterorum nostrorum hìc scripsimus, ita esse scripta volumus, ut ea, quæ ex sacris canonibus, quæque ex præscriptis informationibus visitandi, et muneris sui obeundi, tam ab antecessoribus nostris, quam à nobis ipsis jam ante data sunt, non excludamus.

CC. Germaniæ, Tom. VIII. pp. 661, 662.

Duties of Archpriests or Foraneous Deans, and of Decanal Conventions, in the Diocese of Culm, by Andrew Stanislaus Kostka, Bishop of Culm, &c, A.D. MDCCXLV.

OFFICIUM decanorum, quam utile et honorificum sit in ecclesiâ Dei, inde patet. quod ii archipresbyteri, id est, primi presbyteri, et presbyteralibus officiis eminentes nuncupentur. Sunt tamen nonnulli, qui tam honorifici muneris immemores, ea, quæ sui sunt officii, ita negligunt, ut illa quasi penitus ignorare videantur, ut igitur illos, eosdemque decanos abhinc in exequendis muneribus suis diligentes ac sollicitos habeamus, iis omnia, quæ decanali officio congruunt, huic synodo inserenda duximus. In Constitutionibus Dzialinianis tit. *de Visitat. et Congregationibus per* archipresbyteros *faciendis*, satis prolixè enarrantur archipresbyterorum munia, quæ præsentibus, ac si hic expressa forent, de verbo ad verbum assumimus, et innovamus. Noverint præterea DD. archipresbyteri sive decani se commune archidiaconorum et œconomi officium exercere, adeoque se per decanatus quasi quosdam speculatores esse constitutos, ut propinquiùs observent et explorent vitam, mores, et actiones cleri, suæ animadversioni commissi, ac proinde si quem à recto statûs et officii sui tramite declinantem audiverint, et compererint, primò illum privatìm inter se, et illum ipsum fraternè admoneant, deinde si se non emendaverit, in congregatione coram senioribus confratribus reprehendant, si autem nec monitus, nec reprehensus à malo vel negligentiâ suâ destiterit, tùm cum summariâ informatione illum ad nos, aut officialem nostrum generalem deferant.

Si quis de clero inhonestè vixerit, fœminas suspectas domi suæ, aut extra foverit, vel tales cum forti suspicione et populi scandalo visitare, aut tabernas et hospitia ad compotandum, vel choræas ducendas adire consueverit; si quis cum mulieribus in uno curru discedere; si quis ebrietati deditus eidem frequentèr indulserit, aut pecuniam suam in usuram dederit, sive infamem simoniæ labem commiserit; si quis supellectilem sacram, præcipuè in auro et argento, et pretiosiorem etiam in rem et necessitatem suæ ecclesiæ citra expressam à nobis obtentam in scripto facultatem oppignoraverit, vendiderit, vel alienaverit; si quis in administratione sacramentorum ita negligens vel tardus fuerit, ut ipsius culpâ, aut infans sine baptismo, aut adultus sine pœnitentiæ, eucharistiæ, et extremæ unctionis sacramento (quod Deus avertat) moriatur; si quis sacramentum matrimonii subditis alterius parochiæ, non habitâ

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priùs à proprio illorum parocho licentiâ administrare præsumpserit, aut ab eccelesiâ frequentèr sese absentaverit; si quis etiamsi penès suam ecclesiam resideat, officia tamen divina præcipuè ad instructionem populi conciones, et catecheses, nec per se, nec per substitutum peragit; si quis obligationes missarum ex fundatione non adimplet, jura, decimas, census, aliosque proventus ecclesiæ suæ vigore juramenti circa institutionem sui præstiti vindicare aut negligit, aut de anno in annum retardat; si quis ecclesiam, cui præest, ædificiaque plebanalia in desolationem tendere permittit, ruinis tempestivè non occurrendo, nec sarta tecta pro posse conservando, aut, quod pejus est, bona, ædificia, fundos, proventusque ecclesiasticos (quorum non dominus, et hæres, sed administrator et dispensator est) dissipat et dilapidat. Si qui DD. hæredes, et possessores bonorum, novas colonias introducendo homines acatholicos fundant, aut Judæi mulieres Christianas in obsequiis suis fovere, dies festos violare præsumant, talem sive tales, iisdemque similes quilibet **decanus** ex suo **decanatu**, imo etiam ex vicino, si ille negligens fuerit, ad nos, vel officialem nostrum generalem quantociùs deferre tenetur.

Ut autem quilibet **decanus** super hactenus enumeratis, et similibus possit se priùs, et deinde nos debitè informare, de facili id assequetur, si bonam et fraternam cum **condecanalibus** suis tenuerit semper cointelligentiam, et correspondentiam, sed et ex alterâ parte tam parochi, quàm alii, quicunque commendarii, vicarii, ministri ecclesiarum, imò universus illius **decanatûs** populos oportet, ut **decanos** suos convenienti honore prosequantur, debitamque illis obedientiam præstent, nihil eos celando, sciscitabuntur pro suo officio, quinimò, si quid certi cum gravi offensâ Dei, injuriâ ecclesiæ, aut proximi aliquis sciverit, eidem non odio personæ, sed amore justitiæ deferre tenetur.

Convocabit quoque prævio processu quilibet **decanus** omnes, quoscunque sui **decanatûs** beneficiatos directores scholarum, cantores, organarios, et alios ecclesiarum ministros, pro congregatione **decanali** bis in anno celebrandâ, scilicet post Dominicam secundam post Pascha in crastinum, et post primam Dominicam Octobris, die post Dominicas nominatas non impeditâ, idque observato turno ecclesiarum. Cantatâque missâ pro defunctis confratribus, et alterâ de Spiritu Sancto post orationem sive discursum ordine per singulos parochos habendum de causis et fructibus harum congregationum præhabitum mutuò conferat cum fratribus de occurrentibus negotiis, aut necessitatibus ecclesiarum, et ecclesiasticorum, tùm de moribus, honestate vitæ parochorum, aliorumque presbyterorum in **decanatu** suo existentium, de curâ animarum, administratione sacramentorum, decore ecclesiarum, ministrorumque ecclesiæ, cujuslibet sobrietate, et in servitiis diligentiâ, præcipuè autem, an decretis præsentis synodi et ordinationibus in visitationibus præscriptis satisfactum fuerit.

In literis innotescentialibus pro futurâ congregatione intimandâ, proponantur per **decanum** loci tres quæstiones morales, seu casisticæ, ut quivis beneficiatus suam desupèr in scriptis resolutionem in philyrâ connotet, non ut tota impleatur, sed ut posteà in unum volumen redigatur, quas resolutiones nominibus et cognominibus

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suis subscriptas secùm adferent, publicè in congregatione prælegendas, quas Decanus suâ resolutione concludet, ac omnium scripta folia cum punctis, et quæstionibus ad se recipiat, et ad officium nostrum unà cum sermone dicto remittet. Prætereà, si quempiam scandalosum, notoriisque excessibus, sive defectibus, minoribus tamen (majores namque excessus supra numeratos illisque similes nostro, officiique nostri judicio totalitèr reservamus) accusatum et convictum habuerit, eundem in congregatione Decanali priùs monitum, et correctum, tandem levioribus pœnis afficiat, si autem à malo, et pravo habitu non destiterit, eum in relatione, quam nobis, sive officio nostro ex quâlibet congregatione in scriptis transmittere tenebitur, cum summariâ informatione deferat puniendum.

Quia verò compertum est, quod aliqui ex parochis pro oleis sacris, et rubricellis tardissimè recurrere solent, opportunum duximus, procurationis ejusmodi negotium Decanis locorum committere. Unde quatenùs iidem factâ super hoc in congregatione cum confratribus conferentiâ, eorumque præmonitione pro sacris quidem oleis circa festum Paschæ presbyterum ex quovis Decanatu per turnum, pro rubricellis autem ad initium cujuslibet anni, cursorem tempestivè mittant, illasque et illa inter clerum, et ecclesias sui Decanatûs salvâ refusione expensarum, et vialium distribuant.

Attendat insuper unusquisque Decanus, si fratres in legendis, canendisque missis rubricas et cæremonias observent, et an cantum Gregorianum, tam illi, quàm ecclesiarum ministri calleant, ne inordinato cantu audientium aures offendant.

Rituale ecclesiæ, catechismum Conc. Trid., libellum evangeliorum præter alios libros morales, et ad prædicandum verbum divinum necessarios superiùs insinuatos, an singuli habeant, et breviarium integrum, videat et revideat, non habentes puniat, et ad comparandum citra ullam dilationem urgeat, ac inducat.

Similitèr ad congregationes non venientes, nec justas absentiæ suæ causas literis nuntiisve exponentes mulctâ pecuniariâ, parochos decem marcarum, vicarios quinque puniat, quæ mulcta cedat pro fabricâ ecclesiæ illius, ubi congregatio celebrabitur. Si autem secundâ vice absentes fuerint, sciant se gravioribus subjiciendos pœnis, et contra tales instigatori officii actionem committimus.

Finitis verò, aut si ante prandium finiri non poterunt, dilatis post meridiem occurrentibus negotiis, omnes simul in domo Decani, sive parochi, quem turnus tetigerit, prandium sument quam frugalissimè paucis ferculis contenti, item in bibendo sobrietatem omnimodam observabunt. Tempore mensæ legatur aliquis liber spiritualis.

Si quis autem sub tempus congregationis de ebrietate, rixis, contentionibus, excessuque aliquo scandaloso convictus fuerit, is à Decano ab officio et ordine suspensus declaretur, et ad nos pro absolutione remittatur. Ministri autem ecclesiæ laïci carcere, aut verberibus pro qualitate excessus, et delicti, ex mandato Decani irremissibiliter puniantur.

Sumptâ refectione iterum omnes insimul ad ecclesiam redeant reinduti superpelliceis, et si quæ adhuc habent tractanda, expedienda, et definienda, tractent, expediant,

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et definiant, actaque congregationis à Decano, et consiliariis subscripta ad nos, sive officialem nostrum generalem per certum nuntium transmittant, suamque congregationem per solenne *Te Deum laudamus*, et præmisso versu *Benedicamus Patrem et Filium*, &c. per Orationem de Sanctissimâ Trinitate, cum alterâ pro gratiarum actione terminent, ac tandem eâdem die ad ecclesias suas revertantur in pace.

Officii prætereà Decanorum est, visitare omni anno singulas sui Decanatûs ecclesias, præmonitis antecedentèr sive per processum, sive per literas illarum rectoribus, quem taliter præmonitus quilibet præpositus, parochus, aut commendarius cum vicario ac ministris ecclesiæ domi suæ expectare, illumque cum omni quidem civilitate, hospitalitate, ac debitâ reverentiâ, et obedientiâ, tanquam Decanum suum et commissarium nostrum sub pœnis pro qualitate culpæ, aut inobedientiæ irremissibilitèr extendendis suscipere tenebitur, non tamen solemnitèr pulsatis campanis ad ecclesiam introducere, quod nobis tantùm, nostrisque visitatoribus reservamus.

Sub illud igitur tempus præsentiæ suæ non solùm supellectilem, et ornamenta, ordinem et decorem in ecclesiâ, et circa illam munditiem sacrorum linteaminum, præcipuè corporalium, purificatoriorum subpallorum, an cum inventario concordet, sed etiam fructus omnes, fundos, redditus, proventus, possessiones, jura, privilegia, dotes beneficiorum, inscriptiones summarum diligentèr connotet, maximè autem de vitâ et conversatione sacerdotum, ac de scandalis et excessibus notoriis inter parochianos utriusque sexus inquirat, et defectus omnes tam in spiritualibus, quam temporalibus rebus accuratè et exactè describat. Visitationes suas ad nos, officiumque nostrum remittat, et super omnibus præmissis informet.

Prætereà ad illorum officium spectare dignoscitur, de vacantibus quocunque modo ecclesiis, nos, aut officium nostrum quantociùs certiores reddere. Proinde, cum Decanus inaudierit aliquem ex clero condecanali graviter infirmari, eundem personalitèr visitet, et ad sumenda tempestivè sacramenta, ac testamentum faciendum suavitèr inducat. Quod si quempiam ex clero sui Decanatus diem ultimum obire contigerit, ad id denuntiandum citra ullam dilationem Decano vicinus illi defuncto parochus cum expressione, testatusne, an intestatus decesserit, tenebitur. Quo facto, si ille testatus decessit, monebit Decanus executores, ut quamprimùm ad locum loci descendant, factâque circa corpus defuncti dispositione, ante omnia adhibitis saltem duobus testibus, inventarium tam jurium, et supellectilis ecclesiasticæ, quam rerum defuncti revideant, ac verificent, aut, si non est confectum, conficiant, atque cum testibus subscribant, rebusque obsigillatis, ac sub fideli custodiâ relictis cum inventario et testamento pro approbatione illius procurandâ, ad nos, sive officialem nostrum generalem recurrant.

Si verò quispiam de clero intestatus decesserit, tunc ipsemet Decanus ea, quæ suprà, adimpleat, et confectum derelictorum inventarium aut ipsemet afferat, aut quamprimùm per expressum nuntium ad nos, vel officium nostrum transmittat, expectans tantispèr nostram dispositionem. Qualitercunque etiam vacaverit ecclesia, ipse interìm Decanus, (Decano autem mortuo vicinior parochus hæc, et supradicta peragat)

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omni meliori modo ipsi in temporalibus et spiritualibus providendo, donèc nuntio delato nos, sive officium nostrum per datam commendam alitèr disposuerimus.

Sicuti autem decanos, quasi vicarios foraneos in partem sollicitudinis nostræ assumpsimus, et per eos universæ diœcesis prosperitatem, ac pericula contemplamur: ita eosdem speciali reverentiâ ab omnibus volumus honorari. Quapropter quæcunque ex vi officii sui, suis in decanatibus ad mentem synodi præsentis, aut sacrorum canonum præceperint, iis omninò à clero decanali obtemperandum decernimus. Sanctâ et salubri cogitatione exorandi pro mortuis permoti, statuimus quoque auctoritate præsentis synodi, ut quotiès in decanatu contigerit aliquem sacerdotem mori, extùnc decanus extraditis ad primam notitiam literis, universum decanatûs sui clerum in virtute hujus statuti synodalis requirat, quatenùs pro animâ confratris parochi duas missas cum officio defunctorum, pro animâ autem vicarii unam missam, ut primùm poterit commodè, quilibet absolvat, similia post fata sua habiturus suffragia.

Statuimus præterea, ut nullus beneficiatus à quopiam alio, nisi ab ipsomet decano suo foraneo, aut si decanus justam impedimenti legitimi habuerit excusationem à designato ad hunc actum condecanali parocho datis ad eundem ab ipsomet decano literis introducatur in præsentiâ executorum antecessoris, qui juxta inventarium à decano, et executoribus, sive duobus ad minimum testibus, ac demùm à seipso subscriptum, et priùs fidelitèr revisum ecclesiæ et domûs plebanalis supellectilem, resque omnes derelictas cum augmento aliquo præteriti inventarii recipiet. Cujus inventarii exemplar unum manebit in archivio ecclesiæ, aliud à decano et novitèr installato paritèr subscriptum, quilibet beneficiatus intra unum mensem post suam introductionem ad nos, sive officium nostrum sub pœnâ 20 marcarum per instigatorem officii urgendâ referre, et penès acta relinquere tenebitur.

Meminerint quoque decani admonere suos parochos, quatenùs unusquisque intra limites suæ parochiæ cruces in viis publicis venerationi fidelium expositas, et vetustate aut ventorum vi collapsas, sive quocunque modo deformatas, tolli curet, novis in illarum locum substitutis, ne per hunc memoriæ Passionis Dominicæ neglectum inter Judæos et hæreticos abundet scandalum.

Ut autem eo diligentiùs, et citra ullum respectum personarum officium suum obeant illos circa sui institutionem ad decanatum juramentum corporale juxta rotham et formam juramenti à nobis præscriptam et hic appositam præstare debere ordinamus.

Juramentum Archipresbyterorum, sive Decanorum.

"Ego *N.* spondeo ac juro, &c."

Quia verò ad præsens aliqui inveniuntur decani, qui non sunt archipresbyteri, ideò salvis modernis possessoribus, in futurum munus decanorum ad solos archipresbyteros debere spectare declaramus. Quos speciali favore prosequi volentes tam archipresbyteros, quam decanos, qui officium vicariorum foraneorum sustinent, semel pro semper durante illorum officio ad audiendas confessiones approbamus, et facultatem etiam à

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casibus reservatis sedi ordinariæ absolvendi, et apparamenta pro ecclesiis sui districtus, ubi non intercedit sacra unctio, benedicendi, hâc synodali constitutione impertimur.

CC. Germaniæ, Tom. x. pp. 521—525.

Switzerland.

Diocese of Sitten.

Duties of Rural Vicars in the Diocese of Sitten, or Sion, under Bishop Hildebrand Jost, A.D. mdcxxvi.

MULTUM situm est in officio **vicariorum ruralium**, ut episcopus variis distentus negotiis, per eos nonnihil sublevetur, clerus, populusque supra et infra Morgiam in officio contineatur, cultus divinus augeatur, virtus excolatur, vitia tollantur, novem proinde per nos, vel nostrum vicarium generalem in spiritualibus, et temporalibus omninò **vicarii rurales** eligentur probatæ vitæ, et eruditionis, magnæque experientiæ viri. Electi se quamprimùm nobis sistent, pro faciendâ fidei professione, pro præstando obedientiæ et fidelitatis juramento, ac denique pro accipiendâ **vicariatûs ruralis** confirmatione, sine quâ nemini fungi officio tali permittimus. Officium ejusmodi **vicariorum** erit quotannis semel **capitulum** cum confratribus celebrare; illis constitutiones synodales prælegere, ortas subinde in eis intelligendis, vel ad praxim redigendis difficultates explicare, gravaminibus cum ecclesiasticorum, tum laïcorum occurrere, consulere, sublevare, in vitam, mores, doctrinam, et munus cleri, populique inquirere, ecclesias, sacram supellectilem, prædia visitare, in census beneficiorum, decimasque inquirere; hospitalia, ac eorum jura et proventus diligentèr inspicere, clericorum ædes et familias studiosè lustrare; defectus et excessus minores corrigere, majores verò, cujusmodi sunt scandala, hæreses, lectio vel retentio librorum prohibitorum ad nos referre. Omnes suæ jurisdictionis ecclesias annis singulis obibunt, quid cuivis loco desit, annotabunt, minora reformabunt, majora nobis commendabunt, quid denique in annuâ visitatione fecerint, quid notaverint, quid improbaverint, approbaverintve, quid emendaverint, vel emendandum duxerint, id omne scripto clarè, perspicuè, succinctè, atque sincerè comprehensum nobis actutum repræsentabunt. In negligentes gravitèr animadvertemus. Charitas exigit, ut confratres tanquam membra de membro mutuò se foveant in Christo, mutuò amplectantur, sibique opitulentur, cujus rei specimina crebriora dabunt, ut sit ecclesiasticorum cor unum, et anima una, sicut est omnium sponsa una Christi ecclesia. Anteibit omnibus exemplo quivis **vicarius** in districtu suo, maximè cum aliquem ex confratribus suis morbo laborantem intellexerit, ut eum invisat, soletur, ei necessaria, cùm spiritualia, tùm temporalia subministret, ut omnes intelligant ecclesiam Dei ministris suis novercam non esse, sed matrem, charitatemque in ecclesiasticis ad se mutuò fovendos ac juvandos, usque ad extremum vitæ spiritum, vulgarem non esse. Ita fiet, ut clerus, et populus ubique locorum, non parùm ædificetur, et ecclesia Dei miris laudibus extollatur. **Vicariorum**

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denique erit nos, vel fiscum nostrum quantociùs certiorem facere de morte defuncti curati. Ante omnia meminerint justorum defuncto persolvendorum, ut nihil desideretur, advocatis aliundè aliquot ex confratribus sacerdotibus. Quod si tam curta defuncti supellex esset, ut sumptibus funebribus par non foret, reliquum ex fabricâ ecclesiæ, cui deservivit, sumatur, vel aliundè (si fabrica ipsa laboret) accipiatur. De successore idoneo quamprimùm provideatur, ne viduata diù maneat ecclesia. Intereà temporis vicarius ruralis, vel ipse, vel per alium viduatæ inserviat ecclesiæ, percipiendo et gaudendo, pro rata ejus temporis beneficii fructibus, donec alius eligatur et canonicè instituatur.

CC. Germaniæ, Tom. IX. p. 365, 366.

Italy.

Diocese of Acqui.

DECREES OF THE PROVINCIAL SYNOD OF ACQUI, RESPECTING FORANEOUS VICARS OR DEANS RURAL, BY ARCHBISHOP CANIGIAN, A.D. MDLXXXV.

UT episcopus in urbe etiam externum gregem faciliùs quasi præsens intueri et curare possit, deligat aliquot probatos sacerdotes, qui literarum scientiâ, morumque integritate, et rerum agendarum usu præstantiores sint, quibus singulis imposito vicarii foranei nomine, tribuat certas regiones diœcesis suæ, octo, vel decem parochiales ecclesias continentes, constituto tamen vicariatu in aliquo loco insigniori et frequentiori, illis autem eam facultatem tribuere poterit episcopus, quam ipse, et pro illorum eruditione, et pro locorum, temporumve ratione tribuendam censuerit.

Hii autem vicarii regionis sibi per episcopum commissæ præsbiteros cujuscumque conditionis, curam animarum habentes semèl singulis mensibus modò in unam, modò in aliam ejus regionis parochialem ecclesiam congregent: idque in orbem eodem ordine sempèr faciant. Pridiè ejus diei quam in unum locum conveniant, peccata sua omnes confiteantur, ut congregationis die in eâ ecclesiâ, in quâ congregati fuerint, missam singuli celebrare possint. Tum universi in choro missam conventualem pro mortuis solemni more cantent, in quâ eorum aliquis à vicario in priori congregatione admonitus concionem ad populum habeat.

Confectis sacris, processionem omnes per totum vicum oppidumve, aut circa cœmeterium saltèm obeant: tùm verò in domo parochi simul, eâ quâ decet modestiâ et charitate, uno tantùm ferculo contenti, cibum capiant: nec in mensâ desit lectio alicujus pii libri. Deindè assurgentes omnes, et gratias Deo agentes, bini ad ecclesiam se conferant, ubi peractis gratiis, induant singuli suos superpelliceos, vicarius verò etiam stolam adhibeat, et per eum dictâ oratione in principio congregationis recitari solitâ, omnes assideant et inter se conferant, quæ ad boni pastoris officium, et ad curam animarum rectè administrandum pertinent, et de difficultatibus, et incommodis suarum parochiarum consulant, ut iis communi consilio remedia opportuna adhibeant.

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Iidem autem vicarii libellum de casibus conscientiæ apostolicæ sedi et episcopis reservatis metropolitani curâ edendum reliquis sacerdotibus legent, et aliquot capita, tùm harum constitutionum, tùm earum, quæ in synodis diœcesanis fient, simulque aliquid ex probatâ aliquâ summâ de casibus conscientiæ explicabunt.

Præcipuè autem de præsbiterorum vitâ et moribus quærant, et quales se in pastorali præbeant curâ: et an eorum culpâ in ecclesiâ divinus cultus desideretur: an re ipsâ præstentur ea quæ episcopi vel alii eorum nomine in ecclesiarum necessitatem earumve reparationem impendi jusserint: an libros habeant quos præsertim ex hujus synodi decreto habere debent: quomodò sanctissimum eucharistiæ sacramentum rectè religiosèque asservetur: an quâlibet hebdomadâ renovetur, prætereà an ea, quæ in missæ sacrificio adhibentur, utì calices, corporalia, purificatoria, mappæve altaris pura mundave, ac decentia sint. An baptisterium, et sacrorum oleorum vasa tutò ac decentèr asserventur. An libros habeant baptizatorum, chrismatorum, conjugatorum et mortuorum et hos separatos, et decentes.

An reliqua in hâc synodo decreta serventur. De his omnibus, et si quid mandarit peculiaritèr episcopus, deque aliis, quæ ad utilitatem animarum episcopi cognitionem desiderant, ipsum per literas diligentèr certiorem faciant.

Quotiès in urbem venerint, primum episcopum adeant: deque eorum statu, qui sibi commissi sunt, eum accuratè moneant.

Curati verò quicumque, quâvis dignitate præditi vicariis obtemperent, quòd si aliqui ad conveniendum negligentes, vel ad mandata eorundem vicariorum exequenda contumaces fuerint, episcopi in illos pro modo culpæ animadvertant. Hi autem vicarii, voluntate episcopi ab officio amoveri sempèr possint, ac si malè id administrarint, pœnas dent ejusdem episcopi judicio.

Decreta Synodi Provinc. Aquensis, pp. 122—124.

Russia.

SECT. I.—Diocese of Moscow and Kaluga.

Instructions for the Blagochennie of the Diocese of Moscow and Kaluga,[1] by Archbishop Platon, Metropolitan, A.D. mdcclxxv.

I. A Blagochennoi is a person selected by episcopal authority and care, from the most worthy, the most intelligent, the most virtuous of the priesthood, for the observance of order and propriety in the church of God; especially amongst those who serve in it—the priests, the deacons, and other ecclesiastical persons; to the advantage of their fellow-Christians, and to the glory of God.

II. Therefore, O Blagochennoi, it is the duty of your office diligently to observe

(1) These Instructions are adopted by the Russian prelates generally, and are printed for the Church's use at the Synodal press, Moscow.

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that good order be kept in all the churches entrusted to your care; agreeably to the rules of the Holy Fathers, and the ecclesiastical regulations; and to be very cautious that nothing disorderly, superstitious, or scandalous, happen in them.

III. To observe that the *Antiminss*[1] be not too old, neither torn nor faded; and, if such a one be discovered, to present it.

IV. That the covering of the altar, and the *Srachetsa*[2] for the *Jertvenik*[3], be not too old or torn, nor made of inferior materials; that the table be suitable to the holy place, either painted or covered with painted cloth: and if any one of the above-mentioned defects appear, to put the parishioners in mind of it; and to incline them, by exhortations, to exert themselves to repair it; and, in the event of their negligence, to represent them.

V. To take notice of the *Riznitsa*[4], and the church-plate. That the *Rizi*[5]—the *Sticari*[6]—*Podrizniki*[7]—*Epitrakili*[8]—*Poruchi*[9]—the *Girdles*—be made of suitable materials; that they be not used when too old or torn: that the vessels—the *Potir*[10]—the *Discoss*[11]—the *Zvezda*[12]—and the *Lĕjitsa*[13]—should be of silver; and that the *Potir* should be gilt inside: but if he finds that they are not of silver, he is to exhort the parishioners, by their zeal for holy church, to make all the vessels of that metal.

VI. To observe that the holy *Miro*[14] be kept, without mixture or defilement, in a suitable silver, or crystal, or at least a glass vessel, on the altar, in a separate box, even if it be made of wood; in which also the *oil*, in a small vase, the *scissars*, the

(1) *Antiminss*—a square piece of silk-stuff, in which the taking down from the cross, and the persons who were there present—the Virgin Mary, Mary Magdalene, Nicodemus, and Joseph of Arimathæa, are worked—answering to the *corporale* of the Romish Church.

(2) *Srachetsa*—a cloth of gold-stuff, figured.

(3) *Jertvenik*—the table where the Sacrament of the Lord's Supper is prepared, before it is administered: the name means an altar or place of *sacrifice*.

(4) *Riznitsa*—the wardrobe of the church, containing the priests', deacons', and other vestments.

(5) *Rizi*—priests' gowns. (6) *Sticari*—deacons' gowns.

(7) *Podrizniki*—part of the priest's dress, worn under the gown.

(8) *Epitrakili*—scarfs worn over the neck.

(9) *Poruchi*—a short tight sleeve or cuff, reaching from the hand to the elbow. *N.B.* The priests' gowns are cut like our preaching-gowns, or rather like those of the scholars in Oxford. The robes in which they officiate always belong to the church, and are generally of the richest and most showy materials. As they wear no coat under their gown, the *Poruchi* are meant to cover the lower part of the arm, which would be otherwise exposed. The priests always appear in the street, or elsewhere in public, in these gowns; and, when they preach, they lay aside their sacerdotal robes, and deliver their discourse in their ordinary dress, which is what our gown and cassock once were, and now ought to be.

(10) *Potir*—the cup. (11) *Discoss*—the paten.

(12) *Zvezda*—the *asterismus* of King. See his *History*, plate XI. fig. 5., and p. 147. *note* 6.

(13) *Lĕjitsa*—a gold spoon, in which the bread and wine are given.

(14) *Miro*—chrism used in baptism.

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sponge, and the *twig* used for anointing at christenings, should be kept, in complete order.

vii. To observe that the holy *Icons*[1] be painted in a splendid and tasteful manner, particularly at the renewing the *Iconostasis*[2] or at the rebuilding the temple; and if he find any *Icons* painted improperly, in a manner likely to give offence, and particularly if any of them be graven, to present them.

viii. It is necessary that every church should have a *censer;* an *ukropnik*[3]; a *ladle* of silver, brass, or pewter; a *basin*, to hold the holy-water; a *kropilo*[4]; small *vases*, either of silver, brass, or pewter, for blessing the loaves; a *dish*, of silver, brass, or pewter, for holding hot-water, and other uses; more than one *candlestick* of brass or tin, for lighting the candles before the altar, the *Jertvinik*, and the *Naloi*[5]; a *Naloi* for reading the Gospel, and for the continued readings before the *Ambon*[6]; a painted *table*, made of suitable materials, for the consecration of the holy-water and the *Pannikido*[7]: whatever, in short, is usual in well-supplied churches, that the Blagochennoi is to see provided; and if any thing is wanting, to exhort and demand of the parishioners to supply it.

ix. It is necessary that every church should have its proper number of books required for the performance of Divine Service; such as, A copy of the Gospel, for the altar, covered with rich tissue, and ornamented—A copy of the Acts of the Apostles—A Prayer-book—Lives of the Saints for every month—The Church Laws—The Triodes, for Fasts and Festivals—Two *Octaiks*[8]—A regular Psalter—A book of Daily Service—The great and little *Trebnik*[9]—The *Yermolog*[10]—The small Prayer-book—The Book for the Service on the Anniversary of the Ascension of his Imperial Majesty to the Throne, and for that of the Anniversary of the Battle of Pultava—The Service for the Dead—and A Table of Solemn Holydays—Newly published Sermons[11]. And if any of the above-named books be not found in your churches; and if they are found there, but are torn, very old, or in old print; you are to require of the parishioners that these books, as being necessary to the service of God, should be purchased; and in case of their neglecting to do so, you are to present them.

x. It is very advantageous and necessary, that every church should have books for

(1) *Icons* is the name given by the Russians to their pictures of the Saviour and the Saints.
(2) *Iconostasis* is the screen before the altar, on which many of the Icons are placed.
(3) *Ukropnik*—the vessel in which the holy-water is contained, when the priest blesses the people.
(4) *Kropilo*—the hair-brush for sprinkling the holy-water.
(5) *Naloi*—a small moveable reading-desk.
(6) *Ambon*—that part of the church which is separated from the altar by the screen, and raised above the rest of the church by three steps.
(7) *Pannikido*—the service for the dead.
(8) *Octaiks*—hymns for eight voices, composed by John Damascene.
(9) *Trebnik*—the Ritual, or order for the Service. (10) *Yermolog*—sacred hymns for matins.
(11) I believe, those of Platon's writing.

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the instruction of the clergy and laity; such as, the Holy Bible; also the following books, The *Margarīt* of St. Chrysostom on the Acts and the Epistles, and on Genesis—Books containing the Lives of the Saints, with their prefaces—An Abridgment of the Word of God—The *Bookvar*[1], and the Short Catechism—The Book of the Blessed—The Sermons of Gideon, Theophan, and Minatieff—Spiritual Regulations—An exhortation to Dissenters, and other publications and useful spiritual books. It is therefore the duty of the Blagochennoi, in his own person, and by means of the priests (of his circle), to exhort the parishioners to buy the above-named books (even though they may not be able to buy all at one time), and to give them to the church. And if there is a sufficient sum of money belonging to the church, the Blagochennoi has a right, with the knowledge of the priest and church-warden, to expend it in the purchase of these books.

xi. You are to observe, that the place round the church, usually called the *Pogost* (church-yard), should not be too small; that it be fenced in; that it be not built upon; that it be not covered with rubbish; that it be not occupied by any improper buildings; and be kept decently clean;—that the graves be dug in the place assigned for the burial of the dead, not too shallow, but as deep as possible; and that the dead bodies be covered up with all due care.

xii. If any of your churches are getting very old or decayed, if they leak through the ceiling, if they threaten to fall, or, at all events, if by their ruinous state they bring disgrace to the holy place, it is your duty, O Blagochennoi, to exhort the parishioners to exert themselves, either to build a new church, or to repair the old one; and to write for permission so to do. In the mean time, it is your duty to present those churches that are becoming dilapidated.

xiii. If, on examination, any of your churches appear to have too small a revenue; if they have too small a glebe, and are badly provided with plate; and the clergy have not sufficient to support them; and other parishes are very near these churches, such you are to present, with the particular circumstances thereof.

xiv. If a church be burnt down, you are immediately to present it. And, in the mean time, to exhort and require of the parishioners to exert themselves to build a new church, and that they should ask for permission to do it. And you are particularly to exhort them to build it of stone, for the sake of its durability, as well as their own private advantage. You are also to entrust the parish priest with the task of exhorting the parishioners to exert themselves.

xv. When a new church is being erected, and the benediction is to be given to it by the diocesan, you are to take care that the temple be built and ornamented in a manner agreeably to the instructions given by the archbishop to that effect, according to the model of other holy temples; to insist that too much time be not consumed in the construction; and, if any obstacle causing a long delay should arise, to report it

(1) *Bookvar*—the first Introductory book: literally, Alphabet.

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with explanations. When the temple is built, you are to make a list of all the buildings belonging to the church, of the images, of the plate, of the vestments, of the books, and of every thing required for the use of the church, as mentioned above; and to present it, at the same time as the petition from the parishioners for permission to have their temple consecrated.

xvi. You are diligently to observe, that the priests, the deacons, and others belonging to the church, but especially the priests, lead honest, steady, peaceable, and conciliatory lives, becoming their stations; and that they be correct and orderly in the performance of their duties: you are to take the greatest care that they be not in the habit of intoxicating themselves, or of frequenting public-houses; but that they conduct themselves soberly, and in a manner becoming servants of the altar and Christian pastors. But if you remark any one often intoxicated, disgracing himself by drunkenness, or performing his sacred duties when not in a sober state, you are to present such a one, without any concealment.

xvii. To take care that the priests perform the Liturgy or Communion Service without fail, at least on Sundays, and on other holy and solemn days; and that, on other days, they chaunt the *Chassi*[1], perform the Vespers and Matins, and do not neglect the Liturgy of the presanctified appointed for the forty days (between the Resurrection and Ascension).

xviii. That no service be performed by those who are at enmity until they be reconciled.

xix. You are to insist strongly, O Blagochennoi, that your priests keep the holy gifts (for the use of the church) in the churches, at the altar, in silver-boxes; or, in case of need, in pewter; and that they frequently inspect them, that they receive no injury; and from henceforth not to allow the priests to keep these holy gifts in their houses, under a heavy penalty; and when there is a necessity of taking them into the houses of the parishioners, for the sake of administering the Sacrament to the sick, that the priests walk with a decorum suitable to such a mystery, and carry them on their breasts, either in boxes made of superior materials on purpose for them, or in cloth bags.

xx. Holy Baptism is to be performed in the church, in the presence of the deacons and other church-servants; unless some very important cause should require the child to be baptized in the house. The child is not to be baptized (immersed) in water which is too cold, or mixed with ice, especially during the winter, lest it should injure the health of the child.

xxi. The priests are not to allow dead bodies to remain longer than twenty-four hours in the church; and not to allow them to remain at all there, except in cases of absolute necessity; but as soon as they are brought, to read the funeral service over them, and bury them where it is prescribed.

(1) *Chassi*—literally, *Hours*. Corresponding to the *Horæ* of the R. C. Church-prayers without the Liturgy, whenever they may be read.

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xxii. It is your duty, O Blagochennoi, to give instruction to your priests, according to your own discretion, especially to those who are not very enlightened, how they are to confess their spiritual children; how they are to bind and loose the consciences of man, as God shall teach you in this matter.

xxiii. You are to take the greatest care that your priests do not perform the marriage-ceremony in doubtful cases; for from such proceed great difficulties and misfortunes, to those who marry, and to those who are married: doubtful cases are—when there is too near a relationship or connexion;—if the bride or bridegroom are not of a proper age—or if one of the parties is very young, and the other very old—if either party are compelled to marry—if children wish to marry without the consent of parents—when either party has a wife or husband living, from whom they have separated, or who has run away from them, or if they do not know what has become of them—if a person wishes to be married *not* in his own parish—if the person about to be married is not of sound mind—or any similar cause;—in any such cases you are not, on any account, to allow your priests to perform the marriage-ceremony, but to forbid them; and to make a report concerning the case, and to wait the decision.

xxiv. To take care, that, before marriage, three publications should be made in the church, of the names of those who are to be married; to see if there be no impediment, and to make the lawful and confidential inquiries; and that the marriage-ceremony be performed, during the day, in the church, in the presence of the deacon and church-servants.

xxv. That Divine Service be performed decorously, and not in a hurry, and that two voices be never heard at the same time; that the church-servants be correct in their reading and chaunting: but if, after your exhortations, they continue ignorant and incorrect in their reading and chaunting, you are to present them.

xxvi. Henceforth, you are not to allow the institution of new processions with the Cross, or the building of oratories, without permission.

xxvii. On holydays, at Christmas and Easter-week, and on the day of the dedication of the church, the priests, with the church-servants, are to go decently and steadily into the houses of such of their parishioners as desire it, with the life-giving Cross; but they are not to stroll about during the night, nor to intoxicate themselves with inebriating liquors, under pain of a fine, not to be remitted.

xxviii. It is necessary that the priests should instruct the people in the church, on Sundays and other holydays by reading to them during service, *lately-published* Sermons; and at Matins, a selection from the Prologues and other holy books; also from the Word of God, and the Catechism, explaining it to the parishioners, as well as they can. But those priests and deacons who have been taught in the Schools are frequently to preach their own sermons, to the credit of their station, and the profit of their fellow-Christians.

xxix. It is proper to see that the priests, deacons, and others attached to the church, remember their Catechism by heart; and besides this, to insist that the priests and

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deacons should read over their letters of orders, every Sunday, before Morning-Service, at home, in their own house.

xxx. The deacons, and others attached to the church, should respect and obey their priest as the superior of the church; and therefore not offend him either by word or deed. And if they are injured by him, let them complain to you, O Blagochennoi; or if they choose, let them present him, and wait for satisfaction.

xxxi. The priest is not to dare to injure the deacon, or others attached to the church, by retaining their income, or striking them with his hands: but if they appear to him to be incorrect in their conduct, disorderly, or disobedient to him, he is to present them to the Blagochennoi or his diocesan.

xxxii. The priest is allowed to punish the deacon, and others attached to the church, in the following ways: To reprove them, first, in private, and then before the congregation—to make them bow—the deacon at the altar, the others in the body of the church, or in the porch—to keep back their income, and to divide it amongst those attached to the church, who have behaved well, or amongst the poor; but to keep no part for himself;—and, when he has kept back their income, he is immediately to inform the Blagochennoi, and to await his confirmation: but if the Blagochennoi orders it to be restored, he is to do it immediately. If they are not amended by their punishments, the priest is to present them to the Blagochennoi; who, if he does not feel confident of correcting them, is to present them to the diocesan.

xxxiii. The Blagochennoi is to insist with the priests and deacons, that they be not eager of gain, or impertinent; but that they be contented with their stipends—that they do not demand fees for any duty from their parishioners—nor make any compact with each other, but be contented with their free-will offerings.

xxxiv. Also, to insist that they do not impertinently go to visit a house where they are not invited. But if they are invited, and know that the house, whither they are asked, is an honest one, has an acquaintance and friendship with priests like themselves, with deacons and others attached to the church, also with well-born proprietors of land, with respectable merchants and citizens, (they may go there). But they are not irregularly to contract friendship, or familiarity, with every one. For priests having an holy and separate dignity, should conduct themselves suitably to it, and thus gain the respect of others.

xxxv. You are to see that the priests, who are widowers, do not, an any account, keep about them suspicious female-characters, in opposition to the rules of the Holy Fathers.

xxxvi. No priest, or church-servant, is to go to distant parishes; *that is*, further than fifteen versts, without your knowledge, and that only for a short time—that his church be not left. But you are not to allow any one to go to another diocese without the blessing of the bishop, and without a passport from the consistory or spiritual authorities. And, when any one receives permission, you are to see that the priests of other churches perform his duties, that in them there be no stoppage.

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xxxvii. If you observe any priest, or church-servant, coming into your jurisdiction from another diocese without a passport, or living there longer than the prescribed time by the passport, or serving and performing sacred duties without authority, you are to present such a one to the spiritual authorities, or to the consistory. And you are to direct your priests and church-servants to give you information respecting such persons.

xxxviii. You are not to allow unemployed priests, or church-servants, to officiate. But if the real incumbent is ill, dies, or is absent; if he is deprived of his gown, or sent away by authority: in such cases only, you may nominate unemployed priests, or church-servants, to the performance of their sacred offices for a time; and present the person you nominate, for the information of the authorities.

xxxix. If a priest, deacon, or church-servant die, you are immediately to report it to the consistory, for their information; and if a priest, to represent it also to the diocesan. In the mean time, you are to propose to the parishioners to select a proper person (to fill the place); and to send a petition (for confirmation), attested under your hand. And if they do not proceed to the election of a priest in the course of a month, and to that of a deacon or church-servant in the course of two months, you are without fail to represent it.

xl. You ought to be present, without doubt, at the election of a priest. The election is to take place in the church, in the presence of all those who belong to it, as well as the more respectable of the parishioners. After prayer, and an invocation of the grace of God, let them choose a person worthy of such an office; honourable in his mode of life, according to his turn, and one to be preferred amongst those who are educated (for the profession). Therefore you, O Blagochennoi, are to exhort the parishioners to select a person of such qualities: but if no person, with such qualifications, belongs to that church, then they are to select one from other churches, or to leave it to the discretion of the bishop. You are, O Blagochennoi, to countersign their petition: both to certify the signatures of the parishioners, as well as prove that the election has proceeded according to due order.

xli. At the induction of a priest to his living, the letters of orders and institution are to be read by you, O Blagochennoi, in the church to which he is inducted, on Sunday, during Divine Service, from the *Ambon*. Other letters (or documents) are to be given to the parish-priest, to read.

xlii. You are continually to insist, with the priests and church-servants, that they educate their children honestly; that they teach them reading and writing, at all events, when they are seven years old. After having taught them the rudiments, they are to send them to the schools. And if any of them are beyond the above-named years, they are to look for places for them, and not to allow them to live idle: but if any remain idle, beyond twenty years of age, you are to present such, after your examination in reading, chaunting, and the Catechism.

xliii. You are to see that the priests, deacons, and those attached to the church,

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be dressed and shod in a manner suitable to their rank; viz. the priests and deacons in gowns and boots; and those attached to the church, in long suitable garments, and boots; especially in the church, or when they are going anywhere for the performance of their duties.

XLIV. If orders are given you, either from the archbishop, or from the consistory, or from the spiritual authorities, to make investigations concerning any one, you are to make them according to the orders given, with strict justice; neither favouring your friend, nor revenging yourself on your enemy; and without loss of time to make your report, where it is required.

XLV. The Blagochennoi is to see that the priests have their lists of penitents (who confess themselves), and the church-register, ready to be delivered; and for this purpose, they are to have their copy-books prepared from the very beginning of the year.

XLVI. To watch over the churchwardens, that they set down all their collections and expenses in the copy-books given by the consistories; that they spend no money, without the knowledge of the priest; and no great sums, without the consent of the parishioners.

XLVII. To exhort the parishioners, that they confess themselves, and receive the Holy Sacrament, once every year, according to their Christian duty; and that, on Sundays and holydays, they leave their work, and attend Divine Service; and live honestly, according to the commandments of the Gospel.

XLVIII. If any superstitious practices be observed by you in the parish, either at the chapelries, at the belfreys, or with the images, or anywhere else; if any persons pretending to be bewitched, or to be idiots; or if any hypocritical devotees shew themselves; in such cases you are to report immediately concerning them, circumstantially, under pain of the closest examination, and in the mean time to endeavour to put a stop to such disorders by your own prudence. But if nothing of this kind should occur, you are, nevertheless, to make a report, twice a year, concerning the state and conduct of the parishes entrusted to your inspection; that every thing in them is in good order.

XLIX. If you hear of any irregularities in your parishes—robberies—quarrels—fighting—mischief-making—injustice—drunkenness—and other similar violations of the law, it is your duty, both in private and in the church, to convince, exhort, and correct (those who are guilty of such offences); threatening them with the judgment of God, which follows such violations of His law, and which is not to be avoided. Also to insist on the priest's using such kind of exhortations; and that they exert themselves to correct (those who are guilty), by spiritual penance, under the penalty of answering at the dreadful judgment of God.

L. You are to give notice to the parishioners, that they themselves learn and teach their children, the Lord's Prayer, "Our Father,"—the Belief—the Ten Commandments of God. On this head, particularly, you are to exhort the priests that

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they exert themselves to instruct their parishioners; and at confession, to make them read them before them; and if any one appears ignorant, to exhort him, and convince him spiritually.

LI. If the parishioners should injure, oppress, or expel, either the priest, or those attached to the church, you are to exhort them, and protect them from injury; but if you do not succeed in this, you are to order them to complain to the proper tribunal.

LII. But if the parishioners bring any complaint against the priest, or those attached to the church, you are to explain, conciliate, and satisfy as much as possible; and if your endeavours do not succeed, then explain to them that they may complain where it is proper. But if they do not bring a complaint against the priest, or those attached to the church, but an information of any thing done by them derogatory to their station, and disgraceful to it, concerning this you are immediately to make a presentment.

LIII. You are to use every endeavour, with zeal mixed with prudence and evangelical mildness, to restore those who have dissented to the Holy Church; reading to them, with explanations, books composed for that purpose;—to represent to them the injury done to their souls by separating themselves from the assembly of the faithful; and wait for spiritual fruit with all goodness and patience. You are also to excite the parish-priest to exert himself in this matter: and if any of those who have dissented turn back again, you are immediately to make a representation concerning them.

LIV. You are to make a tour of the churches committed to your inspection, at least twice a year; inquiring and observing whether every thing is as is directed in these instructions, and conducting yourself in all respects as above written.

LV. Having entered the church, put on the *Epitrakili;* and after reading the *Ektinie*[1] (Litany), "Lord have mercy upon us," &c., read the Exhortation which is annexed to this book; and, after having suitably dismissed the congregation, make an examination and inquiry on every point of these instructions, in order.

LVI. No one has a right to nominate, or change, or punish by fine, the Blagochennoi, except by the orders of the diocesan.

LVII. The Blagochennoi has the power, from the diocesan, to punish the priests, deacons, and those attached to the church, in the following ways:—to reprove them, when alone, and before others; to make them bow or kneel—the priests by the altar, the others in the body of the church, or in the porch; to keep back their income, and divide that which is detained amongst the poor. But if any of the priests or deacons be guilty of any great crimes or scandalous offences, to prevent their officiating in the church, and at the other duties of their calling (such as christening, burying, &c.), according to their fault; to impose a fine in money, not exceeding fifty copeaks (about 2*s.* at that time), and to divide it amongst the poor, or those attached to the

(1) *Ektinie*—a kind of Litany, with responses.

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church, who have conducted themselves with propriety. He is to make notes in the copy-book of these fines, and to keep them for reference; and to send them, every year, to the diocesan: but if the person be not reformed by all these modes of correction, he is to present him. Also immediately to report, for the information of the bishop, if he has suspended any one from performing his sacred duties.

LVIII. The Blagochennoi has a seat, not only in the meeting of the spiritual authorities, but also in the consistory, whenever he has any presentments to them, in the course of his duty.

LIX. The Blagochennoi has precedence of all other priests who do not fill the same office.

LX. The Blagochennoi has the power, during his absence on duty, to entrust the performance of service in the church, and elsewhere, to any one of his subordinate priests, whom he may appoint, without making him any pecuniary payment: because he does not absent himself on his own affairs, but for the common benefit of the church.

LXI. The priests and deacons are to shew all respect and obedience to the Blagochennoi. On his arrival, to meet him at the church: and not to sit in his presence, or cover their heads without his permission; and to shew him all manner of politeness, in their reception of him at their houses.

LXII. And as the Blagochennoi deserves a particular reward for his labours, he is committed to the good providence of God, who will reward all those who keep a virtuous course in this way of life. He is assured of the particular regard of his diocesan; who, esteeming his zeal, his cares, and labours, will not neglect him; but will reward him, either with a better living, with the permission to officiate in a *Nabedrennik*[1], and with the rank of Proto-presbyter.

LXIII. And since, by these rules, a particular confidence is placed in the Blagochennoi, it is to be hoped that he will perform the trust committed to him, with a clear conscience, in the fear of God; neither oppressing nor entangling any one by injustice or injury; for in such an event, which God forbid! he will have a heavy responsibility, and be subject to heavier punishments than a common priest for the same fault.

LXIV. For sending messages and parcels, the Blagochennoi should constantly have by him one of the acting church-servants, or one not yet placed, according to the selection of the priests and those attached to the church, half-yearly or yearly, as they may decide in common. And for a time, if there occur much business and messages, he may take another of the church-servants; and has a right to make use of the deacons, for sending letters, reports, and performing other business belonging to his office.

(1) *Nabedrennik*—an ornament worn on the thigh, as a matter of right, by the dean of a cathedral or minster; but as a mark of distinction by the other clergy.

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lxv. If, in the course of the duties entrusted to you, O Blagochennoi, any thing occurs which should be kept sacred, you are not to write concerning it to any in private letters; but to act according to the directions of the Ukaze, given by the Emperor, Peter the Great, of blessed and immortal memory, the thirteenth day of January, in the year mdccxxiv.

lxvi. Wherever, in the above directions, the Blagochennoi is to make a presentment, it is to be made directly to his diocesan[1].

A short Exhortation, to be read by the Blagochennoi, at the Visitation of his Churches.

Brethren and Fellow-Labourers, and all Orthodox Christians,

Our chief shepherd (bishop of such a diocese) has sent me, from his presence, to inspect the order of your churches, and the state of the priests and church-servants, and other orthodox Christians. Wherefore I, fulfilling this commission entrusted to me, with suitable care, in the first place, as from the presence of our diocesan, put you in mind, that you should lead a life suitable to Christians ransomed by the blood of Christ, adopted by your Heavenly Father, and preparing to stand, after this life, before the judgment-seat of a just God, and to give an account to Him of all your actions.

Love God with all your heart, and with all your soul; submit yourselves, in all things, to His holy will; and under all circumstances, especially adverse ones, strengthen yourselves, and comfort yourselves with His good providence. Be zealous in His service; and on Sundays and holydays, be eager to go into His church, for His glory. Love one another. Abstain from all quarrels, disunion, disagreement, and injuries, by all means: be content with your incomes, and let each gain a support for himself and his household, by his own labour: but avoid, by all means, sloth, idleness, and drunkenness. Fathers! instruct your children. Masters! instruct those who are subject to you, in the law of God, and in a holy mode of life. And do you, O children! love, respect, and obey the will of your parents: and you, O servants! that of your masters. Husbands and wives! preserve amongst yourselves conjugal love and fidelity. From your own lawful property, supply the poor; and do not permit them to suffer from cold or hunger, for the sake of Him who was crucified for us. But do you, O brethren and fellow-labourers! watch over your spiritual flock. Let your mouths be opened for the glory of God, and the instruction of orthodox Christians in His holy Law. Shew forth your faith, by your works; and let your lives be an example to those souls who are placed under your care. Remain stedfast in the faith. Keep yourselves from schism. Be merciful, hospitable, gentle, and humane. Have peace and holiness; and the God of peace will abide with you. Amen.

(1) The word here, and in other places, translated Diocesan, means, strictly, "His Eminence;" which title is applied, in Russia, to the Archbishop and Bishops.

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SECT. II.—Lutheran Church of Russia.

On the Office of Probst (Præpositus) of the Lutheran Church of Russia answering to the Blagochennoi of the Orthodox Church.—From an Ustaff, signed by the Emperor Nicolai, Dec. 28, mdcccxxxiii.

IN the event of the death of a Probst, or of an illness of consequence enough to prevent his fulfilling the duties of his situation, the senior *preacher* of the circle shall take his place.

When a vacancy occurs in a probstey, the consistory (local) assembles all the *preachers* of the circle, to choose two candidates for the vacant place; or requests them to give their opinion (respecting them) in writing. The consistory (local) then presents, through the general consistory, the names of two candidates, to the Minister of the Home Department, with their recommendation of the one to be confirmed.

The Probsts are immediately under the general superintendent and the consistories; and they are the immediate superiors of the *preachers* in their respective circles. As such, they communicate to them any orders they may receive from their spiritual superiors, and present any communications from them to the higher powers. And, as their more immediate guides and inspectors, observe their progress in study, the morality of their lives, and the exactness with which they fulfil their duties. The Probsts are every year to make a report of their own proceedings, as well as of those of the *preachers* under them, to the general superintendent; and of the conduct of the candidates for holy orders, residing in their respective circles.

If the Probst cannot, from want of time, or other weighty cause, transmit his report to the general superintendent, he has the right to carry it direct to the consistory.

The Probst is bound to make a visitation of all the churches in his circle, once in three years; taking with him, if possible, the Spiritual Assistants. The visitations should be held, if possible, on Sundays: and each time the preacher of the church should have notice of it, a week before hand, that he may inform the parishioners of it, from the pulpit. The Probst, on his part, is to inform the patrons and churchwardens of the parish of his intended visitation. The visitation always begins with a solemn service. The preacher delivers a sermon on a text given by the Probst: he then explains to the young people of the parish, who are assembled, the Short Catechism, so as to shew his fitness for his office. After this, the Probst himself examines the young people; and, if he deem it necessary, the other parishioners, on their knowledge of the Law of God. The Probst inquires of the preacher, whether he has any thing to communicate respecting the state of his parish. After this, the preacher leaves the church; and the Probst puts the same question to the parishioners, writes down their answers, and dismisses them; after having made them an exhortation suitable to the occasion. He has nothing further to do with those

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who say they have nothing particular to communicate to him. After this, the Probst requires from the preacher, the church-servants (the clerk and sexton), and churchwardens, a minute and exact account of the manner in which they have fulfilled their respective duties; of their relations to each other, and to the parish; of the religious and moral state of the parishioners; of the state of their schools, and other religious institutions; of the observance of Sundays and other holydays; of the order of their church-service; of the administration of the sacraments; of funerals; of every thing, in short, which relates to the church. He is also to require information as to whether the offerings, which are due to the preacher and church-servants, are regularly paid. He then examines the church-books, the church-register, the archives of the parish, and the church-plate which is in the hands of the preacher. He has the power, if he deem it necessary, to require from the preacher the plan or notes of his sermons. The Probst is bound, by (the means of) advice and exhortation, to correct any disorders or omissions he may have observed during his visitation; and that which he cannot either stop or amend, by these means, he is to give information of to the consistory. The Probst is bound to make a protocol of all that occurs at the visitation. This protocol is to be signed by himself and the preacher, in the presence of the churchwardens or other persons who have been present at the visitation. The protocol remains in the archives of the parish, and serves as the basis of the next visitation. The Probst is to present a copy of it, and the notes of the sermon delivered by the parish-preacher, to the consistory.

The Probsts have the title of *Hochehrwürden*[1]. At the time of Divine Service, and other solemn occasions, they are to wear *the dress* appointed for preachers.

The complaints of the Probst against the preachers, and those of the preachers against the Probst, are to be referred to the general superintendent; who is to endeavour to settle them peaceably; but in case of not succeeding, they are to be decided by the consistory.

If the parishioners, patron, or churchwardens, are dissatisfied with the arrangements of the Probst, or think that he has infringed on the rights of the property of the church, their complaints are to be referred to the consistory.

The Probsts, as well as other preachers of the Lutheran Church, are to seal their letters of church-business with the seal of their church. Their letters and packages, on account of the seal, will be forwarded without paying postage.

(1) *Hochehrwürden* is a German word, meaning "high-worthiness."

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PART II.

English Documents.

SECT. I.—Diocese of Canterbury.

THE diocese of Canterbury consists of three-fourths of the county of Kent (257 parishes), and peculiars &c. (about 100 parishes), in other dioceses[1]. The deanries, under the jurisdiction of deans rural, within the archdeaconry of Canterbury, are, Sittingbourn, Ospringe, Canterbury, Bridge, Westbere, Sandwich, Dover, Elham, Charing, Sutton-Valance, and Lympne, within the county of Kent. The peculiars[2], as their name implies, are under peculiar jurisdiction.

Deans rural existed in the diocese of Canterbury in the early part of the thirteenth century, and probably before. They are noticed as being appointed *de consuetudine*, by the official of the archbishop; and as being responsible to the archdeacon, antecedently to the year MCCXXVII. This appears from a clause in "*The Chapter's confirmation of the parsonages of* Hakinton *and* Tenham, *appropriated to the archdeaconry of* Canterbury *by* Stephen Langton *the archbishop*," published by Mr. Somner, in his *Appendix*, N°. LX. *a.* "*Ad hoc cùm hactenùs temporibus nostris de consuetudine sit obtentum quòd officialis noster* decanos *constituerit in diocesi Cant. qui constituti statìm tenebantur Cantuar. archidiacono respondere, volumus et de voluntate et assensu prædicti capituli nostri statuimus, ut de cætero archidiaconi Cant. qui pro tempore fuerint* decanos *constituant, et amoveant pro suæ voluntatis arbitrio proùt meliùs viderint expedire in dioc. memoratâ, et sibi respondeant sicùt decet, cùm absurdum sit ut alius eos constituat quàm is qui eis debeat præesse, et cui respondere tenentur, præsertìm cum ipsis referentibus corrigere debent cæterorum errata*" *A. D.* MCCXXVII.

The official of the archbishop, doubtless, obtained this power of appointing and depriving deans rural (here revoked in favour of the archdeacon) primarily from the archbishop; who, in the cited instrument, again delegates the same, *without reser-*

(1) The *Church Commission* (*A.D.* MDCCCXXXVI) suggests that the diocese of Canterbury shall consist of the county of Kent (except those parts which are to be included in the dioceses of London and Rochester), and of the district of Lambeth Palace, and the parishes of Addington and Croydon, in the county of Surrey.

(2) Some account of the deans of peculiars, who are supposed to have been originally rural deans, will be found in our earlier pages—*See* H. D. K. *Part* III. *Sect.* III. And under the diocese of Chichester, I have introduced a curious instrument of the dean of South-Malling (within the county of Sussex and diocese of Chichester); who, strictly speaking, was subject to the peculiar jurisdiction of the archbishop of Canterbury. White Kennett is of opinion, that the dean of arches was, at first, no more than the urban dean in London, or the dean of Christianity; who had under his peculiar district the churches exempt from the diocesan, and under the archbishop's immediate jurisdiction.—*Paroch. Antiq.* Vol. II. p. 357.

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vation, to the archdeacon, for the reasons alleged. But, two years afterwards, we find, in another document preserved by Mr. Somner in the same *Appendix*, N°. LIX., a *saving clause*, introduced by Archbishop Wethershead—"*præhabito consilio nostro*" —on the occasion of his formally continuing to his archdeacon, Hubert, the "*institutiones et destitutiones* Decanorum." The words are these: "..... *Intuitu probitatis suæ et sincerâ affectione quam circa personam ipsius gerimus, hæc ei personalitèr concessimus, sine omni prejudicio Cant. ecclesiæ et successorum nostrorum, institutiones, viz. et destitutiones* Decanorum, *præhabito consilio nostro*, &c." *A.D.* MCCXXIX.

An historical anecdote of a Dean rural of Canterbury, during the primacy of Robert Winchelsea, at the close of the same century, is related in our earlier pages. See *Part* IV. *Sect.* IX. But, in the year MCCCLXXVII, I conceive, the institution had fallen into disuse. The *mandates* of Archbishop Simon Sudbury, then issued for the visitation of the diocese of Canterbury, take no notice whatever of Deans rural in connexion with the Decanates there particularly enumerated. (*CC. M. B. et H.* Vol. III. pp. 111, 112.)

The temporary delegation above granted to the archdeacon personally (supported by the authority of Pope Innocent's *rescript*, issued a few years before), led, in after days, to a plea of prescription being set up by the archdeacon of Canterbury against the archbishop. I allude to the circumstance of Archbishop Sancroft, when he would have revived the office of Dean rural in the diocese of Canterbury, being opposed, in the nomination of persons to fulfil the charge, by Archdeacon Parker. See Somner's *Appendix* to the *Antiquities of Canterbury*, pp. 65, 66. and his remarks on Deans rural "in the general," under "*Ecclesiastical government of the city*," pp. 175, seqq.; Prynne's *Papal Usurpations*, Vol. III. p. 987; and Brett's *Church Government*, p. 188.

The *Valor Ecclesiasticus* Henrici VIII. records the various Deanries of the diocese, but notices no officers, as presiding over them. There were, therefore, at that time, no Deans rural within the diocese: nor am I aware of any having subsequently existed, until the office was very recently restored (*A.D.* MDCCCXXXIII.) by the present much-venerated primate; whose annexed *Commission* and *Instructions* for the rural Deans of the diocese of Canterbury sufficiently explain the constitution of the office as it now obtains.

I am happy to be able to lay before my readers three ruri-decanal seals of this diocese; *viz.* of the Decanates of Sutton-Valance, Dover, and Ospringe.—*See* Horæ Decanicæ Rurales, *Part* IV. *Sect.* XI.

Commission for the Rural Deans of the Diocese of Canterbury, by Archbishop William Howley, A.D. MDCCCXXXIII.

William, by Divine Providence, Archbishop of Canterbury, To our well-beloved and reverend brother *A.B.* clerk, D.D., rector of *C.*, in the Deanry of *D.*, in the county of Kent, and diocese of Canterbury, greeting—

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Whereas we have thought fit, upon mature consideration, to revive the ancient use of rural deans, that we may be fully informed at all times of the state of our whole diocese—We, therefore, fully confiding in your discretion and judgment, do constitute and appoint you, by these presents, to be a rural dean of the said deanry of *D.* And we require your fidelity and diligence, in executing the duties of the said office, according to the tenor of the *Instructions* hereunto annexed.

Given under our hand and archiepiscopal seal, this tenth day of December, in the year of our Lord One thousand eight hundred and thirty-three, and of our Translation the sixth.

Instructions for the Rural Deans of the Diocese of Canterbury, by Archbishop William Howley, A.D. mdcccxxxiii.

The rural dean is required to visit once in the year, at such time as shall be appointed by the archdeacon, the several parishes within his deanry; and to make a return to the archdeacon, for the information of the archbishop, in regard to the several particulars hereinafter mentioned:—

The condition of the churches, chapels, chancels, and churchyards; and the books, ornaments, and utensils, thereto belonging.

The preservation of the parish-registers, the making due entries therein, and the regular transmission of the annual return, to the registry at Canterbury.

The due performance of Divine Service in the church; the administration of the Lord's Supper; and the average number of communicants.

The residence of the curates of non-resident incumbents; the state of the national or parochial schools; and, in general, the education of the poor, in connexion with the established church.

The state of the houses, buildings, and glebe-lands, attached to benefices; including all additions to, or alterations, decays, or dilapidations in, the premises.

It will be advisable that the rural dean should request some beneficed clergyman, residing in the deanry, to assist him in his visitation.

The rural dean is also required to give information to the archdeacon of the avoidance of any benefice within his deanry, and of the measures to be taken to secure the performance of the parochial duties during the vacancy; and also to report to him, as occasion may require, on all matters concerning the church or the clergy, which the ordinary ought to know.

It does not appear that any *new* official instruments have been issued since my last impression. But the most reverend prelate informs me that he has found the rural deans, as a body, of great use in advising the clergy, and in communicating with himself, either immediately, or through the medium of the archdeacon, on the concerns of the diocese. (Sept. mdcccxliii.) *See Charge, Sept.* 1840.

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SECT. II.—Diocese of York.

THE diocese of York contains about three-fifths of Yorkshire; the remaining two-fifths constituting the newly-created diocese of Ripon. It is divided into three archdeaconries:—I. York, *alias* West-Riding—containing the deanries of Ainsty *cum* York city, and Doncaster. II. East-Riding—containing Buckrose, Dickering, Herthill, and Holderness. III. Cleveland—containing Bulmer, Cleveland, and Ridall.

When my first edition was published I had no information to communicate respecting the rurí-decanal office in this populous diocese beyond what the following facts supply from the pages of Whitaker, Thoroton, and Wilkins. Dr. Whitaker records a dean of Craven in the West-Riding, in the early part of the twelfth century; and a second, towards its close. (See *Hist. of Craven*, p. 481; and Horæ Decanicæ Rurales, *Part* II. *Sect.* II.) Dr. Thoroton notices the deans of the county of Nottingham[1], formerly in this diocese, attending at the *matrix ecclesia* of Southwell, in the thirteenth century, to receive chrism and holy oil for the use of the clergy of their deanries; (*see* Horæ Decanicæ Rurales, *Part* IV. *Sect.* V. c. VII. § 6). Archdeacon Wilkins gives a mandate of Archbishop Grenefeld, of the fourteenth century, addressed to the official of the archdeacon of the East-Riding; wherein a rural dean of Dykering is mentioned (*CC. M. B. et H.* Vol. II. p. 424. *A.D.* MCCCXIII.) The instrument is entitled, *Mandatum Will. Grenefeld, Archiepisc. Ebor. contra adorationem imaginis B. Virginis in ecclesiâ de Foston.*

To Archdeacon R. I. Wilberforce I am obliged for an examination of the Chapter Records of York, prosecuted by himself, and for the following extracts thence made:—Copia Confirmationis compositionis super visitationem decani et capituli Ebor. A.D. MCCCXXVIII. "*Et* Decanus Christianitatis Ebor. *et celeri* decani *mandatis* decani *et* capituli *quatenus consuetum est pareant et intendant.*"—From a MS. entitled, "De consuetudinibus in Eccl. Ebor. &c." p. 66. The same thing is expressed by Torre.—"The rurall dean of York and all other rurall deans shall likewise obey the mandates of the dean and chapter, as far as they are bound by custom to do."—York Minster, p. 992. The archdeacon further informs me, on the authority of Mr. E. V. Harcourt, Registrar, that there are no vestiges of the rurí-decanal jurisdiction in the registry of the archbishop, beyond what is supplied by the bare fact of the existence of rural deanries as recognised districts for the registration of wills &c.

After a short sketch of the origin, title, and duties of deans rural, Mr. Hunter remarks—"The very office, at least in the diocese of York, is almost forgotten. The last clergyman who was dean of Doncaster was William Steer, who died in MDCCXLV., a prebendary in the cathedral church, and vicar of Ecclesfield." And in a foot-note he subjoins—"William Mirfyn was dean in MDCXXXV. Postlethwaite, rector of

(1) The *Ecclesiastical Report of A.D.* MDCCCXXXV. proposes to sever off all Nottinghamshire from the diocese of York, and to transfer it to that of Lincoln: an arrangement which has taken place since my first Edition.

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Armthorpe, and Leadbeater, rector of Thribergh, were Deans of Doncaster. Hudson was Dean early in the reign of Elizabeth. The term, Dean of Doncaster, was in familiar use in the reign of Elizabeth; when I find Gilbert Talbot writing to his father, the Earl of Shrewsbury, 9 April MDLXXIV., that the Earl of Leicester was offended by a sermon preached at York by the Dean of Doncaster. It does not appear that Torre has left a catalogue of these Deans; and I have not yet seen a tolerably fair impression of the seal (if any) belonging to the office." The Deanry of Doncaster, by the Rev. Joseph Hunter, p. i.

Deans rural do not appear to have been established here at the issuing of the commission for compiling the *Valor Ecclesiasticus* Henrici VIII. Nor do I find any vestiges of them in the *Taxatio Ecclesiastica* P. Nicholai. The archbishop, however, I am happy to say, has recently revived the office within his diocese, upon the representation of the archdeacons, for the purpose of aiding those functionaries in the execution of their important functions. To guide the Deans in the discharge of their duties, the following instructions, for which I am further indebted to the archdeacon of the East-Riding, have been promulgated:—

Instructions to be observed by the Rural Deans in the diocese of York.

1. The rural Dean is to inquire, and give information to the archdeacon, to be by him made known to the archbishop, of all matters concerning the clergy, churchwardens, and other officers of the church, which it may be necessary or useful that the ordinary should know.

2. He is to inquire and report to the archdeacon as to the residence of incumbents or licensed curates.

3. Also as to the due performance of divine service every Sunday, with one or more sermons; also, as to the observance and administration of the sacraments of baptism and the Lord's Supper, together with a return of the annual number of communicants.

4. Upon being made acquainted with the avoidance of any benefice within his district, he is to make a return thereof to the archdeacon, in order that due inquiry may be made into the state of the vacant benefice, and sequestration issued out of the ecclesiastical court.

5. He is likewise, once in every year, previously to the archdeacon's visitation, and at other times when he shall be required, to inspect such churches and chapels within his district, with their chancels and church-yards, as the archdeacon may appoint; and the books, ornaments, and other articles thereto belonging; as also the houses, buildings, and glebes, belonging to the incumbents; and to make a return thereof to the archdeacon at his next visitation.

6. He is also to inspect all parochial and national schools within his district, and to make a particular report yearly on the education of the poor, as connected with the established church; and to obtain from time to time such information respecting

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parochial matters as shall be required of him by the archdeacon; and to make returns thereof to the archdeacon, to be by him transmitted to the archbishop.

7. He shall likewise be ready to advise and assist the churchwardens within his district in framing their presentments of all such things as are amiss within their respective parishes, and are by law presentable.

8. He is also to call the clergy of his district together whenever the archdeacon shall appoint; and to take care to circulate such orders as shall be sent to him for that purpose.

9. He is to inspect, at his annual visitation, and at any other time when he may see occasion, the licenses of all stipendiary and assistant curates officiating within his district; and to give immediate notice to the archdeacon of any who shall officiate as curates without being duly licensed.

10. He is to inquire as to the preservation of parish registers, the making due entries therein, and the regular transmission of the annual returns to the registry at York.

N.B.—The archdeacons will make a yearly report to the archbishop of all returns which they have received from the rural deans.

Upon this "appointment of rural deans," archdeacon Wilberforce remarks, in his *Charge* MDCCCXLIII.—"I look at this not only as lightening my own labours, to which it will greatly contribute, and for which I sincerely thank those who have given me their assistance, but still more as completing the organization of the clergy, as facilitating their communication, as combining and concentrating their powers. In this view, my reverend brethren," says he, addressing the clergy, "I look upon this accession to our discipline as signally important. If you will give these functionaries your full confidence, will regard them as the natural means of confederation and concord, we shall grow in unity, and, I need not add, in strength. May God's blessing then, without which there can be neither strength nor concord, be given to this revival of an ancient institution, and may He vouchsafe to increase our energy, our wisdom, and our love!"

SECT. III.—Diocese of London.

THE diocese of London consists of the counties of Middlesex, Essex, and part of Hertfordshire[1]. It is distributed into five archdeaconries; *viz.* Middlesex, London,

(1) The *Ecclesiastical Commissioners* (*A.D.* MDCCCXXXVI.) propose considerable alterations in the diocese of London. They suggest, that, in future, the diocese shall consist of the metropolis and parts adjoining; namely, the city of London and county of Middlesex, the parishes of Barking, East-Ham, West-Ham, Little Ilford, Low-Layton, Walthamstow, Wanstead Saint Mary, Woodford, and Chingford, in the county of Essex; all in the present diocese of London;—the parishes of Charlton, Lee, Lewisham, Greenwich, Woolwich, Eltham, Plumstead, and Saint Nicholas Deptford, in the county of Kent, and Saint Paul Deptford, in the counties of Kent and Surrey,

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Saint Alban's, Essex, and Colchester. The rural deanries are hereafter enumerated. Bishop Blomfield has recently revived the ancient use of rural deans in the diocese.

The office had been long extinct; but, at what particular time it became so, I am uninformed. It existed in the days of Bishop Compton (*circiter A. D.* MDCLXXXIX.), as the annexed *Commission* and *Instructions*, kindly supplied by Bishop Blomfield, sufficiently demonstrate. The *Commissio pro* decanis ruralibus appears *here* in print for the first time. The *Instructions for the* deans rural have been before published, in the *Appendix* to Gibson's *C. I. E. A.*, Sect. xv. c. xix. p. 1550. No earlier documents connected with the ruri-decanal office in the see of London have fallen in my way; and, I am informed by the learned prelate, who now presides over it with so much honour to himself and so much advantage to the spiritual interests of the diocese, no others exist in the registry. Indeed, an accurate search, prosecuted by order of Bishop Blomfield, with a view to the present publication, has led to the conviction, that the office of dean rural was not instituted in the diocese of London till the seventeenth century.

Among the archives of the Registry is a *Letter*[1] addressed by the Privy Council to the bishop of London in the year MDLXIII., requiring him to signify the extent of his diocese, and of what districts or divisions it consisted, together with the several ecclesiastical promotions within it. And his Lordship, in his answer to that *Letter*, certifies, that three of the archdeaconries were then divided into deanries *by name*, but that there had been no deans within the memory of man: and further (after

Surrey, all now in the diocese of Rochester;—of the borough of Southwark, and the parishes of Battersea, Bermondsey, Camberwell, Christchurch, Clapham, Lambeth, Rotherhithe, Streatham, Tooting, Graveney, Wandsworth, Merton, Kew, and Richmond, in the county of Surrey, and present diocese of Winchester;—and of the parishes of Saint Mary Newington, Barnes, Putney, Mortlake, and Wimbledon, in the county of Surrey, and in the peculiar jurisdiction of the archbishop of Canterbury; together with all extra-parochial places locally situate within the limits of the parishes above enumerated; except the district of Lambeth-palace.

"In arranging the diocese of London, our great object," say the Commissioners (*First Report, A.D.* MDCCCXXXV.), "has been, to bring under the jurisdiction of the same bishop the metropolis and the suburban parishes; and, in assigning the boundaries of the diocese, we have adopted those fixed by an Act passed in the fourth and fifth years of your Majesty's reign, as comprising the metropolitan district.

"In consideration of the great additional population which will then be placed under the superintendence of the bishop of London, we have thought it right to relieve that diocese from the whole county of Hertford, and from those parts of the county of Essex which are not included within the new limits."

(1) This Letter, written from Greenwich the 9th of July, MDLXIII., is published, I find, by Strype, in his *Life of Archbishop Grindall*, p. 68; and by Wilkins, in his *CC. M. B. et H.* Vol. IV. p. 244—entitled, "*The Council's Letter to the Bishop of London, about the Clergy of his Diocese.*"

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setting forth the names of the deanries), that the archdeaconries[1] of London and Saint Alban's were not divided into deanries.

From the *Commission* of Bishop Compton to the deans rural of his diocese, it appears that *he alone* was concerned in the appointment of them: but the act of institution took place with the consent of the archdeacons; and, on the late revival of the office by Bishop Blomfield, the same *exclusive* right of appointment was exercised by him, with the advice and consent of the archdeacons; in subordination to whom the deans were, in all respects, to act.

Bishop Compton's *Instructions* direct the deans rural to inquire and inform of irregular clergymen, and of the deaths of clergymen; to inspect churches and parsonage-houses, and to report thereon to the bishop; to call the clergy together, and to disperse the bishop's orders; and to examine candidates for confirmation.

The *Instructions* circulated by Bishop Blomfield comprehend all the important points of the earlier instrument; with some few additional articles appertaining to the avoidance and sequestration of benefices; the visitation of parochial and national schools; the examination of curates' licenses, &c. &c.

The striking distinction between the two instruments is this;—that Bishop Compton orders all returns of information to be made directly to the diocesan or his chancellor, without any intermediate reference to the archdeacons:—whereas Bishop Blomfield orders the returns to be sent primarily to the archdeacons, and by them to the diocesan; save where curates are found officiating without licence, of which irregularity the deans are to give notice at once to the bishop. This judicious innovation on the elder machinery of the office I have elsewhere noticed and approved:—see Part III. Sect. I. p. 128. Deans rural should always be constituted as subsidiary and subordinate officers to archdeacons. For though deriving their appointment *exclusively* from the diocesan (as they ever should), they are, according to the canon law, ministerial to both alike—"*Ministri tàm archidiaconi quàm episcopi*,"—and should be equally responsible to both. They should in general communicate with the bishop *through* the archdeacon.

Bishop Blomfield's institution, or rather revival of the office, I cannot better relate, than in his own words:—

"In the course of the last year, with the advice and consent of my archdeacons," says the bishop, "I revived the ancient use of rural deans, and appointed forty-seven incumbents of the diocese to that office, assigning to each a district, containing, as nearly as circumstances would admit, ten parishes. I embrace this opportunity of returning my sincere thanks to the rural deans, for their readiness in accepting an

(1) The reason why London itself was not divided into deanries, Bishop Blomfield observes, is obvious: and as to the archdeaconry of Saint Alban's, it was only added to the diocese at the dissolution of the monastery of Saint Alban's; having been before under the jurisdiction of the Abbot.

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office of some considerable trouble, and no emolument; and for the effective and judicious manner in which they have performed its duties. They will learn with satisfaction, what each of them knows in his own particular case, that the experiment, as far as it can be judged of from one year's trial, has been eminently successful. A machinery has been formed, which enables me, through the medium of the archdeacons, to communicate with all the clergy of the diocese in the speediest and most confidential manner; while, on the other hand, I shall from year to year be made intimately acquainted with the real state of their parishes, in respect to all material points of ecclesiastical interest. I should not do justice to my own feelings, were I not to offer my hearty thanks to the clergy in general, throughout the diocese, for their prompt and cheerful acquiescence in this arrangement. With scarcely more than one exception, they have afforded every facility to the rural deans, in the execution of their office: and, I am bound to add, that an equal degree of readiness has been manifested by the churchwardens, to frame their presentments with due consideration and care, and to furnish the rural deans with the means of verifying their statements."—*Charge delivered to the Clergy of the Diocese of London at the Visitation in July* MDCCCXXXIV. pp. 31, 32, 33; and *Appendix* (M), p. 64.

The Bishop very kindly informs me (Sept. 1843) that he has found the assistance of his rural deans very valuable in communicating with the parochial clergy of his diocese, and in their superintendence of the ecclesiastical buildings within their respective deanries: and further, that he is considering how far it may be advisable to recommend to them the adoption of a plan which has been acted upon with great advantage in the diocese of Chichester, that of holding periodical meetings of the clergy within their deanries, for the purpose of discussing matters of ecclesiastical interest.

1. Commission for the Deans Rural of the Diocese of London, by Bishop Compton, A.D. MDCLXXXIX.

Commissio pro Decanis Ruralibus.

OMNIBUS Christi fidelibus ad quos hoc præsens scriptum pervenerit Henricus permissione Divinâ London episcopus salutem in Domino sempiternam.

Sciatis quòd nos volentes disciplinam ecclesiasticam cum maximo fructu cleri et populi diocess. nr̃æ London debitum sortiri effectum. Utque et cum consensu reverendi viri Johannis Goodman Sacræ Theologiæ Professoris, archidiaconi archiñatûs Middlesexiæ infra diocesin nostram præd̃. dilectum nobis in Christo Guilimum Wiggan clericum, vicarium ecclesiæ parochialis de Kensington in com. Middex̃. dioc. et archiñat. præd̃. plurimum ejus in hâc parte eruditioni, probitati, et industriæ confidentes, fecimus, constituimus, et ordinamus, decanum ruralem, primæ partis comitatûs Middx̃. infra archiñatum præd̃. cum potestat. omnia et singula faciendi et exequendi infra dictam primam partem Middex̃. quæ ad officium decani ruralis de

jure vel consuetudine spectant et pertinent, vel spectare aut pertinere debent, ad beneplacitum nostrum tantummodò duratur. In cujus rei testimonium &c.

Prima pars Middex. Willimus Wiggan.

Similes Commissiones pro Decanis Ruralibus infra scriptis.

Archiñat Middex.

Secunda pars Middex. Guilimus Cave S.T.P. Vicarius Ecclesiæ S. Mariæ Islington.
Decanat. Harlow Michael Altham Clicus Vicarius Ecclesiæ de Lalten.
Decanat. Dunmow Thomas Marriot Clicus Rector Ecclesiæ pōalis de Canfield Parva.
Braughing Decanatus Thomas Smolt S.T.P. Vicarius Ecclesiæ de Barkeway.
Hedingham Decanatus Robertus Middleton Vicarius Ecclesiæ de Braintree.

Archiñatus Essexiæ.

Barking Decanatus Johannes Stripe Clicus Vicarius Eccliæ de Low Leighton.
Barstable et Shafford Decanat. Johes Slitby Rector Eccliæ de Shenfield.
Ongar Decanat. Josephus Merrill Rector Ecclesiæ de Laver Magdalen.
Chelmsford Decanat. Robtus Cory S.T.P. Rector de Danbury.
Rochford Decanat. Carolus Terrill Vicarius de Shopland.
Dengy Decanat. Johes Urgmore Vic. Oiūm SS^or^. et S^t^. Petri Maldon.

Archiñat. Colcestriæ.

Witham Decanatus Jonas Wardley Clicus Vicarius Ecclesiæ de Witham.
Colchester et Tendring Decanat. Guilimus Shelton Rector Ecclesiæ S^ti^. Jacobi in Villâ Colcestriæ.
Lexden Decanatus Johes Tabar Clicus Rector Ecclesiæ de Abberton.
Sampford Decanatus Thomas Carter S.T.P. Rector Ecclesiæ de Debden.
Newport Decanatus Edwardus Norton Vicarius Ecclesiæ de Walden.

Archiñat. S^ti^. Albani.

Johannes Berrow Clicus Vicarius Ecclesiæ de Walford.

2. Instructions for the Deans Rural of the Diocese of London, by Bishop Compton, A.D. mdclxxxix.

1. THE rural dean ought diligently to inquire, and give true information unto the Right Rev. Father in God, the Lord Bishop of London, or his Chancellour, of the names of all such persons, clergy or lay, within his precincts, as shall be openly and publicly noted and defamed, or vehemently suspected of any crime or offence, as is to be punished or reformed by authority of the Ecclesiastical Court.

2. He is likewise to make a return to the said bishop of London, or his chancellour, into the registry of the Consistory Court, of all the clergy who dye within his deanry, and who intermeddle with the goods of the deceased without probat of the deceased's will, or without administration of his goods granted by the ordinary of

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the diocese, and likewise of wills unproved by other persons, especially such wherein any legacy is reported to be left to charitable uses.

III. He is likewise, as occasion shall require, to inspect the churches, chancells, and chapels, and the houses belonging to the parsons and vicars within his district, and to give information of their decays and dilapidations to the ordinary.

IV. He is likewise to call the clergy together when the ordinary shall appoint, and take care of dispersing such orders as shall be transmitted to him, and to make returns accordingly.

V. He is likewise to take care that persons presented to the bishop to be confirmed by him should be fit and duly qualified for the bishop's confirmation, by a strict examination of them, and causing them solemnly to renew the vow which was made in their names at their baptism.

Memorandum, that the above-named *Instructions* were sent to all the Rural Deans before written.

Ex Ms. Registr. Dioces. London.

3. Commission for the Rural Deans of the Diocese of London, by Bishop Blomfield, A.D. MDCCCXXXIII.

CHARLES JAMES, by Divine permission, Bishop of London, To our well-beloved brother in Christ, *A. B.* clerk, M.A., rector of *C.*, in the county of *D.*, and our diocese of London, greeting—

Whereas it has been represented to us by the archdeacons of our diocese of London, that, for the purpose of enabling them more effectually to execute the duties of their office, it is desirable that we should revive the ancient use of rural Deans—We, therefore, confiding as well in your zeal for the glory of God, and the good of His church, as in your prudence and discretion, do, by these presents, constitute and appoint you to be rural Dean of a certain district, within the archdeaconry of *E.*, and our diocese aforesaid; which district comprises the parishes specified in the margin of this Commission. And we will and desire, that, in executing the duties of the said office of rural Dean, in virtue of this our Commission, you do in all respects act in subordination to the archdeacon of the said archdeaconry of *E.*, and that you do strictly and faithfully observe the *Instructions* hereunto annexed.

Given under our hand and seal, this day of in the year of our Lord One thousand eight hundred and ; and of our Translation the

4. Instructions to be observed by the Rural Deans in the Diocese of London, A.D. MDCCCXXXIII.

I. The rural Dean is diligently to inquire, and give true information to the arch-

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deacon, to be by him made known to the bishop, of all matters concerning the clergy, churchwardens, and other officers of the church, which it may be necessary, or useful, that the ordinary should know.

II. Upon being made acquainted with the avoidance of any benefice within his district, he is to make a return thereof to the bishop, through the archdeacon, in order that due inquiry may be made into the state of the vacant benefice, and sequestration be issued out of the Ecclesiastical Court.

III. He is, likewise, once in every year, previously to the archdeacon's visitation, and at other times when he shall be required, to inspect the churches and chapels within his district, with their chancels and churchyards, and the books, ornaments, and utensils thereto belonging; as also the houses, buildings, and glebes, belonging to the incumbents; and to make a return thereof to the archdeacon at his next visitation, noting all alterations, additions, decays, and dilapidations in the premises.

IV. He is also to inspect all parochial and national schools within his district, and to make a particular report yearly on the education of the poor, as connected with the established church; and to obtain from time to time such information respecting parochial matters as shall be required of him; and to make returns thereof to the archdeacon, to be by him transmitted to the bishop.

V. He shall likewise be ready to advise and assist the churchwardens within his district, in framing their presentments of all such things as are amiss within their respective parishes, and are by law presentable.

VI. He is also to call the clergy of his district together, whenever the bishop or archdeacon shall appoint; and take care to disperse such orders as shall be sent to him for that purpose.

VII. He is to inspect, at his annual visitation, and at any other time when he may see occasion, the licences of all stipendiary and assistant curates officiating within his district; and to give immediate notice to the bishop of any, who shall officiate as curates without being duly licensed.

N.B. The archdeacons will make a yearly report to the bishop of all returns which they have received from the rural deans.

[5. An Instrument of the titular Roman-Catholic Hierarchy of England, for the appointment of a Rural Dean in the county of Essex—*circiter* A.D. MDCXXX.

Forma constituendi Decanum Ruralem.

RICHARDUS, Dei et apostolicæ sedis gratiâ episcopus Chalcedonensis, ordinarius Catholicorum Angliæ, et Scotiæ; dilecto nobis in Christo N. Green, presbytero, salutem in Domino sempiternam. Literarum scientia, vitæ et morum honestas,

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aliaque probitatis, et virtutum merita, quibus rev^dl. d^ni. M.N. in comitatibus Essexiæ, ac Suffolciæ archidiaconi, commendaris testimonio, nos inducunt, ut tibi, in regimine ecclesiastico unà nobiscum procurando, locum aliquem assignandum censeamus. Itaque, quò clerus, et populus catholicus, plurium oculis obnoxius, diligentiorem operam locet in vitâ rectè, et ad normam Christianæ perfectionis instituendâ te **decanum ruralem** in comitatu Essexiæ eligendum, deputandum, et constituendum curavimus, ac tenore præsentium ejusmodi **decanum**, cum potestate inquirendi in mores presbyterorum, et catholicorum laïcorum, in prædicto comitatu degentium, seu commorantium, eosque monendi, exhortandi, consulendi; quin et eorundem nomina, si graviori correptione, vel etiam ecclesiasticâ pœnâ digni habeantur, ad dominum archidiaconum in illo comitatu potestatem habentem deferendi, omnibus melioribus modo, viâ, jure, formâ, atque ordine, quibus id meliùs, et efficaciùs possumus, eligimus, deputamus, et constituimus: præstito nihilominus per te, et per archidiaconum tuum nostro nomine recepto, in verbo sacerdotis juramento; quòd nobis, et successoribus nostris Angliæ, et Scotiæ, ordinariis, fidelis, et obediens eris; et sanctæ matris ecclesiæ, nostrisque, ac successorum nostrorum parebis mandatis. Volumus etiam, atque etiam in Domino hortemur, et mandamus, ut de supradictis omnibus præfato archidiacono tuo continuò, pro rerum momento ac conditione, rationem diligenter reddas. In quorum fidem præsentibus literis subscripsimus, et sigillum nostrum iisdem imprimi fecimus. Datum ann. à nativitate Domini.——Indictione——die verò mensis.

L. S. () Rich. Ep. Chalcedonensis.[1]]

SECT. IV.—Diocese of Durham.

THE diocese of Durham comprises the whole counties of Durham and Northumberland, with Hexhamshire, formerly in the diocese of York. It is divided into two archdeaconries; *viz.* Durham and Northumberland. The former of which contains the **deanries** of Chester, Darlington, Easington, and Stockton. The latter, those of Alnwick, Bamburgh, Corbridge, Morpeth, and Newcastle-upon-Tyne.

Notices of the existence of **deans rural** in this diocese appear, for the first time, in the Council of the year MCCXX., under Bishop Richard de Marisco (*CC. M. B. et H.* Vol. I. p. 573); secondly, in that of the year MCCLV., under Bishop Walter de Kirkham

(1) [Fuller notices the bishop under the name of Chalcedon Smith: see *C. H.* Cent. XVII. Book XI. He was the second titular bishop of Chalcedon, constituted over the Roman Catholics of England. His predecessor in the prelacy was Dr. Bishop, the successor in MDCXXIII. of Mr. George Blackwall, who governed that society, with the title of **Archpriest**, from the year MDXCVIII. Previous to the latter date, the English Catholics were under the superintendence of Cardinal Allen, who lived in Flanders, and founded the colleges of Douay and Rheims.—*See* Dodd's *Church History*, P. IV. C. I. B. III. Art. v. p. 152. and a letter signed C.D.S. in the *Roman-Catholic Magazine* for August 1835.]

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(*CC. M. B. et H.* Vol. I. p. 706); and thirdly, in that of the year MCCCXII., under Bishop Richard de Kellow (*CC. M. B. et H.* Vol. II. p. 417). In the *Constitutions* of Bishop de Kirkham, rurl-decanal chapters are mentioned more than once. The passages have been cited in our previous pages.

From the *Valor Ecclesiasticus* Henrici VIII. I quote the following entries:—*Ep'atus* Dunelm. decanatus Cestrie in Strata — Ricardus Laton decanus *ib'm* — (Vol. v. p. 312). Decanatus *de* Langchestre Rob'tus Hyndmars decanus *ib'm incumbens*—(p. 314). Decanatus *de* Aukland Will'm's Strangways *cl'ic'* decanus *ib'm*—(p. 315). Decanatus *de* Derlington Cuthb't' Mershall decanus *ib'm*—(p. 316). But of these deanries, one or two appear to have appertained to collegiate churches.

There are, at present, no rural deans appointed within the diocese of Durham. The archdeacons of Durham and Northumberland, I am informed by Bishop Van Mildert, have, by virtue of their patents, and by immemorial usage, power to nominate officials, as they see fit. In the archdeaconry of Durham, there is always one official appointed for general purposes, and others with subordinate and local duties, but not under the denomination of rural deans. In the archdeaconry of Northumberland it has not been usual to appoint an official, except in case of the unavoidable absence of the archdeacon for any length of time.

SECT. V.—Diocese of Winchester.

THE diocese of Winchester contains the whole county of Hants, the county of Surrey, (excepting a few parishes) with the isles of Guernsey, Jersey, Alderney, and Sark[1]. There are two archdeaconries; *viz.* Winchester and Surrey. The former comprises the deanries of Alresford, Alton, Andover, Basingstoke, Drokinsford, Fordingbridge, Somborne, Southampton, Isle of Wight, and Winchester. The latter those of Ewell, Southwark, and Stoke. The islands of Guernsey, Jersey, &c. constitute two rural deanries under the presidency of their respective deans. Deans rural appear in connexion with the diocese soon after the commencement of the fourteenth century. They are noticed in a long canon *De archidiaconis, officialibus, decanis, et apparitoribus eorundem* of the *Synodal Constitutions* of Bishop Henry Woodloke (*circiter A.D.* MCCCVIII.), the clauses of which, as far as they relate to deans rural, have been incorporated in our earlier pages, and may be referred to *there*, or in Wilkins's *CC. M. B. et H.* Vol. II. pp. 229, 300.

At that remote period, the office was in the joint appointment of the bishop and archdeacon, by express canon; but it afterwards came by devolution to the inferior clergy: with whom a custom has immemorially obtained of choosing a dean rural

(1) The *Church Commission* (*A.D.* MDCCCXXXVI.) proposes that this diocese be diminished by the transfer of the parish of Addington to the diocese of Canterbury, and of certain parishes (for which *See* London Documents, and *note* there) t the diocese of London.

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for each deanry at the archdeacon's visitation. I am not quite sure whether this custom prevails in both archdeaconries—Winchester and Surrey; but of the latter I can speak positively. The rural clergy *there* annually elect from among their own body a rural dean, whose business it is to preach at the two ensuing visitations of the archdeacon and bishop's commissary. This officer is understood of old to have had the supervision of churches, and to have exercised the other functions of a parochial visitor. But these useful branches of duty have long since left him. His office is now-a-days so complete a nullity (save in respect of preaching), that Bishop Sumner, on his succession to the see, thought fit to establish the new and more efficient order of officers (under the same name and title), whose appointment is annexed. The latter, it is expressly provided, is in no way to affect the integrity of the elder institution; which remains in the same antiquated condition as before.

The new appointment belongs to the personal jurisdiction of the diocesan, and is held *durante episcopi beneplacito*.—See the *Commission* following: for which I am beholden to the venerable C. J. Hoare, archdeacon of Winchester.

The islands of Guernsey and Jersey, with their appendages, were heretofore rural deanries of the diocese of Coutances in the dukedom of Normandy, and were annexed to the See of Winchester in the sixteenth century. *See* Portæ Decanicæ Rurales, *Part* iv. *Sect.* ii., and numerous extracts *sparsim* in our preceding pages. It is probable that the office of dean rural was of very early institution in these Anglo-Gallic isles; for we find it distinctly set forth in the *Councils* of Rouen, that deans rural exercised jurisdiction in Normandy before the Duke of Normandy, in the person of William I., became king of England.—See *CC. Rotomag. Provinc.* Part i.

"The bishops of Dol and Coûtance," says Falle, "for the exercise of their authority, had, in each island of Jersey and Guernsey, a commissary or surrogate, called Decanus, the dean:—an office of great antiquity, since I find it mentioned in very old records, and have reason to believe it as ancient as episcopacy, and consequently as ancient as Christianity itself, in these islands. To him those bishops left the cognizance of all matters of ecclesiastical jurisdiction, reserving only to themselves ordinations, institutions, and appeals. The same power is vested in the present deans, with this limitation, that they are to govern themselves by the advice and opinions of the rest of the ministers, who are to be their constant assessors, much after the manner of those ancient presbyteries, or councils of priests, who sate with the bishops in their consistories, and assisted them in giving judgment in all causes brought before them;—an excellent government, and grounded on the primitive pattern. When the office of dean was revived in Jersey in the reign of King James I., a motion was made to give the said dean the power of a bishop suffragan within the island; appeals being still reserved to the Right Rev. Father in God the Lord Bishop of Winchester. I could never know why that motion was rejected. But we daily see the necessity of such a power, particularly in the want of confirmation of children after baptism; that apostolical institution being thereby become

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altogether impracticable amongst us &c." "... The Deanry continues of royal nomination, and is held by patent under the great seal."—*An Account of Jersey*, pp. 183-4. Edit. MDCXCIV.

From the same work are extracted the following *Canons and Constitutions*, whereby Bishop Launcelot Andrews, under the authority of King James I., authorized the then Dean to exercise ecclesiastical jurisdiction in the Isle of Jersey &c.:—

"Du Doyen.

"Le Doyen sera ministre de la parole de Dieu, estant maistre aux arts, ou gradué au droict civil pour le moins; ayant les dons pour exercer la dite charge, de bonne vie et conversation, et bien affectionné et zelé à la religion et service de Dieu.

"Le Doyen, aux causes qui se traiteront en court, demandera l'advis et opinion des ministres qui pour lors seront presents.

"Il aura la cognoissance de toutes choses qui concernent le service de Dieu, prêdication de la parole, administration des sacremens, causes matrimoniales, examen et censure de tous papistes, récusans, hérétiques, idolatres, and schismatiques, perjures en causes ecclesiastiques, blasphemateurs, ceux qui ont recours aux sorciers, incestueux, adultères, paillards, yvrognes ordinaires, et publics profanateurs du Sabbat; comme aussy la profanation des temples et cimetières, du mespris et offenses commises en court, ou contre aucuns des officiers d'icelle en exécution des mandats de la court, des divorces, et separation *à thoro et mensâ;* avec pouvoir de les censurer, et punir selon les loix ecclesiastiques, sans exclurre la puissance du magistrat civil au regard de la punition corporelle pour les dits crimes.

"Le Doyen, accompagné de deux ou trois ministres, visitera une fois en deux ans chaque paroisse en sa personne, et donnera ordre qu'il y ait presche le jour de la visitation, ou par soymême, ou par quelqu'un par luy appointé; et se fera ladite visitation pour ordonner que toutes choses appartenantes à l'église, au service de Dieu, et administration des sacremens, soyent pourveûes par les surveillans, et le temple, cimetière, et maison presbyteriale, soyent entretenues et reparées: et aussy recevra information des dits surveillans (ou faute à iceux à faire leur devoir) du ministre, de toutes offences et abus qui seront à reformer en aucun soit ministre, officiers de l'église, ou autres de la paroisse; et recevra le dit Doyen pour la dite visitation 10 sols de la rente du thresor à chaque fois.

"En cas de vacance d'aucun bénéfice, soit par mort, ou autrement, le Doyen donnera ordre presentement que le fruits d'iceluy bénéfice soint sequestrés et que du provenu d'iceux la cure soit supplée; et aussy que la veuve on héritiers du deffunct reçoivent selon la proportion du temps de son service, suivant à l'usage de l'isle, sauf ce qui seroit necessaire à deduire pour les delapidations, s'il y en a; et donnera terme convenable à la veuve du deffunct de se pourvoir de domicile; et baillera ce qui sera de residu au prochain incumbant, auquel la sequestrataire en rendra compte.

"Sur la mesme occasion de vacance d'aucun bénéfice, si dans six mois le governeur

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ne presente aucun au Reverend Père en Dieu l'Evesque de Winchestre, ou en cas de vacance de ce siége, au très Reverend Père en Dieu l'Archevesque de Canterbury, pour estre admis et institué audit bénéfice, alors le Doyen certifiera du temps de la vacance aux dits Seigneurs Evesques ou Archevesque, selon qu'il escherra, à ce qu'ils ordonnent pour la collation du bénéfice: and lors qu'aucun leur sera presenté, le Doyen donnera attestation du comport et suffisance de la partie, pour estre approuvé par iceux, devant que d'estre admis actuellement par le Doyen en possession du dit bénéfice.

"Le Doyen aura l'insinuation et approbation des testamens; lesquels seront approuvés sous le sceau de l'office, et enregistrés; aura aussy l'enregistrement des inventaires des biens meubles des pupilles, desquels il gardera fidèle registre, pour en donner copie toutes fois et quantes qu'il en sera requis.

"*Item*, baillera lettres d'administration des biens des intestats, qui mourront sans hoirs de leur chair, au prochain héritier.

"Ceux qui seront saisis du testament, soit héritiers, executeurs, ou autres, seront obligés de l'exhiber et apporter au Doyen dans un mois; faute dequoy seront convenus au court par mandat, en payant doubles coustages, pour la compulsoire; et aura le dit Doyen pour les dits testamens, inventaires, et lettres d'administration, tels droicts qui sont specifiés en la table sur ce faite.

"Toutes légations mobiliaires faites à l'église, ministres, escoles, ou pauvres, seront de la cognoissance du Doyen; mais sur l'opposition qui pourroit estre faite de la validité du testament, la court temporelle en determinera entre les parties.

"Il appartient au Doyen de cognoistre de toute substraction de dixmes affectées à l'église, de quelque espèce qu'elles soyent, qui ont esté payées au ministres, et dont ils ont jouy et sont en possession depuis quarante ans; et toute personne convaincûe de substraction, fraude, ou detention d'icelles dixmes, sera adjuge a restitution, avec les frais et coustages de la partie; et pour la conservation de tous et chascun les droicts bénéficieux, dixmes, rentes, terres, et possessions, il y aura un terrier fait par le bailly et jurétz, assistés du Doyen et procureur du roy.

"Le Doyen aura liberté de faire choix d'un deputé ou commissaire, lequel pourra exercer et supplier la charge et office du Doyen en tant que sa commission le portera, et dont y aura acte authentique aux rolles de la court."

There are a few other notices of the Dean in these canons, but as far as they are applicable to the various sections of this work they have been introduced in our earlier pages. The whole code is undersigned in the original by George Abbot, Archbishop of Canterbury, John Williams, Bishop of Lincoln and Lord Keeper of the Great Seal, and Lancelot Andrews, Bishop of Winchester.

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COMMISSION OF THE DEAN OF GUERNSEY,
BY BISHOP BROWNLOW NORTH, A.D. MDCCXCVII.

"BROWNLOW, by Divine permission, Bishop of Winchester, To our beloved in Christ, Daniel Francis Durand, Clerk, A.M., Dean of the island of Guernsey, within the jurisdiction of our diocese of Winchester, health, grace, and benediction. We, entirely confiding in your sound learning, integrity of life, morals and fidelity, and industry in the discharge of business, do, by these presents, commit unto you, the said Daniel Francis Durand, full power and authority (as far as by the laws and the ecclesiastical canons of this kingdom of Great Britain we may, and agreeable to the same) to take cognisance of, proceed in, decree and determine, all and singular ecclesiastical causes and businesses within the said island of Guernsey, which to us and our ecclesiastical jurisdiction of right or custom in this behalf do belong, or heretofore usually and customarily have belonged and the same and every of them; with their incidents, emergencies and dependencies, annexed and connected, whatsoever, to hear, discuss, and duly and finally to determine; and to prove and insinuate the last wills and testaments of all persons dying within the said island, or such wills and testaments (if the case shall require it) to reject and disallow. And in due form of law to grant, and commit administration of the goods of persons deceased, or in case of such persons dying intestate, to those to whom of right they ought to be granted and committed; and the accounts of such executors and administrators to receive, audit, examine and admit: and then, after they shall have so justly and truly accounted, to absolve, discharge and dismiss. And also to proceed in matrimonial causes and contracts, and causes of dilapidations and spoliations of the goods of churches, and all other ecclesiastical causes and businesses whatsoever of right or custom to be created and handled (saving always and reserving to ourselves the examination and institution of clerks to all ecclesiastical benefices in the said island, and the proceedings to deprivation of all clerks whomsoever). And in our stead, authority and name, according to law, to visit the churches and other ecclesiastical places, and the clergy and people subject to our jurisdiction; and to search into and inquire concerning the lives, morals and conversation of all the inhabitants of the said island, by all lawful ways and means by which it may best and most effectually be done; and to proceed against and correct the crimes and excesses of the said inhabitants (the reformation and punishment of whom, to the ecclesiastical court is known to belong): and to inflict upon the clergy suspension, as well from their office as benefice respectively, as the case shall require: and upon the laity to enjoin and adjudge salutary and condign penances, by your own sound discretion, and agreeably to the laws and ecclesiastical canons, and to reduce and reform the delinquents to a more commendable way of life; and them so reformed, finally to dismiss and absolve, and to their former state and reputation to restore. Also, upon vacancies, and for other good causes, to sequester the fruits, profits, revenues, oblations, and other ecclesiastical emoluments and incomes of churches and benefices; and the custody of the same so

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sequestered, to commit to proper persons, by your own discretion to be chosen and appointed. And to assign proper allowances and stipends to clerks who shall serve the cures of such vacant churches; and the said sequestrations, when there shall be occasion, to relax. And likewise to proceed in causes concerning tithes; and to judge and determine in suits and causes relating thereto. Also to grant licences, tolerations, or dispensations from publishing the banns of matrimony, and for solemnizing marriages at times prohibited for just and lawful causes, and when and where it may by law be done; and also licences to curates, schoolmasters, and practisers in physic. And we do give and grant to you, the said Daniel Francis Durand, our full power and authority to do, exercise and expedite all and singular other things necessary or fit to be done in and about the premises, or any of them, which to the office of commissary or official of the said island, and to the ecclesiastical court thereof, by right and custom do belong, although the same be not herein particularly specified and expressed; with power to substitute and delegate in your stead, when you shall happen to be absent, or lawfully hindered or prevented, one or more sufficient surrogate or surrogates, to execute the premises, and all and singular fees, profits, commodities and emoluments whatsoever, which to the said office, from ancient custom, are known hitherto belong, or hereafter may belong (except such as belong to, and arise from, matters and cases before excepted). In testimony whereof, we have caused our espiscopal seal to be hereunto affixed, and have subscribed the same this third day of November, in the year of our Lord One thousand seven hundred and ninety-seven, and in the seventeenth year of our Translation.

"(Signed) B. (L. S.) Winton."

Berry's *History of Guernsey*, p. 263.

Appointment of Rural Dean in the Diocese of Winchester, by Bishop Sumner, A.D. mdcccxxix.

Charles Richard, by Divine permission, Bishop of Winchester, To our well-beloved and reverend brother *A.B.* clerk, M.A., rector of *C.*, in the deanry of *D.*, in the county of *E.*, and diocese of Winchester, greeting—

Whereas we have thought fit, upon mature consideration, to revive the ancient use of rural deans, that, by persons of piety and integrity in every neighbourhood, we may be fully informed, at all times, of the state of our whole diocese—We, therefore, constitute and appoint you, by these presents, to be a rural dean in the county of *E.*, of a certain district, comprising the parishes specified in the annexed list: and we require your fidelity and diligence, in observing, inquiring into, and duly reporting to us, all such things within the said deanry or district as it may be proper for us, and useful to the diocese, that we should know. And whereas we are desirous that our information may extend to every particular with which we ought to be acquainted, respecting the condition of the churches, chancels, and church-yards; the

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preservation of the parish-registers; the state of the glebe-houses, glebe-lands, and all things thereunto belonging; we shall transmit to you a printed list of Questions, to which, after personal visitation and inquiry in the several parishes within your district, you will return distinct and separate answers, together with such additional observations as, for our better information, you may think it needful to subjoin. We further desire that such parochial visitations may be renewed annually, and the returns transmitted to us, at our Castle of Farnham, on or before the first day of August in every year, to the intent that we may take such measures as the circumstances of the respective cases, and the general welfare of the diocese, may seem to require.—We likewise hereby call your attention to the charitable foundations, as well as to national or other schools, connected with the church, which already may have been, or hereafter shall be, established within your district; desiring you to inspect them personally, from time to time, as need may be, and your convenience will permit, and to make a report annually, on the day and month aforesaid, respecting their actual state and management.—Whereas also, it is expedient that we should have certain information of the vacancy of benefices within our diocese, we hereby require you, as soon as the avoidance of any living within your district shall have come to your knowledge, to notify the same to us; and, further, we desire you to see that the churchwardens of such vacant parish make suitable provision for the service of the church, until the induction of the new incumbent.

And whereas it is necessary that stipendiary curates, before they are licensed by the bishop, should take certain oaths, and make certain declarations and subscriptions, either before the bishop himself, or some commissary lawfully appointed by him, and it is more convenient for them to appear before a commissary in this our Deanry, we therefore, by these presents, do constitute and appoint you, the said *A. B.*, to be our commissary, for the purpose of administering to all stipendiary curates, whom we may intend to license within the Deanry of *D.*, the oaths of allegiance, supremacy, and canonical obedience, and for seeing them make such declarations and subscriptions as are by law required; that, before we sign the licence of every such stipendiary curate, we may be certified that all things have been done in due order. And we also hereby constitute you our commissary within the said Deanry, for reporting to us in the manner of such commissions as we may see fit to issue for the exchange of glebe-lands, or the building, rebuilding, improving, or repairing glebe-houses, or for the laying out of money appropriated to a benefice by the Governors of Queen Anne's Bounty.

Given under our hand and seal, this day of in the year of our Lord One thousand eight hundred and twenty-nine, and of our Translation the second.

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Deanry of

Parish of

Questions.

I. The Church.

What is its present state with respect to

1. The walls?
2. The roof?
3. The tower or steeple?
4. The pavement?
5. The doors?
6. The windows? How many casements are there to admit air?
7. The desk and pulpit?
8. The font?
9. The pews.
10. The bells? How many are there?
11. Is the water properly carried away from the roof?
12. Does earth lie against the outward walls above the level of the inner pavement?
13. Is there a vestry-room?
14. Is there any special fund for the repair of the Church?

II. The Chancel.

What is its present state with respect to

1. The walls?
2. The roof?
3. The pavement?
4. The windows?
5. The doors?
6. The communion table and rails?

III. Articles necessary for Divine Service.

Is there provided,

1. A proper bible and prayer book for the reading desk, and a prayer book for the clerk?
2. A decent surplice?
3. A cloth and cushion for the pulpit?
4. A cloth or carpet for the communion table, &c. and a linen cloth for the administration of the holy sacrament?

IV. The Churchyard.

1. Is it sufficient for the present population?
2. Is the wall or fence in proper repair?
3. Are pigs or cattle ever admitted therein?
4. Is it ever profaned on the Lord's Day by being made a playground?

V. The Glebe House.

If the incumbent does not reside in the house,

1. Is it in tenantable repair?
2. In what state are the offices & outhouses?

VI. School or other Charitable Foundation.

1. Is there a school connected with the church?
2. If there is, how many children are now on the books?
3. What is its present state of efficiency?
4. Is there any endowment? of what does it consist? and how is it applied?

1. How many acres are there in the parish?
2. What is the assessed rental, and on what rent is it taken?
3. What was the poor's rate for the last year?

Have all the orders left by you at your last inspection been duly executed?

Signed,

Rural Dean.

I have satisfaction in adding, on the authority of Bishop Sumner, that "the establishment of rural deans has been found of the greatest practical utility in this diocese." "I cannot sufficiently express my sense of obligation for the services they render me," writes his Lordship, "and the same testimony is rendered to them by the parochial clergy, on every fitting occasion." (*Nov.* 3, MDCCCXLIII.)

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Whoever may consult this Appendix for evidence of the working of the rural-decanal system, will be further obliged to the Bishop of Winchester for the opportunity afforded of perusing the following regulations of a decanal chapter lately instituted in the deanry of Alton, by a zealous and efficient rural dean, the Rev. T. A. Warren.

Regulations for the government of the Alton Rural Chapter, agreed to, at the first meeting, October 18, A. D. mdcccxliii.

1. That a rural chapter be formed in the deanry of Alton, under the sanction of the diocesan ecclesiastical authorities, which has been obtained; and that the chapter consist of all clergymen within the deanry, who are desirous of attending.

2. That the meeting of this chapter be held three times a year; namely, on the first Tuesday of November, February, and June; and likewise, should there be occasion, at the two visitations, which usually occur in April and September, to be assembled, on these latter, at the conclusion of the archdeacon's or chancellor's charge; and that either of those officials be requested to take the chair, at such meetings, if his avocations will allow.

3. That, as there will be divine service at Alton church, on the days specified, the clergy, after attending it, shall adjourn, with the permission of the vicar of Alton, to the National School Rooms; and that the meeting shall conclude with prayer.

4. That theological discussions shall not be entered on at such meetings; but that their consideration shall extend to all matters of parochial care, and especially to the ministration of divine service; to all national or diocesan charities connected with the church, or local charities of general utility; to National or Sunday Schools, or other modes of religious education; to the enlargement or improvement of old, or erection of new churches; or, subordinately, to all laws bearing on ecclesiastical concerns, or on petitions addressed to the throne or houses of parliament, on subjects of a moral or religious nature.

5. That the rural dean shall preside, *ex officio*, generally at such meetings; and that he be requested to remind the clergy of their recurrence, by letters addressed to them ten days previously; and to state in these any notice of motions which may have been transmitted to him, with the signatures of at least two members; though it is desirable generally, that such notices shall be given at one meeting, so that there may be due time for consideration, for reference to authorities, and collecting information respecting their subjects, before another: but no motion shall be made without some notice, unless it be on a matter of great urgency, and with the express sanction of the chairman. In the absence of the rural dean, the senior incumbent present shall be requested to preside.

6. That the Rev. Canon James be requested to accept the offices of Honorary Secretary and Treasurer to the rural chapter; that a minute book shall be procured,

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in which the names of the clergy, attending each meeting, and the business transacted, shall be entered; that this book shall be submitted to the inspection of the chancellor or archdeacon, at his visitation; and that a subscription, not exceeding five shillings each, shall be entered into by the incumbents of the deanry, and occasionally renewed, for strictly necessary purposes.

Thomas Ashton Warren, M. D.

Rectory, South Warnborough, Odiham.

SECT. VI.—Diocese of Bangor.

THE diocese of Bangor contains the whole of Carnarvonshire (excepting three parishes); the better half of Merionethshire, one deanry in Denbighshire, and another in Montgomeryshire[1]. It is divided, according to Ecton, into three archdeaconries—Bangor, Merioneth, and Anglesea. Under Bangor are placed the deanries of Arvon *alias* Uchor and Ister, Arllechwedd *alias* Uchaph, Isaph Nanconway and Cruthwyn, and Lynn. Under Merioneth, those of Evionydd, Ardudwy and Estimanner, Arnsey, and Dyffrynclwyd and Kemerch. Under Anglesea, those of Llivon and Talybolion, Meney and Maltraith, Dyndd and Turkely, and Twrelyn.

Within this part of the principality, Archdeacon Wilkins's *CC. M. B. et H.* afford no vestiges of deans rural. Nor do any appear in other published records. The *Taxatio Ecclesiastica* P. Nicholai, and the *Valor Ecclesiasticus* Henrici VIII., are referred to in vain. It is probable that, at the date of those respective compilations, the office existed not: although Bishop Bethell informs me, it has continued from time immemorial in the diocese, and still obtains,—the deans being appointed under the bishop's hand and seal. For the following *Commission*, employed by the late and present bishops of Bangor, I am indebted to Bishop Bethell.

Henry William, by Divine permission, Lord Bishop of Bangor, To our beloved in Christ, ————, clerk, —— of the parish of ———, in the county of ———, in our diocese of Bangor, greeting—

Forasmuch as our said diocese was heretofore, of old, divided into rural deanries or districts, and rural deans were appointed therein, we have thought fit (the care of the good government of our said diocese us thereunto moving) to continue the said ancient constitution: Unto you, therefore, (in whose industry, ability, and fitness in that behalf, we confide in the Lord) we do grant and commit free power and authority, by these presents, from time to time, as often as you shall think fit, to visit the several churches and parsonage and vicarial-houses within that part of the rural deanry of ——, in the county of ———, containing in its district all the parishes

(1) The *Church Commission* (*A.D.* MDCCCXXXV.) proposes that the sees of Bangor and Saint Asaph shall be united; and that the diocese shall consist of the whole of the two existing dioceses, (except that part which is in the county of Salop,) and of all those parishes in the county of Montgomery which now belong to the dioceses of Saint David's and Hereford.

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following: *viz.* — — — — — — — — — — — — — —, belonging to our said diocese of Bangor; and to inspect into the state and condition of the said churches, and of the churchyards, communion-tables, pulpits, desks, pews, vestments, books, and of all other things necessary for the decent celebration of Divine Service; and the state and condition of the parsonage and vicarial-houses; and to transmit unto us, fairly written in a book, once a year, at our Chancellor's visitation, or other time to be by us appointed for that purpose, a true account thereof, to the end that we may more effectually take order with the respective incumbents and churchwardens for the repair and provision of such things as shall be necessary. And we do, by these presents, constitute, ordain and appoint you, the aforesaid ————, rural dean of that part of the rural deanry aforesaid, herein before specified, during our good will and pleasure; on the cession of the Reverend ———, clerk.

In testimony whereof, we have hereunto caused our episcopal seal to be affixed, this seventeenth day of August, in the year of our Lord One thousand eight hundred and twenty-two.

H. Bangor.

Bishop Bethell informs me (*Sept.* MDCCCXLIII) that though he has employed his rural deans on many occasions not mentioned in the foregoing instrument, he has made no change in the instrument itself since my first publication.

SECT. VII.—Diocese of Bath and Wells.

THE diocese of Bath and Wells contains the county of Somerset; which is distributed into three archdeaconries. I. The archdeaconry of Wells comprehends the rural deanries of Axbridge, Carey, Frome, Glaston, Ilchester, Merston, and Poulet *alias* Pawlet. II. The archdeaconry of Bath contains the deanries of Bath, and Redcliffe and Bedminster.[1] III. The archdeaconry of Taunton enumerates within its jurisdiction the deanries of Bridgewater, Crewkerne, Dunster, and Taunton.

During the time that Bishop Drokensford presided over the see (*A.D.* MCCCIX.—MCCCXXIX.), he instituted deans rural; and it seems to have been the custom of the diocese to employ them during the episcopate of Ralph de Shrewsbury (*A.D.* MCCCXXIX.—MCCCLXIII.): See *CC. MB. et H.* Vol. II. p. 745; and that of Thomas Beckington (*A.D.* MCCCCXLIII.—MCCCCLXIV.). *See* Kennett's *Parochial Antiquities*, Vol. II. p. 351. Mss. Add. *ex Reg. Well.* Wilkins affords only one notice of deans rural in connexion with this see; *viz.* in the mandate of Bishop Ralph *De confessionibus tempore pestilentiæ.* They are not mentioned in the *Ecclesiastical Valors.*

The appointment to the office, the writer conceives to be vested in the bishop, as it has been, not long since, exercised by Bishop Law. *See* the following *Instrument;*

(1) The *Church Commission* (*A.D.* MDCCCXXXVI.) proposes that the whole of the parish of Bedminster be transferred to the diocese of Gloucester and Bristol.

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for which I am indebted to the Reverend John Heathcote Wyndham, rector of Corton-Denham, rural dean of Merston.

Appointment of Rural Dean in the Diocese of Bath and Wells, by Bishop Law, A.D. mdcccxxx.

George Henry, by Divine permission, Bishop of Bath and Wells, To our well-beloved and reverend brother *A. B.*, clerk, Master of Arts, rector of *C.*, in the deanry of *D.*, and our diocese of Bath and Wells, greeting—

We being desirous fully to understand, and constantly to be informed of, the state of our diocese, and the condition in which all things are in all parts thereof, and having a good account and opinion of the piety and learning, and confiding in the diligence and prudence of you, the said *A. B.*, do, by these presents, constitute and appoint you to be rural dean in the deanry of *D.* aforesaid; requiring your fidelity, care, and diligence, in observing, inquiring into, and, from time to time, making a report to us of all things and persons within all the parishes of the said deanry, concerning which it may be proper for us, or useful to our diocese, that we should have information. And, at this time, we particularly desire and require of you, that, in order to your own knowing and being able to inform us of the true state and condition of the said deanry, you will, as soon as with conveniency you may, visit parochially, and examine, every church, and chapel, and house of the minister, within the same, according to the Articles of Inquiry delivered to the churchwardens at our last triennial visitation, to which we refer you for your better instruction and guidance in the discharge of your duty herein: and, after such examination had, we desire, moreover, that you will leave in writing, under your hand, an order at each place, specifying the things which you shall judge wanting to be repaired, amended, and done there; and that you will, at the end of the said order, require that every such paper be, by such a limited time as you shall think proper, returned to you, with a certificate at the bottom of it, signed by the minister or church- or chapel-wardens, that all things are repaired and done according to what is therein stated. And, when the said paper and order, with the said certificate annexed, shall be so returned to you, we desire the same to be forthwith transmitted to us, together with such observations thereon as you may judge to be necessary for our information and further proceeding in the premises.

And further, we expect and require your fidelity, care, and diligence at all times, in observing, inquiring into, and reporting to us, as occasion shall require, an account of all irregularities and disorders of all kinds, which may happen; and the behaviour of all persons, and the state of all things, within your said deanry. In doing of which faithfully, you, the said rural dean, will very much assist us, your bishop, in the discharge of the great duty incumbent upon us. In witness whereof, we have caused the seal (which we use in this behalf) to be hereto affixed.

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Dated, under our hand, in our palace at Wells, the second day of December, in the year of our Lord One thousand eight hundred and thirty, and in the seventh year of our Translation.

SECT. VIII.—Diocese of Carlisle.

The diocese of Carlisle[1], according to Browne Willis, "contains the better half of Cumberland and Westmoreland, under the government of one archdeacon: *viz.* of Carlisle; which has the deanries of Allerdale and Penrith, Carlisle and Westmoreland, belonging to it."

Neither Wilkins's *CC. M. B. et H.* nor the *Ecclesiastical Valors*, afford the least information respecting deans rural in the diocese of Carlisle. And Bishop Percy states it to be his conviction that the office has *never* existed there, no mention being found of it in the registers of the see. In a letter, bearing date *September* 28, MDCCCXLIII., I am further informed by the bishop, "there are no rural deans in the diocese of Carlisle."

SECT. IX.—Diocese of Chester.

THE diocese of Chester includes the entire counties of Chester and Lancaster, and parts of the counties of Westmoreland and Cumberland; two chapelries in Denbighshire, and a few parishes in Flintshire. It is divided into two archdeaconries: I. Chester—containing the deanries of Chester, Frodsham, Malpas, Macclesfield, Middlewich, Nantwich, Worral, Blackburn, Leyland, Manchester, and Warrington—(which deanries were in Lichfield diocese till the erection of the see of Chester in MDXLI.) II. Richmond—containing the deanries of Amounderness, Furness and Cartmel, Kendal, part of Kirkby-Lonsdale, and Coupland, (all which, with others now constituting the bishopric of Ripon, were subject, under the Archdeacon of Richmond, to the see of York, till MDXLI.[2]).

(1) The *Church Commission* recommends (A.D. MDCCCXXXVI.) that to this diocese be added those parts of Cumberland and Westmoreland which now form part of the diocese of Chester; the deanry of Furness and Cartmel in the county of Lancaster, also in the present diocese of Chester; and the parish of Aldeston in the county of Cumberland, which is now inconveniently situated in the diocese of Durham.

(2) It is proposed in the First *Report of the Church Commission, A.D.* MDCCCXXXV., that the deanries of Amounderness, Blackburn, Leyland, Manchester, and Warrington, shall constitute a new see, under the title of Manchester; and that the deanries of Richmond, Catterick, and Boroughbridge, of this diocese, with the deanry of Craven, and such parts of the deanries of Ainsty and Pontefract, in the diocese of York, as lie westward of the *Liberty* of the Ainsty, and the *Wapentakes* of Barkston Ash, Osgoldeross, and Staincross, shall constitute a new see, under the denomination of Ripon—(which has been since created). It is also proposed that the deanries of Furness and Cartmel, and Kirkby-Lonsdale, shall be added to the diocese of Carlisle. But the latter deanry is at present shared between the dioceses of Chester and Ripon. In the *Third Report* it is proposed that the diocese of Chester consist of the counties of Chester and Flint, and of so much of the county of Salop as is not in the diocese of Hereford.

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The earliest notices of deans rural, within the ecclesiastical territory constituting the diocese of Chester, are found in documents of the twelfth century; at which time it formed part of the dioceses of York and Lichfield. The deans of the different deanries were then appointed by, and were subject to, their respective archdeacons.

On the erection of the see of Chester by Henry VIII. (down to which date the office appears never to have been extinct in the archdeaconries of Chester and Richmond) the constitution of the charge was materially changed. From being terminable at the will of the archdeacon, it became perpetual, and was leased out for lives; as the following documents (for which my readers are under obligation to the Lord Bishop of London, and W. Ward esq., the deputy-registrar of the diocese) will shew.

The deanries of the diocese of Chester are distributed under other jurisdictions in the *Valor Ecclesiasticus* Henrici VIII. (the see not being then founded); but the deans themselves are not noticed. The "*Dignitas* Decanatus *de* Leyland" is said to be "*in manibus* Will'mi Knyght Archi'ni Cestrie." *See* the printed *Valor Eccles.* Vol. v. p. 231.

So much has been said on the decanal jurisdiction of this populous diocese in the foregoing pages, and so much will hereafter appear, in the annexed patents and other documents of institution of deans rural and their subject officers, that I need merely add, in this place, that the office of rural dean of all the deanries is *now* exercised by two persons; the archdeacon of Chester, and the commissary of Richmond. "Their authority as rural deans," the bishop of London obligingly communicates, "is of very ancient date, and in some of its branches is quite independent of the bishop. The archdeacons of Chester and Richmond, as such, have no jurisdiction whatever."

Two of the annexed patents were granted subsequently to the consolidation referred to.

1. Patent for the Office of Rural Dean of the Deanries of Kendall, Lonsdale, and Catherick, to Thomas Bland, A.D. mdli. (*ex Libro* MS. *penes* W. Ward, *Registr. Episc. Dioces. Cestriens.*)

JOHAN̄ES permissione divinâ Cestriensis Episcopus, authoritate Domini nostri Domini Edwardi Sexti Dei gratiâ Angliæ Franc. et Hiberniæ R[t]. Fidei Defensor. et in terrâ ecclesiæ Anglicanæ et Hibernicæ supremi capitis legitimè fulcit. Dilectis nobis in Christo Domino Thomæ Bland presbytero salutem, gratiam, et benedict. Officium Decani Decanatûs de Kendall, Lonsdale, et Catrige nr̃æ Cestriensis diocess. ac potestatem ad inquirendum et investigandum de et super quîscunque crim̃inibus, excessibus, et delictis, quorum correctio et reformatio ad forum ecclesiasticum de jure et statutis hujus regni Angliæ, et non aliter, pertinere dinoscunt[r]. contra quoscunque diocess. et jurisdictionis Cestriensis infra decanatum de Kendall, Lonsdale, et Catrige prædict. com̃orant. Ipsaque crimina, excess̃. et delict. qualitercunque debit.

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probata (criminibus simoniæ et hæresis viz^{t}. qual^{r}cunque personarum duntaxat exceptis) ecclesiasticè corrigend. puniend. et reformand. Necnon ad proband. et insinuand. omnia et singula testamenta legitimè coram te probata, sive probanda, quarumcunque personarum infra dict. Decanat. deceden. quarum tamen bona credita et catal. mortis suæ tempore ad sum̃am quadraginta librarum de claro non extendunt. Ac etiam executionem eorundem testamentor. executori, sive executoribus, in eijsdem nominato, sive nominatis, administrationemque bonorum quarumcunque personarum ab intestato, vel p̄ viâ intestati, infra dictum Decanatum deceden. quorum bona credita et catella ad sum̃am 40*l.* non extendunt, illi vel illis, quibus de jure et statutis hujus Regni Angliæ debeatur com̃ittend. Insuper ad recipiend. inventoria omnium et singulorum bonorum, jurium credit̃m, et catellorum, tam eorundem Testañium, quam ab intestato deceden. juxta juris in hâc parte exigentia. Necnon ad levand. ac recipiend. omnia et singula feod. et proficua, approbationem testamentoru. et commissionu. administrac̃onum hujusmodi, ad usum et com̃odum tuum proprium, ac copo̅tu. calculum, sive ratiocinium bonorum creditorum, et catallorum hum̃oi, tam de prædictis executoribus, quam administratoribus petend. recipiend. audiend. et final^{r} terminand. eosdemque executores et administratores in eâ parte si justu. videat^{r} acquietand. et dimittend. Sinodalia, ac etiam pensiones, et alias quascunque pecuniarum summas, nobis seu successoribus nostris infra decanat. prædict. debit. sive debend. levand. colligend. et recipiend. ac de receptis acquietancias et finales deliberationes faciend. sigilland. et deliberand. ac de eijdem nobis et successoribus nostris rationem et computu. reddend. Necnon omnia alia et singula ad officium Decanat. hujusmodi, tam de jure, *quam de consuetudine pertinent. et spectant.* faciend. exercend. expediend. et exequend. Tibi in *virtute juramenti*[1] tui coram nobis de officio prædict. fideliter exequend. in hâc parte priùs præstit. damus et concedimus atque auctoritatem nostram pro nobis et successoribus nostris tenore præsentium in præmissis omnibus et singulis, cum cujuslibet censuræ et ecclesiasticæ cohertionis potestate. Teque Decanum nostrum successorum nostrorum præficimus ibidem habend. tenend. et gaudend. officium Decani de Kendall, Lonsdale, et Catriche prædict. tibi de nobis et successoribus nostris p^{r} teipsum vel ex justâ causâ p^{r} tuum sufficiente. deputatu. exercend. ad terminum vitæ tuæ, unà cum omnibus proficuis et feodis de approbationibus testamentorum et com̃issionibus administrationum prædict. ac omnibus aliis proficuis, feod. et com̃oditatibus, eidem officio de jure *vel consuetudine* spectan. et pertin. unà cum potestate et auctoritate omnia et singula præmiss. nomine nostro et successorum nostrorum faciend. exercend. et expediend. durante ut p^{r} dicit^{r} vitâ tuâ naturali. In cujus rei testimonium sigillum &c.—Anno 1551—24 May. 4 Edw. 6th.

(1) These words—*virtute juramenti*, &c. to *damus*, are in no future patent.

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2. A Patent of the Office of Registrar to the Rural Dean of Amounderness Deanry, in the Diocese of Chester, A.D. mdxcii.

OMNIBUS Christi Fidelibus ad quos hoc præsens scriptum pervenerit, seu quos infra scriptum tangunt, aut tangere poterint quomodolibet in futurum, Willielmus, miseratione divinâ Cestriensis episcopus, salutem in Domino sempiternam ac fidem indubiam præsentibus adhiberi. Noverint universitas vestra quod cum nos nuper officium decani ruralis decanat. de Amounderness pro nobis et successoribus nostris Ricardo Parker clerico, vicario de Chipping archidiaconatûs nostri Richmondiæ dedimus, concessimus, et confirmavimus, eidem Ricardo Parker nullum Registrarium, sive actorum suorum scribam, infra decanatu. prædict. assignavimus, nunc vero certas ob causas nos in eâ parte specialiter moventes præcipuè verò quia omnia acta, et cætera infra decanatum prædictum gesta, juxta debita juris exigentia, inactitari et registrari curabimus, Ricardum Parker literatum ad exercendum officium Registrarii infra et per totum decanatum de Amounderness prædict. quandocunque et quotiescunque opus fuerit, pro nobis et successoribus nostris, præficimus, ordinamus, et constituimus per præsentes habend. tenend. gaudend. fruend. et occupand. dictum officium Registrarii infra decanat. prædict. eidem Ricardo Parker et deputat. sive deputatis suis, unà cum omnibus et singulis proficuis, vadiis, feodis, et cæteris emolumentis quibuscunque, Registrario ejusdem decanat. qualitercunque debit. et solvi consuet. in tam amplis. formâ et modo, quam alii dicti decanat. Registrarii habuerint, tenuerint, vel gavisi fuerint, vel possiderint, vel sic habere, tenere, gaudere, vel possidere debuerunt, durante vitâ naturali ejusdem Ricardi Parker et non diutiùs. In cujus rei testimonium sigillum nostrum episcopale præsentibus apposuimus.——Dat. Octº. die mensis Octobris anno Dñi. 1592.

In the same MS. book of the Registry Office of Chester, there is a copy of a patent of the office of Registrar to all the separate rural deanries throughout the diocese to Humphry Lloid, anno mdxcviii. — *viz.* decanatus de Bangor, Malpasse, Chester, Wirral, Namptwich, Middlewich, Frodsham, Maxfield, Manchester, Warrington, Leyland, et Blackburn, infra archidiaconatum Cestriensem—decanatus de Anderñes-sals, Amounderness, Lonsdale, Furness, Copeland, Kendall, Burrowbridge, Catherick, et Richmond, infra archidiaconatum Richmond.

From Mr. Ward's evidence before the Ecclesiastical Commission (mdcccxxx.) it appears that the patents of the diocesan and decanal registrarships are still kept distinct. Mr. Keene is principal registrar of the diocese, with the exception of the twelve rural deanries of Chester, of which Mr. Ward is patentee. But the former is registrar of the rural deanries of Richmond. See *Eccles. Courts' Report*, mdcccxxxii. pp. 181, 182.

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3. A Charge to the Deans Rural of the Diocese of Chester, A.D. mdxciv.

CORAM Rev^do. in Christo Prē et Dño Dño Willio Miseracord. Divinâ Cestrien. Epō in Pallatio suo Epāli Cestr. pubce ibm pro Triñali in p'ntiâ mei Joannis Margell No^rii. Pubci, xxvi^to. die mensis Junii, anno Dom. 1594.

Quibus die et loco comparuerunt p^ter. Robertus Collegne A.M. Decanus Ruralis Decanatûs de Warrington, Johes Osbaldeston A.M. D. R. D^s. de Blackburn, Thomas Richardson Cl^r. D. R. D^s. de Manchester, Johes Hyde Cl^r. D. R. D^s. de Macclesfield, Johes Shaw Cl^r. D. R. D^s. Medii Vici, Willmus Lingard Cl^r. D. Vici Malbani, et Petrus Makinson Cl^r. D. R. D^s. de Leyland, et dictus revdus pater monuit et injunxit eos, et eorum quemlibet, tàm virtute juramentorum suorum āls (ut idem revdus pater asseruit) ad sancta Dei Evangelia primitùs per eos præstitor. quàm etiam sub pœnâ juris in ipsos infligend. casu quo decreto dicti revdi patris subscripto parere neglexerint, quatenùs ipsi et eorum quilibet infra mensem post festum Paschalis quolibet annorum prox. sequend. non solùm notam perfectam omnium et singulorum testamentorum per eos probatoru. et admracom per eos commiss. et concess. unà cum summis separat. obligationem et nominibus partium obligatur. verùm etiam veras copias detectionum eis et eorum cuilibet in visitationibus suis p^r. sentat. infra mensem post festum Michlis, unà cum actibus quibuscunque pro pœnitentiis contra criminosos humoi in recordis vestiis inact. introit. et regrat. et certificatoria separalia pœniten. humoi, ac etiam excoicat. quorumque infra Decanat. præd. unà cum die excom. et tempore in quæ steterunt excom. eidem revdo patri subscription. manuum suarum pariter exhibeant.—Et ulterius dictus revdus pater monuit et injunxit dictis Decanis et eorum cuilibet, quatenus ipsi in quâlibet ecclesiâ sive capellâ infra Decanat. prædict. à quibuslibet curatis, lectoribus, et ludimagistris, officio suo fungentibus tempore visitationum suarum humoi inquirant an humoi lectores, curati sive magistri sunt ad instruend. vel ad divina celebrand. à dño revdo patre sive ejus authāte ibidem licentiat. Et quod dicti ludimagistri, sive curati literas humoi si quas habeant ostendant, et casu quo inquisitione hujusmodi constiterit aliquos curatos, lectores, sive ludimagistros, non fuisse legitimè in locis in quibus commorantur licentiat. eisdem Decanis et eorum cuilibet sub pœnâ prædictâ injunxit, quatenus ipsi de tempore in tempus nomina eorundem non licentiatoru. præd. eidem revdo patri exhibeant, et quod in mandatis dant guardianis cujuslibet eccliæ sive capellæ prædictæ quatenus ipsi hujusmodi lectores, et curatos ad divina celebranda nisi fuerint legitimè licentiati, nullo modo sinant sub pœnâ contumaciarum post mentionatum fecerint, infligend. et monuit eosdem Decanos et eorum quemlibet quātus ipsi notam perfectam in libro papyri descriptam de processu suo in Decanatibus suis per annuum spatium ult. præterit. sub manibus suis exhibeant. Et postea vid. xx^mo. die mensis Julii anno Dñi mdxciv. præd. comp. comp^t. p^ter Richus Eaton clicus, Decanus ruralis Decanatûs de Frodsham, et dictus revdus pater monuit et injunxit ei sub pœnâ præd. ad perimplend. et performand. decreta prædicta et ad faciend. proùt superiùs inactitatur. Et postea comparuerunt p^tri dicti Robertus

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Collegne, Johes Osbaldeston, Johes Shaw, Willius Lingard, et Petrus Makinson, et exhibuerunt juxta monitionem dicti revdi patris separales libros papyri continen. nomina oiũm et singulorum testamentor. per eos hoc anno præterito probator. et admr̃aconum concess. ac etiam criminum et defectuum putat. Et quia dc̃i Thomas Richardson et Johes Hyde non comparuerunt istis die horis et loco ad exhibendum &c. Dñus revdus pater pñunciavit contumac. reservatâ eorum pœnâ. Et alterius quia constat dño rd̃o patri per certificatoria et alia l̃ũma documenta Richum Eaton c̃licum coĩnem pro toto **decanatu** suo violâsse et irregularitèr processisse, idem revdus pater injunxit ei sub pœnâ juris et contemptûs monitionis dicti rd̃i patris quatenus ipse imposterum, donec constiterit de voluntate dicti rd̃i patris, officio **decani** nullo modo fungi p'sumat. Ipsumque ab officio suo suspendend. decrevit et suspendit donec duxerit eundem relaxandum.

4. Patent of the Office of **Rural Dean** of Amounderness **Deanry**, in the Diocese of Chester, to Richard Parker, A.D. mdxcviii.

OMNIBUS Xt̃o fidelibus ad quos pr̃etes t̃es perven'int Richardus p̃missione divinâ Cestrienſ. Epũs sa̱ltem in Dño sempiternam ac fidem indubiam pr̃etibus adhibere volumus.—Sciatis nos p'fat. Richardm̃ epm̃ antedict. pro div'sis bonis et l̃timis causis et consideracoĩbus, nos ad hoc justè moven. dedisse, concessisse, ac pro nobis et successoribus nr̃is confirmasse, p'ut damus, concedimus, et confirmamus, p̃ pr̃etes dilect. nobis in Christo Rich. Parker c̃lico vicar. eccl̃iæ p̃rochial. de Chippinge officiũ **decani decanat.** nr̃i **rur̃l.** de Amounderness nr̃æ Cestr. dioc. jam l̃timè vacant. cũ oĩbs et singulis feod. pr̃ficuis, emolument. vadiis, et coĩmoditat. quibuscunque eid. officio p'tinent. ac **decano** ejusdem **decanat. rural.** vel de jure, seu consuetudine hactenùs quovis modo debit. et spectant. ad proband. approband. ac pro viribs̃ ac valore eorund. insinuand. et p' actiand. testamenta et ultimas voluntates quorum̃que infra **decanat.** p̃d. deceden. quor. bonor. et catt. sum̃a (confect. inde pleno et fideli inventar.) ultra sum̃am quadragint. librar. legalis monete Anglie in valore non extendit (testament. milit. armigeror. et c̃licor. tantummodò exceptis) admiñac̃ioemque tàm õinm̃ et singulorum bonor. juror. creditor. cattell. et chattell. hm̃oi executor. in eisdem testament. noĩatis senaliis quibuscunque, p'ut jura et statuta regni Anglie in eâ parte exigunt et requirunt. quam alior. quorumcunque ab intestato seu per viam intestati infra **decan.** p'd. decedent. quoru. bonor. sum̃a (confect. inde pleno et fideli inventar.) sumãs p'd. non excedit illi vel illis cui vel quibus de jure et statutis p̃dctis committend. est in debit. juris formâ committend. ac pro causis necessariis oĩa et singula bona jur. credit. catall. et chattell. p'. d. colligend. sequestrand. ac sec̃dum quod juris fuerit disponend. computumque calculu. et ratiocin. ab hum̃oi executor. adm̃rator. collector. et sequestrator. audiend. et recipiend. ac sic computantes ab ulterior. compo. acquietand. et exorierand.—Ac insup. de et sup. quibuscunque criminibus excess. et defect. om̃im et singulor. infra **decanat.** p'dict. delinquent.

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inquirend. et inquiri faciend. ões et singulos laïcos[1] criminosos et delinquentes inibi detectos et repertos (adulter. et incestuosis tantummodo except.) per censuras eccl̃iãs, aliaque juris remedia lẽtima, coercend. corrigend. puniend. et reformand. ac pœnas pœnitentiasque salutares et condignas eis, et eor̃. cuilibet pro hũmodi delict. infligend. injungend. exequique mandand. et obtinend. cæteraque omnia et singula, quæ in præmissis vel circa ea necessaria fuerint, seu quomodo libet opportuna, cum cujuslibet eccliãcæ correctionis auc̃tate faciend. exercend. et expediend. tibi p'fato Richardo Parker, de cujus fidelitate, doctrinâ, circumspectionis industriâ, et vitæ integritate, plenam in Dño fiduciam habemus, vices et auc̃tatem nostras commissimus p'ut p' prẽtes committimus teque **Decan.** et com̃issariu. nostru. infra et p' totum **Decanatu.** p'dictum, ad p'missa omnia et singula exequend. cum õibus et singulis eisdem annexis, connexis, emergentib' et dependentibus quibuscunque preficimus, ordinamus, et deputamus, p' p'ẽtes, habend. gaudend. et exercend. dictu, officiu. **Decani** et commissarii ad supra scriptis sic ut permittitur exequend. infra et per totu. **Decanat.** de Amounderness p'dict. p'dictu. cu. õibus et singulis feodis, p'ficuis, emolumentis, vadiis, et cæteris com̃oditatibus p'dictis, tibi p'fato Richardo Parker et deputato seu deputatis assignato seu assignatis tuis quibuscunque, durante totâ vitâ naturali tui p'dict. Richardi Parker, in tam amplis modo et formâ (exceptis tantùm preexceptis) proùt alii dicti **Decanatûs rurales Decani** antehàc idem officiu. habuerunt, tenuerunt, vel eisdem gravisi fuerunt, sive illud officium habere, tenere, vel eodem gaudere, de jure, consuetudine, sive aliquo alio modo l̃timo, debuerunt aut poterunt, possuntve, vel debent, red̃end. inde annuatim nobis et successoribus nostris Cestriens. episcopis redditum annualem quadragint. solidoru. legalis monete Angliæ in festis annunciationis Beatæ Mariæ Virginis, et Sancti Michaelis Archangeli, per equales portiones. Proviso[2] semper quod si continget p'dict. redditu. annualem quadraginta solidoru. aut aliquam inde parcellam à retro et insolut. fore p' spatiu. quindecim dierum post aliquod predictor. festor. in quo solvi debet, ac durant. termino p'dicto quod extunc hæc præsens concessio irrita sit et nulla, ac bene liceat mihi p'dict. Richardo Ep̃o Cestriensi, ac successoribus meis, p'dictu. officiu. **Decanatûs ruralis** ante dicti in manus nostras resumere, ac in pristino statu nostro re habere, hâc p'sent. concessione aut aliquâ re in eâd̃. specificatâ nullatenus obstant. In cujus rei testimonium sigillum nostrum episcopale prẽtibus apposuimus datis vicesimo quarto die mensis Novembris, anno Dñi millesimo quingentesimo nonagesimo octavo et nostræ translationis ad episcopatum Cestriens. anno secundo.

By a patent dated MDLXII., three of the **rural Decanates** of the diocese of Chester, *viz.* Chester, Malpas, and Bangor, were conferred on the vicar-general and official principal of the diocese, Robert Leech.

(1) This patent is confined to punishing the laity, which Bland's is not; nor that to Bland and Parkinson of A.D. MDLXIX.

(2) This proviso never used in any subsequent patent.

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5. Patent of the Office of Commissary of Richmond, and also of Rural Dean, to Edmund Mainwaring and Mark Pickering, Anno mdcxv.

OMNIBUS Christi fidelibus ad quos hoc præsens scriptum pervenerit Georgius permissione Divinâ Cestriensis Episcopus salutem in Domino sempiternam. Sciatis nos præfatum episcopum pro diversis considerationibus nos ad hoc justè movent[e]. dedisse, concessisse, et hoc præsenti scripto nostro pro nobis et successoribus nostris confirmasse, dilecto nobis in Christo Edmundo Mainwaring LL.B. et civitatis Eborum Gen. et Marko Pickeringe Artium Bacc. Coll. Æd. Christi Univ. Oxon. officium cõmissariatûs sive officialitatis in et per totum archiñatum nostrum Richmondiæ unà cum omnibus et singulis decanatibus ruralibus infra archiñatum prædict. (excepto tantùm decanat. de Amounderness) nominatim decanat. de Richmond, de Catherick, de Burrowbridge, de Kirkby Lonsdale, de Kirkby Kendall, de Furness, et de Copeland. et ipsos Edmundum Mainwaring et Marckum Pickering cõmissarium, sive cõmissarios, et decanum ruralem, sive decanos rurales, nostri prædict. episcopi ac successorum nostrorum facimus, ordinamus, et constituimus per præsentes, ad cognoscend. et procedend. in omnibus et singulis causis, et negotiis, litibus, et querelis, tàm matrimonialibus divortii, quàm matrimonium tangent. et aliis spiritualibus sive ecclesiasticis causis quibuscunque, sive ex officio mero mixto vel promoto, sive ad alicujus partis instantiam, partiumve instantias mot. seu movend. et ad forum, cognitionem, et jurisdictionem nostram eccl̃iam, ad nos et successores nostros de jure consuetudine vel aliis quomodõlit spect. sive pertinent. Eosque et ea cum suis incidentibus, emergentibus, dependentibus, annexis et connexis quibuscunque, audiend. discutiend. examinand. decidend. et fine debito determinand. Necnon de et super excessibus et delictis nominatim *de incestu et adulterio*[1] et aliis criminibus quibuscunque ad forum et cognitionem eccl̃iam spectant. infra archiñatum nostrum prædict. per quoscunque *sive clericos et laïcos* cõmissis sive cõmittendis, inquirend. et inquiri faciend. eosque et ea sic reperta et inventa, debitè corrigend. puniend. et reformand. pœnasque, punitiones et pœnitentias eccl̃icas, salutares et condignas, omnibus et singulis sic delinquentibus, pro eorum commiss. et juxta qualitatem eorumdem imponend. et injungend. Quoscunque insuper fructus, decimas, oblationes, et proventus, ac cætera bona et jura subditorum nostrorum hujusmodi in casibus de jure sive consuetudine qualitercunque præmiss. sequestrand. et sequestrari mandand. et sequestrationis hujusmodi, quoties opus fuerit, relaxand. Cum quibusvis etiam dicti archiñatus nostri personis matrimonium ad invicem legitimè contrahend. sive contract. ut matrimonium inter eos, bannis matrimonialibus in eâ parte penitùs omissis, solemnizare et celebrare liberè valeant et possunt, dispensand. ac eis licenciam in eâ parte dand. et concedend. Clericos insuper quoscunque infra archiñatum nostrum prædict. super quibuscunque criminibus coram judicibus secularibus irritit. seu convict. qui de jure et secundum consuetudinem hujus regni Angliæ

(1) These words are not in Gastrell's patent of mdccxvii.

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gaudere debeant, privilegio clericali (ut moris est) vendicand. recipiend. et admittend. et ad nostros carceres, et gaolam episcopalem Cestriensem duci, sub salvâ custodiâ faciend. Ac[1] testamenta et ultimas voluntates quorumcunque infra dict. archiñatum deceden. quorum bona jura credita et cattala attingunt ad sumam quadragint. librarum, et sint supra vel infra, aꝑoband. et insinuand. quorum approbatio et insinuatio ad nos et successores nostros de jure consuetudine sive compositione spectant, aut spectare debeant, administrationesque bonorum jurium creditorum et cattalorum deceden. hujusmodi executoribus in eisdem contentis nominat. et constitutis ac aliorum etiam ab intestato decedent. illi vel illis cui vel quibus de jure et statutis hujus regni Angliæ administratio est committenda in formâ juris coñittend. computumque, calculum, et ratiocinium, de et super administratione hujusmodi pretend. audiend. et recipiend. approband. et allocand. ac (si opus fuerit) reproband. et de allocand. Necnon acquietand. et finales liberac̃ones de administratione hujusmodi faciend. et concedend. Eosque executores et administratores a computo calculo et ratiocinio eorundem et ab officio nostro in eâ parte (salvo jure cujuscunque) absolvend. dimittend. exorand. et liberand.

Procurationes ratione visitationis, et sinodalia ratione sinodorum nostrorum, de tempore in tempus debit. nomine nostro petend. et exigend. recusantes vero procurationes hujusmodi solvere per l̃tima juris remedia compellend. et coercend. [2]Tutoresque et curatores omnium et singulorum eorum, qui minori ætate laborant, et per ætatem se tegere non possunt suam, nominand. et constituend. et, quoties opus fuerit, eosdem mutand. et revocand. computumque, calculum, et ratiocinium, de et super tutelis et curationibus hujusmodi, faciend. et concedend. talesque tutores et curatores à computo, calculo, et ratiocinio eorundem, et ab officio nr̃o in eâ parte (salvo jure cujuscunque) exorand. et finaliter dimittend.

Deputatumque sive deputatos ad præmissa omnia et singula exercend. et perimplend. quoties eos sive eorum aliquem ãls impediri contigerit, eisve placuerit, substituend. deputand, ordinand. et perficiend. et eorum cuilibet põstatem sic concessam (si necesse fuerit) debitè revocand. cassand. et annulland. Cæteraque omnia et singula, quæ in præmissis et circa ea necessaria fuerint, seu quomodo libet opportuna, faciend. exercend. et expediend. dictis E°. M°. et M°. P°. de quorum literarum scientiâ, morum gravitate, conscien. puritate, ac in rebus sollicitè gerend. circumspectione et industriâ, specialem in domino fiduciam habemus, vice nostrâ tenore præsentium plenam potestatem et auctoritatem pro nobis et successoribus nostris damus, concedimus, et confirmamus, ac per præsentes dedimus, &c. habend. tenend. occupand. et exercend. officium commissariatûs decan. ruralis prædict. et omnia et

(1) This clause is now first introduced, as being part of the office of rural dean, as the words *nominatim de incestu et adulterio*, above, were to describe the commissary's jurisdiction, not belonging to the rural dean. The clause *Quorum Bona*, &c., is omitted in Gastrell's patent of MDCCXVII.

(2) This clause is not in any earlier patents.

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singula præmissa, in et per totum archiñatum prædict. præfat. E. M. et M. P. conjunct. et eorum cuilit, per se vel per sufficientem deputat. pro termino vitarum suar. natural. et eorum diutiùs vivent. cum omnibus feodis, proficuis, et cõmoditatibus in proprios usus convertend. dicto officio dictisque decanatibus inciden. sive pertinen. ac præfato cõmissario sive cõmissariis, decano sive decanis, debite spectan. in tam amplis modo et formâ prout cõmissarii sive decani infra dict. archiñatum nuper, sive aliquis alius consimilis officiarius, habuit, gavisus fuit, et exercuit, &c. (salvis tantùm et reservatis nobis et successoribus nostris añuis redditibus ex prædictis decanatibus exeuntibus sedique nostræ episcopali debit. eidemque solvi consuet. In cujus rei testimonium ac in corroborationem præmissorum sigillum nostrum apposuimus &c. &c. A.D. MDCXV.

A century later, a like patent was granted to Peregrine Gastrelle (*A.D.* MDCCXVII.) preserved in the old registry-book of Chester: but as it differs from the above only in the parts pointed out in the marginal notes, principally that is, in abolishing the earlier limitations laid on the office, I have not copied it.

In the patent of the office of vicar-general and official principal throughout the whole diocese of Chester, to Samuel Peploe LL.B. (*A.D.* MDCCXLVIII.), there is a particular reservation of the deans rurals' rights—"All and singular the rural deans of our diocesse afores[d]. and their successors, and their accustomed rights with their appurtenances always saved."

6. The Estate of the Bp̃rick and Diocese of Chester in the time of R. R. Father in God, John Bridgeman, Lord Bp̃ of Chester.

THE state of the rural deanryes *in* Bp̃ Bridgeman's *time, begun upon his coming to the See,* MDCXIX.; *but not finished till after the patent granted to* Joseph Cradock, *in* MDCXXXVI.

AT the entrance of Bp̃ Bridgeman in the see of Chester, because the rural deanryes in this diocese were leased out for lives or years, so as sometimes they came to the possession of unworthy and base men, and some of them to women (for Middlewich deanry fell, by administration, to one—Kensey, widow of a serving-man, who got in like sort); and Dr. King, on whom the said bp̃ bestowed that deanry, could not, after much sute, evict her; till she was taken in adultery, on a Good Friday, in the —— inn, in Chester, and publickly punished for it. As also because the severall deanes kept no constant office, and brought those places into disesteem: for that the deanes usually put in mean men who would give them most yearly rent, and seldom kept the records; so as many orphans, when they came to age, knew not how to find, or where to clayme their dues. Therefore Bp̃ Bridgeman, that he might restore those places to their first dignity, and erect some constant office to which all persons might resort for search of their rights by the records, and also might enlarge the

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profits or authority of his two archdeacons of Richmond and Chester (who being destitute of all jurisdiction are yet but mere stipendiarys or almsmen to the bp̃s, who ofttymes pay them slackly and perhaps with an ill will); and lastly for the benefit of the bishops themselves in succession, that so they may be disburthened of that 100*l.* yearly stipend which they pay by the charter of foundation to the said archdeacons. The said bp̃, when those deanrys fell into his hands, reserved them for the said archdeacons, and, enlarging the old rents which those deanrys usually paid to the bp̃s, and increasing them to such sums (or rather less) as these deanes used to sett them att to their deputies, and adding more deanrys thereto, whereby those who exercised those places might (besides their jurisdiction) benefit themselves in profit and gayn; he hath united all the 8 rural deanarys in Cheshire to the archdeacon of Chester upon the yearly rent of 50*l.* to the bp̃ for the discharge of the said archdeacon's stipend, as appears by this patent thereof registered. And for the other 50*l.* yearly for the like stipend of the archdeacon of Richmond, when the deanrys of Warrington fell to his gift by the death of Mr. Collayne, and the deanrys of Blackburn and Leyland fell likewise by the deaths of Mr. Morrise and Mr. Bennet, he increased the rents thereof to such sums (or somewhat less) as the said deans sett them att to their deputies, *viz.* Warrington deanry for 17*l.* yearly, Leyland deanry for 10*l.* yearly, and Blackburn deanry for 13*l.* 6*s.* 8*d.* yearly. In toto 50*l.* for the archdeacon of Richmond. And because the bp̃s have few preferm^{ts}. besides to bestow upon their chaplains, he hath reserved the deanrys of Manchester and Amounderness for that purpose. And because the old rent issuing out of those deanrys to the bp̃ should not be lost, and so the bp's revenue yearly impayred, he hath a purpose (and doth entreat his successors for the good of their posterity) that when the other deanrys of Copeland, Furnes, Lonsdale, Richmond, Catherick, and Burrowbridge, fall voyd, their rents may be increased to the sum of 36*l.*, and so the ancient revenue may be continued, and the 100*l.* to the archdeacons clearly saved: yet, for the present, he was constrayned to grant them in patent (or rather only to exchange the name of the patentee) to Mr. Joseph Cradock only p^{r} vitâ, who is now commissary of Richmond, upon Dr. Mainwaring's resignation of his patent, who had the said commissaryship and the said deanrys in patent before his time for two lives; *viz.* for his own and Mark Pickering's life (see fol. 256 of this book), so as now there is only one life in the said deanrys, whereas usually there was two lives before.

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7. Remonstrance of the Dean and Chapter of Chester touching Rural Deans' Rights, and the Bishop's Answer—A.D. mdclxii.

TO the Right Reverend Father in God, George, Lord Bishop of Chester.

Our very good Lord,

We, the dean and chapter of Chester aforesaid, being assembled in our chapter-house, have, this eleventh day of October, received a patent or grant, under your Lordship's episcop. seal, dated sixteenth August mdclxii., granted unto Ralph Morgell, Jervace Fuller, and John Tibbols, gent., during their lives and the life of the longest liver of them, of the office of the princ^l^. registrar and scribe in the diocese of Chester afores^d^. together with all the ffees, profits and emoluments whatsoever, belonging to the same, only excepting and reserving the rights and profits which by law and custom do belong to the register or reg^r^. of all and every the respective rural deans of the said diocese—humbly conceiving that by the words towards the close of the said patent, *viz.* ("Juribus et emolumentis registrariorum et actorum scribarum omnium et singulorum decanatuum rural. diœc. Cestrien. pro tempore existen. in singulis negotiis per decanos rurales et scrib. sive registrarios præd. de jure et consuetudine expeditis vel expediendis infra dictos decanatus semper salvis"—) there is not a sufficient provision made for the right of the registers of the deans rural by patents already granted by your Lordship's predecessors, or hereafter to be granted by your Lordship or your successors, bishops of Chester, or the respective deans of the said rural deanrys; and unless your Lordship be pleased to declare to us, in writing, which we may enter upon record in our chapter-book for the information of succession, what rights, liberties, and priviledges, your Lordship doth intend unto the said registers of all and every the said respective rural deanrys, and what limits and bounds your Lordship doth intend to put upon the said R. M., J. F. and J. T., so that there be no future interfering between the officers of the said distinct registers, we cannot in prudence confirm the said patent, as foreseeing the principal registers aforesaid (under pretence of we know not what concurrent jurisdiction they already begin to talk of) will daily be invading the rights and profits of the said rural deans' registers, by which the said rural deans will be disabled from paying the pensions of the archdeacons, which by your Lord$\bar{s}$p^p^. discourse unto us yesterday seemed to be your intent and purpose, as it was the practice of your predecessors, Bp Ferne, Bp Walton, and Bp Bridgeman, who thereby eased the bishoprick of Chester 100*l.* per annum—which, by reason of some trespasses already made in that kind, the deans rural profess they will fling up their patents, unless they may be secured hereafter from the like invasions. We have therefore, by joint consent, sent this bearer, Prebend Charles Duckworth, to bring unto us your Lordship's Declaration and Resolution in the premises, which we desire with all speed.

My Lord, your Lordship's most affectionate friend, and humble servant,

Hen. Bridgeman, Dean.

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THE ANSWER, OR DECLARATION OF THE RIGHT REVEREND FATHER IN GOD, GEORGE, LORD BISHOP OF CHESTER, TO THE AFORESAID LETTER.

Mr. Dean,

I RECEIVED your letter; and am already sensible, by the many complaints made unto me by the rural deans, that there have been irregular invasions of their rights, profits, and liberties: but Dr. Wainwright, my chancellor, came on Saturday last before me, and declared, and promised in the presence of many witnesses, that he would not at any time hereafter intermeddle with the jurisdiction of any the rural deans of the diocese of Chester, or prove or take conusance of any will or wills not exceeding in true value 40*l.* So that I conceive the jurisdiction of the rural deans will be distinct and secure from further invasion: yet, that I may answer yours, I have thought fit to declare, that in the grant of my patent of the principal registry, dated the sixteenth of August MDCLXII., to Ralph Morgell, Jervace Fuller, and John Tibbols, gent., it was never my intent to injure the bp̃rick by infringing any of the rights of the rural deans; nor is my meaning, that the said principal registers aforesaid should intermeddle with, use, or exercise the office of register, scribe or actuary belonging to any the deans rural within the said diocese of Chester, or receive, demand, or lay claim to any fees or profits arising from the probate of any will or wills or lr̃es of administration, tuition, curature, compute, or quietus est, the inventory not exceeding the sum of 40*l.* or of the each of them, nor intermeddle with the ordinary swearing of churchwardens, receiving any presentments, or doe any other act or acts to the prejudice of the said rural deans or any of their registers. Having signified unto you my sense in this matter,

I rest your loving friend,

Oct. 13, 1662. GEO. CESTRIEN.

I desire you will cõunicate this unto your chapter.

8. PATENT OF THE OFFICE OF COMMISSARY AND Rural Dean TO JOHN MORGAN, B.D., A.D. MDCCLIII.

TO all Christian people to whom these presents shall come, Edmund, by Divine permission, Lord Bishop of Chester, sendeth greeting in the Lord everlasting—

Know ye, that we the said bishop, for divers good and lawfull causes and considerations us hereunto justly moving, have given and granted, and by this our present writing for ourselves and successors confirmed unto our beloved in Christ, the Reverend John Morgan, B.D., the office of commissary or official in and throughout our whole archdeaconry of Richmond, together with the rural deanrys within the said archdeaconry; *viz.* the deanry of Richmond, Borroughbridge, Amounderness, Kirkby Kendale, Kirkby Lonsdale, Furness, Copeland, and Catherick, and do make, ordain, and constitute him, the said J.M., cõmissary or official of us the said bishop

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and our successors by these presents, and do give unto the same John Morgan the office of rural dean in the deanrys aforesaid by these presents, and to take cognizance of, and proceed in, all and singular causes, controversies and complaints, as well matrimonial of divorce as touching matrimony, and other spiritual and ecclesiastical businesses whatsoever, whether of mere office, mixt or promoted, or to be promoted at the instance or instances of a party or parties, and belonging or appertaining to our ecclesiastical court, cognizance, or jurisdiction, or to us and our successors by law, custom, or otherwise howsoever, and them with their emergents, incidents, dependents, annexed and connexed whatsoever, to hear, examine, and discuss, decide, and by a due end determine. Also to inquire, or cause inquiry to be made, of all crimes, excesses, and offences whatsoever, belonging to the ecclesiastical court and cognizance within our archdeaconry aforesaid, by whomsoever, whether clergymen or laymen, committed or to be committed, and them so found out and detected duly to correct, punish, and reform, and for and according to the quality of their offences to impose, inflict upon, and enjoyn them and every of them, salutary and suitable ecclesiastical pains and punishments. Moreover, in cases by law or custom howsoever permitted to sequester, and order to be sequestered, the fruits, tythes, oblations, and profits, and other goods and rights of such of subjects aforesaid, and to relax such sequestrations as often as need shall be. Also to dispense with persons of our said archdeaconry lawfully contracting matrimony together, or contracted, that they may freely solemnize, cause, and obtain matrimony between them, the banns of matrimony in that behalf wholly omitted. And to give them licences in that behalf according to the canons. To approve and insinuate the testaments and last wills of decedents whomsoever within our said archdeaconry of Richmond (the approbation and insinuation whereof ought by law, custom, or composition, to belong to us and our successors), and to admit the administration of the goods, rights, credits, and chattels of such decedents, to the executors in the said testaments named and constituted. And also of others dying intestate, to such to whom, by law, or by the statutes of this realm of Great Britain, administration is to be committed. To require, receive, admit, and allow, and (if need be) reprove, and disallow an account or reckoning of and upon such administration. And to make and grant acquittances and final discharges of and upon such administration, and absolve, dismiss, exonerate, and free them, the executors and administrators, from the accounts and reckonings of them, and from our office in that behalf, the right of every person being saved. And to ask for in our name and demand the procurations from time to time due, by reason of our visitation, and the synodals by reason of our synods, and to compel and oblige, by due means of law, them who refuse to pay such procurations and synodals. And to name and constitute tutors, and curators or guardians, of all and singular who labour in minority, and by reason of their age cannot govern themselves. And, as need shall be, to change and revoke them. And to require, receive, and allow, and (if need be) reprove and disallow, an account or reckoning of and upon such tutor-

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ship and guardianship, and to make and grant acquittances, and final discharges of and upon such guardianships, and absolve, dismiss, exonerate and free them the tutors, curators, or guardians, from the accounts and reckonings of the same, and from our office in that behalf, the right of every person saved. And to substitute and depute, ordain and make a deputy or deputies to exercise and perform all and singular the premises, as often as it shall happen that he shall be otherwise hindred, or it shall please him. And duly to revoke, make void, and annull the power so given to every of them, if it shall be necessary. And to do, exercise, and expedite all and singular things that shall be necessary, or in anywise convenient in the premises or about them.

We in our stead, by the tenour of these presents, for us and our successors, have given, granted, and confirmed, and by these presents do give, grant, and confirm, unto the said J. M. (in whose learning, morals, uprightness, diligence, and care in business, we have special confidence) full power and authority, to have, hold, occupy, and exercise, the office of commissary and rural dean aforesaid, and all and singular the premisses in and throughout the whole archdeaconry of Richmond, to the same J. M., by himself, or lawfull deputy or deputies, for the term of his natural life, with all and singular fees, profits, and commodities, belonging or incident to the said office, and to the said deanrys, and due and belonging to the said commissary or official and dean, and in as ample manner and form as the commissaries or deans within the said archdeaconry have had, enjoyed, and exercised, or ought to have, enjoy, and exercise the same (the annual rents issuing out of the aforesaid deanrys, and due to our episcopal see, and wont to be paid to the same, to us and our successors only saved and reserved), &c.

In testimony whereof, &c. &c.——Dated Oct. 1, 1753.

Bishop Sumner has kindly sent me the annexed commission, which he issued in MDCCCXL., establishing rural deans within the county of Chester, in the following deanries—Chester, Wirral, Malpas, Nantwich and Middlewich, Bangor, Frodsham East and West, and Macclesfield North and South.

Rural Dean's Commission.

John Bird, by Divine permission Lord Bishop of Chester, To our well-beloved and Reverend brother, — — — — — — — clerk, — — — of —

Whereas we have thought fit, upon mature consideration, to restore the ancient authority and use of rural deans throughout the county of — — —, in order that we may be regularly and fully informed of the ecclesiastical condition of every parish—We do, by these presents, constitute and appoint you to be rural dean, in the deanry of — — — — — during our will and pleasure; requiring of you to observe, examine into, and report to us, all things concerning which it may be

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proper that we should have information, within the district over which jurisdiction is assigned to you, according to the annexed schedule.

And we do especially desire, charge and empower you, on our behalf, to visit personally, and examine, once in the year at least, every church, chapel, chancel, cemetery, and also the glebe-house, buildings, and glebe-lands, within the said deanry, according to the tenor of the *Articles of Inquiry* sent to you. And we further enjoin you, after such examination made, to specify, in writing, the things which you shall judge wanting to be repaired, amended, or done; and to leave such directions with the minister and church- or chapel-wardens of the place as the circumstances of the case require.

And we also authorise you, at your annual visitation, and at any other time when you may see occasion, to inspect the charitable foundations, as well as national or other schools, and parochial libraries, in connexion with the established church, within your deanry, and to supply us with information respecting their actual state and management.

And we likewise desire you to give us such information, from time to time, concerning the vacancy of benefices, or any defect of duty in the different parishes of your deanry, through illness or absence, as may be useful to us in rightly providing for the spiritual benefit of the people entrusted to our charge.

And lastly, we desire that you will carefully report upon the several queries contained in the subjoined *Articles of Inquiry*, and to send therewith such additional observations as you may think needful, and transmit the same, under your signature, to us, at our palace at Chester, on or before the first day of October in every year; to the intent that we may take such measures as the circumstances of the several returns, and the general welfare of our diocese may require.

In doing of all which things faithfully, you, the said rural dean, will very much assist us, your bishop, in the discharge of the great duty incumbent upon us. In witness whereof, we have caused our seal, which we use in this behalf, to be to these presents affixed.

Given under our hand, this 1st day of January in the year of our Lord 1840, and of our consecration the thirteenth.

Articles of Inquiry.

I. The Church, including Chancel.
What is its present state with respect to—
1. The walls?
2. The roof?
3. The tower or steeple?
4. The pavement?
5. The doors?
6. The windows? How many casements are there to admit air?
7. The desk, pulpit, and pews?
8. The various articles necessary for the decent performance of divine worship?
9. Is the water properly carried away from the roof?
10. Does earth lie against the outward walls above the level of the inner pavement?
11. Is there a vestry-room?

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12. Is there any special fund for the repair of the church?

II. The Churchyard.

1. Is it sufficient for the present population?
2. Is the wall or fence in proper repair?
3. Are pigs or cattle ever admitted therein?

III. The Glebe House.

If the Incumbent does not reside in the house—

1. Is it in tenantable repair?
2. In what state are the offices and outhouses?

IV. School, or other Charitable Foundation.

1. Is there a school connected with the church?
2. If there is, how many children are now on the books?
3. What is its present state of efficiency?
4. Is there any endowment? Of what does it consist? and how is it applied?

Have all the orders left by you at your last inspection been duly executed?

SECT. X.—Diocese of Chichester.

THE diocese of Chichester[1] contains the whole county of Sussex, excepting twenty-two parishes, which are peculiars of the archbishop of Canterbury. It consists of two archdeaconries; *viz.* Chichester and Lewes. The former of which includes the deanries of Arundell, Boxgrave, Chichester, Midhurst, Storington, Pagham, and Terring—(the two latter being in the jurisdiction of Canterbury, though locally situate in the diocese of Chichester). The archdeaconry of Lewes contains the deanries of Dallington, Hastings, Lewes, Pevensey, and South-Malling—(the latter being in the jurisdiction of Canterbury).[2]

Deans rural are noticed, with their chapters, for the first time, within the limits of the diocese of Chichester, *A.D.* MCCXXVI. See *Literæ regis episcopo Cicestrensi de auxilio à clero sibi præstando*, *CC. M. B. et H.* Vol. I. p. 620.; and again in the *Synodal Statutes* of Bishop Richard de la Wich *A.D.* MCCXLVI., *CC. M. B. et H.* Vol. I. p. 690. But the notice of them in the former place is such, that it is evident they were of earlier institution in the diocese. In the latter code, they are, *probably*, alluded to in the canon—*De archidiaconis et aliis*—under the generic title of decani: and in the following one—*Ne dignitates dimittantur ad firmam*—they are specifically named under that of decani rurales. The bishop interdicts them from the cognizance of matrimonial and other causes "*quæ majorum judicum requirunt examen;*" and, in the conclusion of the canon, he particularly reserves to himself the appointment and release of deans rural—"*Institutionem et restitutionem* decanorum ruralium, *sicut hactenùs obtentum fuerat, dispositioni nostræ specialiter reservamus.*"

(1) No alteration is suggested by the *Church Commission* in the territory of this diocese.

(2) The rural deanries, as now constituted, Archdeacon Manning tells me, are twelve in the archdeaconry of Chichester, and thirteen in that of Lewes, omitting the peculiar jurisdictions. (Nov. MDCCCXLIII.)

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From which it is clear that they existed in the diocese, at that time, as functionaries of some standing.

A further notice of them occurs in the letter of the archbishop of Canterbury to the bishop of Chichester (*A.D.* mcclxxxv.), *De*[1] *bajulatione crucis Archiepiscopi Eboracensis*, (*CC. M. B. et H.* Vol. ii. p. 119);—wherein the primate commands William de Cruceroys, official to the said bishop, to prevent the intrusive ceremony within the province of Canterbury—faithfully informing the deans rural and others of their metropolitan's mandate, and enjoining immediate attention to it, on pain of his displeasure.

A few years earlier, a *Monition* addressed to a rural dean of Pageham by the archbishop of Canterbury appears in Gibson's *Appendix*, and is here annexed. And a little later, deans and chapters are again mentioned in the *Synodal Constitutions* of Bishop Gilbert (*A.D.* mcclxxxix.): see *CC. M. B. et H.* Vol ii. p. 170.

I find no more of the rural-decanal office in the diocese of Chichester till the *Valor Ecclesiasticus* Henrici VIII.—in which, under Dioc'. Cicestren'. Com'. Sussex'.—Decanat.' *de* Hastyngys—we meet with Ricus Brokysby *clicus* decanus *ibm̃*: and under Decanat.' *de* Pagham, annual procurations are said to be paid to the dean of Pagham. *See Valor Eccles.* Vol. i. pp. 311. and 344.

During the primacy of Matthew Parker, about thirty years afterwards, a *Commission* was directed to the dean rural of Hastings (*A.D.* mdlxviii.) to collect *synodals* through his deanry, the see of Chichester being vacant. *See* MS. Add. *Parochial Antiquities*, Vol. ii. p. 361, *note*.

The *Commissio pro visitatione parochiali*, issued by the bishop of Chichester (*A.D.* mdclxxxvi.), was not addressed to deans rural, but to ordinary clergymen (two presbyters) of the diocese. *See* Gibson's *Cod. I. E. A.* Appendix, p. 1550. xviii.

The *Monition* referred to is the following:—

Monitio super Processione ad Ecclesiam Matricem in Hebdomadâ Pentecostes.

Frater Robertus permissione divinâ Cantuariensis archiepiscopus, totius Angliæ primas, dilectis filiis decano de Pageham, rectoribus, vicariis, capellanis, et universis per decanatum de Pageham constitutis, salutem eternam in Christo.

Cùm in singulis locis nostræ provinciæ, et aliis plerisque, à Christi fidelibus in Ebdomadâ Pentecost'. ex antiquâ et approbatâ consuetudine, processio fieri consueverit, ut vos, dilecti filii, Catholicæ communionis participes videam.' vobis mandamus, quatinus vos, decane, *rectores, vicarii, et capellani, cum clero et populo vobis commisso, ecclesiam matricem de Pageham aliquo die certo, in Ebdomadâ Pentecost'. ad*

(1) At the synod of Westminster (*A. D.* mclxxv.) Roger, archbishop of York, sent proxies to claim the privilege of carrying the cross in the province of Canterbury. *See* Collier's *Eccles. Hist.* B. iv. p. 382. The archbishop of York, as primate of England, considered himself entitled to carry the cross throughout the kingdom. *See* Beveregii *C. C. E. P.* cap. v. *De Metropolitanis*, p. 245.

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hoc per vos statuend'. cum processione solempni et devotâ, juxta datam vobis gratiam. singulis annis humiliter visitetis. Ad hujus autem solempnitatis devotionem sedula vos intentio sollicitet, ut tam vobis, quam credito vobis gregi, præmium proinde ex alto proveniat, vestraque diligentia uberibus in Domino laudibus se offerat attollendam.

Datum apud Lamhith, quarto Non'. Junii, Anno Domini Millesimo CC°LXX°. *octavo, consecrationis nostræ sexto.* *See* Gibson's *Cod. I. E. A.* Appendix, Vol. II. p. 1447.

The above *Monition* appertains rather to the diocese of Canterbury than to that of Chichester—Pagham being under the peculiar jurisdiction of the archbishop of Canterbury. And the same must be said of the following *Patent* of the **Dean** of South-Malling, Pagham, and Terring. These **deanries** are not, strictly speaking, **rural deanries**, but peculiar jurisdictions, under **decanal** government, subordinate to the archbishop.

The surreptitious Patent of Dr. Briggs, as **Dean** of South-Malling, Pagham, and Terring, (in the County of Sussex and Diocese of Chichester)—subject to the peculiar jurisdiction of the Archbishop of Canterbury. A.D. MDCXCV.

THOMAS providentiâ divinâ Cantuariensis archiep̃us, totius Angliæ primas et metropõnus, dilecto nobis in Christo Thomæ Briggs legum doctori, reverendi in Christo patris et Domini Domini Roberti permissione divinâ Cicestreñ episcopi vicario in spiritualibus generali, salutem et gratiam de tuâ sanâ doctrinâ, conscientiæ puritate, fidelitate, circumspectionis industriâ, et providâ in rebus gerendis dexteritate, plurimum freti, te **decanum** et com̃rium nr̃um in et per respectivè **decanat'** de Southmalling, Pagham, et Terring, et eccl̃iæ nr̃æ Cath̃is et Metrop̃ocæ Christi Cant' jurisñis im̃ediatæ prefecimus, constituimus, et deputamus per presentes; ad visitand̃ igiutr eccl̃ias et capellas omnes et singulas clerumque et populum per **decanatum** pred̃ prout ab antiquo usitat' fuerit, ac procurationes debitas recipiend̃; necnon ad inquirend̃ seu inquiri faciend̃ de et sup quorumcunque subdit' **decanat'** pred̃ criminibus, excessibus, et delictis quibuscunque hactenùs commissis, vel imposterum committendis, quorum cognitio, correctio, et punitio ad nos et forum eccl̃icum de jure vel consuetudine, aut hujus regni Angliæ legibus et statutis (citra tamen offensam legum et statutorum hujus regni Angliæ) poterint pertinere, ipsosque et ea debitè corigend̃ puniend̃ et reformand̃, ac etiam ad cognoscend̃ procedend̃ statuend̃ et definiend̃ in omnibus et singulis causis et negotijs ecclesiasticis quibuscunque in dictorum **decanat'** jurisn̄ibus tam ex officio mero mixto vel promoto quam ad quarumcunque partium instantias sive promotiones, hactenùs motis inchoatis et intentatis aut imposterum movendis et intentandis, easque et ea cum suis incideñ emergeñ dependeñ annex̃ et connex̃ quibuscunque audiend discutiend̃ ac quatenùs leges et statuta hujus regni Angliæ permittant, et non aliter neque alio modo; citra tamen.

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offensam eorundem finiend et terminand; testamenta insuper et ultimas voluntates quorumcunque infra Decanat' pred ab hâc luce (Domino jubente) migrantium et decedentium insinuand et approband; adnesque bonorum quorumcunque testantium hujusmodi sive abintestato sive per viam intestati decedeñ, executoribus in hujusmodi testamentis noratis, aut illi sive illis cui seu quibus ac jure seu consuetudine aut hujus regni Angliæ statutis committi debeant, in debitâ juris formâ concedendi et committendi et computu calculu sive ratiociniũ executorum sive administratorum hujusmodi recipiend audiend examinand et admittend, ac computa hujusmodi ab omni ulteriori computo calculo sive ratiocinio in hâc parte reddend, prout juris fuerit et æquitatis absolvend et finalr dimittend alium insuper seu alios in premissis et eorum quolibet loco tuo substituend, eumque et eos quoties et quando tibi videbitur expedire revocand, necnon omnia et singula alia ad officium comissarij hujusmodi et exercitium jurisñis ecclica dictorum Decanat' spectañ et pertineñ et quæ in præmissis seu circa necessaria fuerint seu quolet opportuna (citra tamen offensam legum et statut' hujus regni Angliæ et non aliter neque alio modo faciend exercend et expediend juxta constitutiones ecclicas regiâ authoritate anno Domini MDCIV. edit' et promulgat', ad quorum canonum et institutionum observationem in omnibus per te agend et observand te tenore præsentium in omnibus per te agend et observand subpœnis in eisdem expressis astringimus; tibi cum cujuslibet coertionis canonici exequendi quæ in hâc parte decreveris potestate vices nras committimus ad nostrum bene placitum tantummodo duratur; et quoniam nostri est pro officij nostri pastoralis debito vigilanter prospicere ut boni fideles digni et idonei operarij in vineam Domini mittantur, personalem examinationem, approbationem, admissionem, institutionem, et inductionem quorumcunque clericorum ad quæcunque beneficia ecclesiastica Decanat' pred nobis aut vicario nostro in spiritualibus generali et officiali principali speciali reservamus (presentibus literis nostris comissionalibus aut aliquo in eisd contentis in contrar facieñ non obstañ). Et preterea volumus quod de cummoditatibus, proficuis, et emolumentis quibuscunque provenieñ verum plenum et fidele computum vicario nostro in spiritualibus generali justè reddas seu reddi facias, assumpto tibi dilecto nobis in Christo Radulpho Snow armigero registrario nostro principali vel ejus in hac parte deputato seu deputand in actorum tuorum scribâ durante hâc nostrâ comissione; In cujus rei testimonium sigillum vicarij nostri in spiritualibus generalis presentibus apponi facimus. Dat' undecimo die menses Junij anno Domini millesimo sexcentesimo nonagesimo quinto nostræque translationis anno primo.

Radulphus Snow, Reg^tus.

This curious document, which, as I have said, belongs rather to the diocese of Canterbury than to that of Chichester, is extracted from a MS. book in the Lambeth Library—endorsed, "Bibliotheca Lambethana, No. 711."—Codex Chartaceus, in folio No. 9.

But to come to more modern times—

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The office of dean rural, I am informed, was revived in this diocese by Bishop Buckner A.D. MDCCCXII. (though no trace thereof remains in the registers of the see), and continued by Bishops Carr, Maltby, Otter, Shuttleworth, and Gilbert, all of whom used the subjoined form of commission in appointing to the office.

Appointment of Rural Dean to the Diocese of Chichester.

William, by Divine permission Bishop of Chichester, To our well-beloved brother, — — — — — , clerk, — — — — — of — — — — — within our diocese of Chichester, greeting—

We being desirous to procure more frequent parochial visitations through the archdeaconry of Chichester, within our diocese, than the archdeacon can himself make, and confiding in your diligence and prudence, do, by these presents, constitute and appoint you the said — — — — — to be rural dean within the said archdeaconry; requiring your fidelity, care, and diligence, in observing, inquiring into, and, from time to time, making a report to us, or in our absence to the said archdeacon, of all matters within the parishes mentioned in the schedule hereunder written, and which are assigned to your care, or any of them, concerning which it may be expedient that we should have information. And we particularly desire and require you, at least once in every year, personally to visit and examine every church, and chapel, and house of the minister, and the buildings and lands thereto belonging, within the same parishes. And we desire that, immediately after such examination, you make a special report to us in every case, where there shall be no house of residence, or one wholly unfit, or where some addition may render it not unfit, for the residence of a clergyman; but in all cases where repairs only are wanting for a decent abode, that you deliver in writing under your hand to the minister or churchwardens in each parish an order specifying the things which you shall judge necessary to be repaired, amended, corrected, or done; and that you will, in such order, require that the same order be, by such a limited time as you shall think proper, returned to you, with a certificate subjoined thereto, signed by the minister or churchwardens, specifying what has been done pursuant to such order. And we further desire that the order and certificate, when returned to you, together with any observations you may think proper to make, may be forthwith transmitted to the said archdeacon. By faithfully discharging the duties imposed on you by these presents, you, the said rural dean, will greatly assist us, your bishop, and also the said archdeacon. In witness whereof, we have caused our seal which we use in this behalf to be affixed to these present, this day of in the year of our Lord one thousand eight hundred and , and in the year of our consecration.

The Schedule of parishes above referred to.

During the short period that Bishop Otter presided over the diocese of Chichester the ruri-decanal machinery, with all its capabilities of improvement and adaptation,

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seems especially to have engaged his attention; and to him we owe one of the first attempts at a revival of the ancient **rural chapters**—meetings, that is, of the clergy, held from time to time within the limits of their ecclesiastical divisions, under the presidency of the respective **deans**, such as seem to have obtained in this diocese as far back as the early part of the thirteenth century. The following letter, addressed to the **rural deans** of his diocese on the first formation of these **capitular meetings**, by Bishop Otter, will be read with much interest by all who are concerned in the adaptation of ancient institutions to modern days; while it is the best earnest that I can give of the heartfelt conviction of a good and learned prelate (who had made it his duty to study the subject with accuracy in all its devolopment) as to the practical utility of the **ruri-decanal system** in that department in which it has been hitherto more particularly neglected, *viz.* **chapter-holding** in the **deanries**.

Letter to the Rural Deans in the Diocese of Chichester.

My Reverend Brethren,

When you were assembled with me in the beginning of last month, I read to you the outline of a scheme intended for the improvement and extension of your office in the service of our common Master and Lord. On that occasion your attention was chiefly directed to the Board of Education, which, at a public meeting at Brighton, has since been happily placed under the charge of the Diocesan Association. But other particulars were then briefly noticed as coming within the scope of my intentions: and I now submit the whole plan to you in a more formal shape, in the hope that, with the benefit of your judgment and experience, it may grow hereafter into an uniform and regular system of decanal administration throughout the diocese, which can scarcely fail of affording essential aid to the bishop in the discharge of his duty, and, by the blessing of God, may be the means of diffusing the graces of Christian union and benevolence more widely among the members of our church.

The measures I have ventured to recommend are distinctly set forth in the suggestions appended to this letter. The substance of them may be comprised in a few words; namely, that, according to ancient usage, you should convoke the members of your **rural chapters**, that is, the clergy resident in your several **deanries**, once at least every quarter, and consult with them respecting the best method of carrying on the great work of the ministry within your districts, and of promoting everywhere the interests of Christian faith and charity, under the sanction of the church: and further, that, after every quarterly meeting, you should report to the archdeacon, for the information of the bishop, all such results of your deliberations and inquiries as may appear to you important for him to know.

It may seem perhaps, at first sight, that in making this proposal I am seeking to increase a task always without emolument, and already burdensome enough; but this, I trust, will not be the case. The burden will be lighter, by being shared with others: and when I consider what great good the scheme is capable of producing,

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how favourable the time is, and what obvious facilities you possess for its accomplishment in your established position and relations in the diocese, I should be unjust to my own feelings, as well as to my experience, if I were to express any doubt of your willingness and readiness for the task.

But scruples of another kind may arise in your minds: and lest you should be apprehensive that I am inviting you to engage in matters beside or beyond your duty, and with questionable authority, I shall beg your attention to one or two remarks, which may set your minds at rest on these points; premising only, that it is not as courts for contentious jurisdiction as of old, nor yet as synods for theological inquiry and debate, that I am seeking to revive the rural chapters, but as brotherly councils, for mutual information and encouragement, with a view to a more enlightened discharge of the known and established duties in which we are engaged.

It appears from very accurate researches, which have been made into the past and present history of rural deanries, that they had their origin in very ancient times, and were at first instituted for the assistance of the ordinary in his important and onerous duties: that the chapters, consisting of the clergy in each deanery, met once a quarter, and sometimes oftener, with the consent of the archdeacon, and under the presidency of the rural deans, for the despatch of ecclesiastical business, partly judicial and partly ministerial; but that, having by degrees lost their jurisdiction and authority, they have now generally sunk into decay: that the office of rural dean, where it is continued (for it is not so in all places), has fallen in dignity and influence; and that the rural chapters or councils have generally passed into disuse, and almost into oblivion. They have never been extinct however; nor have they been put down by any law or authority: the decanal divisions for the most part remain—the consulting members are still at their posts—the rural deans themselves, in this diocese at least, are in office—and all are ready to come forth into harmonious and active operation at the call of the same authority, and whenever the same or like services shall be required at their hands.

Now this is precisely the state of things which the church presents to you at the present day. New burdens have been thrown upon the see by the legislature; and the bishop earnestly invites you to afford him that aid and information which you alone can give, and without which his labours would but imperfectly attain their end. Your own duties, in your several cures, are every day becoming more difficult and more important; and in no way can you derive so much benefit in the discharge of them, as from that interchange of counsel, experience, and assistance, to which this revival of the rural chapters would necessarily lead. And as for those noble institutions, which piety and charity have dedicated, in this Christian land, to the discountenance of immorality and vice, the welfare of the church, and the extension of Christ's kingdom throughout the world, I can imagine no better instruments for making their labours known, and exciting a general interest in their behalf, than district councils of intelligent and watchful ministers, conveniently disposed

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throughout the diocese, and having the whole compass of it within the scope of their observation and influence.

Such are the grounds on which you are now requested to revive your rural chapters, and to call your brother clergy periodically around you: and when you read in your commission that you are authorised and required to report all such matters to the bishop as may be important for him to know, and reflect further on the many growing spiritual interests which come under this description, you cannot doubt either respecting the authority of your meetings, or the benefits which all parties may derive from them.

To make this matter clearer, I shall offer a few remarks on the particular subjects proposed for your consultation with the rural chapters.

Among these, the diocesan association stands foremost, and well deserves the first place in your deliberations; not only because it is expressly instituted for the spiritual consolation and instruction of the household of faith around you—your own people, your poorer neighbours and fellow-countrymen, in every stage and under every circumstance of their Christian life; but also because it comprises objects, every one of which is peculiarly appropriate to your office as rural deans, and would naturally have fallen under the review of the chapters, if they had continued to exercise their functions. Church accommodation for the poor, and the due and faithful administration of God's ordinances and sacraments for every rank, have been, from time immemorial, subjects of decanal inquiry and report, and continue to be such even to the present day. The strong interest which has lately been excited in their behalf in this county is only another reason for additional care and watchfulness on the part of those who are commissioned to superintend them. As to the schools and schoolmasters which are now recommended to your charge, although in ancient times they were not so distinctly committed to the rural deans in England as in other countries, yet from their first origin they have always been described as subject to episcopal superintendence, and of late years, in several of our dioceses, have been expressly included in the commissions issued by the bishops to the rural deans. With the greatest fitness and propriety, therefore, our association, and its three great objects, are now primarily confided to your councils; and so important are they in their bearing upon the general welfare, and so near and precious to every one of you in their special interests and application, that, if they stood alone as matter of consultation, they would be sufficient worthily to occupy the time, and to support the character and spirit of your meetings. And in no hands could the association repose the trust with so much cheerfulness and security. Hitherto, indeed, its course has been prosperous and serene. Its funds, as well as its exertions, have gradually been increasing; the zeal of its friends is unabated; and the blessing of God has been upon its labours. But it is in the nature of all voluntary societies gradually to fall into decay, unless constant pains be taken to support them: and since it is obvious from the constitution of our plan, that there is no security in future for its permanent

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success, but a lively and abiding conviction of its unchanging value;—since all things that are most essential in the several institutions which it combines—the means, as well as the ends—the good proposed, and the instruments wherewith it is to be effected—the wants to be supplied, and the resources applicable to them—since these, though variously and unequally distributed over the diocese, are yet all locally situated within the compass of your districts, and all comprised within the range of your inquiries; on you, and on your brother clergy, is imposed the duty, or, rather, is conferred the privilege, of guarding them from injury or decline. It will be a task every way worthy of your councils, and highly becoming your office, to cherish their influence in the minds of your friends and neighbours, to set forth their usefulness and their claims, and to promote a pure, and, as far as may be, a perfect administration and application of their funds.

In what way you can best attain these ends it is for you and your reverend brethren to determine, under the advantages of the local and personal knowledge you possess. But there is one point which I am anxious to notice, because it has not hitherto received the attention it deserves. It has been long a matter of regret to me, that the association gradually formed in this diocese, and now almost complete in its objects, by the adoption of the Diocesan Board of Education, is yet constitutionally defective in one important respect, namely, that it does not comprehend in its body, or within the sphere of its operations, an adequate portion of that most important and intelligent part of society, the middle classes. How prevalent this defect is, will appear in a moment from an inspection of the lists of our subscribers; and it requires little reflection to be convinced how injurious it must be in many respects, especially to those whose absence is the subject of our complaint. The association indeed loses the benefit of their counsel and advice, and the poor the blessing of their assistance: but they themselves undergo a sadder loss; for they are cut off from communion with the church in some of her most interesting labours of piety and charity, and have no share in the benefit of those prevailing prayers and benedictions which rise to heaven from the lips of the poor in favour of their benefactors. That the backwardness of such persons should arise in many cases from a want of sufficient knowledge of the institution, and of its purposes, is very probable; and so far the remedy may not be difficult. It must be confessed, however, that this is not the whole evil. There is another reason, which lies deeper, and operates more perniciously—a prejudice strongly prevailing among many persons of these classes, especially in villages and country towns, that charity to the poor, and particularly the higher kind of it, regarding intellectual and spiritual wants, is a concern peculiar to the upper ranks, and lightly, if at all, affecting themselves. This is indeed a grievous error, whether considered in a religious or a civil point of view. It is directly opposed to the Scriptures, which represent the church as being one body, in which Christ is the head, and we are members with Christ and of one another; which direct that every one should every week lay aside as much as he can spare for the

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necessities of the saints; and which annex the highest and most enduring rewards to those who turn many to righteousness. On the other hand, it is subversive of all social happiness and peace. The nearer we are drawn by the conditions and relations of life to those who stand in need of our assistance, the oftener we come personally in contact with them, the more graceful, healing, and acceptable does our sympathy become; and on the contrary, the more offensive and unnatural our neglect. Indeed, this is only one symptom among many of that moral disorder which prevails through a large portion of our social system, and is pregnant with so much alarm; separating, by a broad and dark line, those who labour with their hands from their employers, producing selfishness on one side, sullenness and discontent on the other; and, what is worse, intercepting the course of every improvement in morals and religion, which otherwise would naturally flow down from the more instructed orders to their poorer brethren. With every allowance for the different forms and modifications of civil life, it is impossible to deny that this our state is an entire departure, in principle as well as practice, from that primitive Christianity wherein all its members were of one heart and one mind. Nor can any hope be entertained of arresting the progress of this disorder, and of soothing the distempered feeling which is the consequence, unless by retracing our steps, and by restoring to our society the spirit of that Christian charity, which so sweetly tempered theirs—unless the sympathies and feelings of Christian brotherhood are acknowledged and established amongst us in all their strength—unless every rank and order shall be made to feel for every other as for itself, and all be knit together by the ties of mutual respect, as well as of kindness and affection. Other measures may indeed be useful, and concur to the same end; but this is the one thing needful, without which every other will be in vain. For we may be assured, that no device can be imagined so calculated to win the hearts of the lower orders to the love of Christ and of the Gospel, as to let them witness the force of it in those above them, prompting every one, and warning every one, to seek, not their own things, but the things of others and of Christ, and to be constantly intent upon improving the condition and raising the spiritual character of their poorer brethren. Here, then, is another topic highly worthy of your councils, and fit for minds of piety and intelligence engaged in the sacred functions of the ministry. The error, however, is one which should be touched tenderly and kindly, as a failing of weaker brethren, to which minds of greater intelligence have only just been awakened; but firmly and searchingly as an evil of great magnitude, already deeply rooted in our system, which, if suffered to increase, is calculated to deform the beauty and to disturb the fair proportions of our Church, to arrest the progress of the Christian scheme, and finally to subvert the whole fabric of society.

I trust, my reverend brethren, that you will bear with me a moment longer upon this point, which I deem to be of great importance. It may be true, that the defect of which I am speaking ought in this case to be imputed mainly to want of know-

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ledge in the great majority of these persons, and not to want of will. If this be so, and I should be sorry to think otherwise, can it be said that we ourselves shall be entirely without blame if we suffer a void of this kind to remain amongst us without endeavouring to fill it up? Men are wont to deem it sufficient that the good they seek has been brought to pass, no matter whether by many or by few; and they are sometimes tempted to please themselves with the thought, that, however others have failed, they at least have not been wanting to the work. But if we kept in mind, as we ought, how frequently and impressively the church is represented in Scripture as one body with many members, of which Christ is the head, and observed how the comparison is supported and illustrated, we should perceive that no social act of piety or charity can well be complete, either in its design or operation, unless all classes unite in the work, each according to the measure of its ability. The head cannot say of the foot, I have no need of thee. If it be a privilege, that all who have received the gift should minister one towards another as good stewards of the manifold grace of God, why are any classes or orders to be shut out from the enjoyment of this privilege? If it be a trust, why are they prevented from the fulfilment of it? and why are those classes, above all others, to be excluded, whose kindness would be most esteemed and valued, because most manifest to those on whom it was conferred? It may be urged, perhaps, that the way is open to them, and that it is their own fault that they are excluded from participating in our labours of love. But have we really taken sufficient pains to invite, to exhort, and, with gentle violence, to compel them to come in? Have we made allowance for their incessant business, and their want of opportunities and information? These are serious questions for us; and unless we, the ministers of Christ, shall be able to shew that we have never failed in our endeavours to impress upon these our brethren their obligation as members of a Christian society, we may be justly considered as partakers of other men's sins, and chargeable with other men's miseries.

On the other matters recommended to the consideration of your chapters in these suggestions, namely, the interests of the Society for Promoting Christian Knowledge, and of our other societies of a kindred spirit for Propagating the Gospel in Foreign Parts, it will not be necessary for me to dwell long. The claims of those societies have been so long established in the heart and mind of every minister of our church, and their present exigencies have been lately urged upon you with so much force by persons deputed to the diocese for that purpose, that I can scarcely hope, by any words of mine, to add to such recommendations. I cannot avoid remarking, however, that there is something in the aspect and position of our church, in its missionary character at the present time, which raises it to a high degree of eminence in our view, and renders its success a matter of the deepest interest to all who have the commands of their Saviour at heart. The numerous channels, which, by the providence of God, are laid open to its influence through the wide expanse of our growing empire—the profound peace prevailing throughout the world—the manifold and

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powerful means and instruments for propagating the Gospel, so seasonably collected and brought to perfection at home—the many faithful hearts and learned tongues which are enlisted in its service—and the providential care in which the way has been prepared for the reception of the truth by the breaking down of the strong-holds of idolatry in the east—constitute such an overwhelming evidence of a divine power going along with their efforts, that it is difficult to conceive any mind so dull as not to be stirred with admiration for the work, or so sordid as to refrain from contributing to its support. With such arguments you can scarcely plead in vain: and if ever the chilling question should come across the mind of any one whom you address, "Of what avail can be the best-directed efforts of one or two societies volunteering their services in so vast a field?" then let him be reminded, that it was by a small but seasonable aid from the Society for Propagating the Gospel that the expiring embers of the episcopal church in America were, with the blessing of Almighty God, kept alive, when abandoned by the authorities at home, and depressed and trampled upon by the adverse sects which vindictively surrounded it; and that this very church, then like "the Syrian ready to perish," thus timely rescued from destruction, is now so prosperous and flourishing, though dependent only upon its own apostolic character, and the affection and zeal of its members, that it numbers more than twenty bishops, 1000 clergy, and 800,000 members within its pale, having quadrupled its numbers during the same period that the general population has required for doubling[1]; and, what is more directly to our present purpose, that it is now, by means of its own resources, propagating throughout the world that form of Christianity which was then, under God, preserved to it by our well-timed aid. Surely no one can listen to these extraordinary results, and be afraid to have his lot with these societies, which, through faith in the Saviour's promise, and in obedience to his last command, are now casting their bread in every direction upon the waters, assured of finding it after many days.

Other advantages there are, likely, indeed almost certain, to grow out of these re-unions, on which I need only glance; namely, the promotion of social intercourse and comfort among persons engaged in the same high calling, aiming at the same ends, and encompassed with the same dangers and temptations; the communication and diffusion of tried improvements in the pastoral and ministerial care; mutual assistance and encouragements in congenial studies; the wider exertions and influence of superior minds in the prosecution of what is good; and more than all, perhaps, a clearer insight into the moral state and condition of the people in every district, and a more uniform and systematic application of the means calculated to improve them.

(1) It appears from Mr. Caswall's work on the American Episcopal Church, that the revenues applicable to Missionary purposes were doubled (from 6000*l.* to 12,000*l.*) in a single year, by substituting, for the former system of Missionary Associations, a weekly oblation at the time of the Holy Communion in every parish throughout the church.

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But there is one other benefit, as to which I cannot be silent, and which, without appearing eminently in any portion, promises to prevail throughout the scheme, giving grace and brightness to the whole; namely, a strong tendency to a more perfect union of counsels and of action among the different members of our ministry, in some measure supplying a want in the English Church, unknown to its early history, and almost peculiar to it now; I mean, that of periodical assemblies and synods, and of the co-operation which they are calculated to produce. I am not, indeed, prepared to say that our ancient system of convocations could be revived with advantage in the present temper of the public mind, or that it would be the best remedy for the evils under which we labour: but sure I am that there never was a moment in the history of our church, when the advantage of brotherly counsels amongst its ministers was more needed. No one can be insensible to the difficulties which surround our establishment at the present moment; and few will deny that there is sufficient learning and piety amongst her ministers to cope with and overcome them: of zeal, too, there is abundance, and of discoursers and contemplative students not a few. What is most wanting is a more cordial union and a more perfect understanding among the members of the ministry, in order that its energies may be brought to bear with undivided force upon the body of the church; and not only upon the church, but also upon those who have wandered or been led astray from it. It is a painful fact, that the clergy of our establishment, though labouring earnestly each in his own field of duty, know less of each other and consult less together for the common interest of the ministry, than any other in the whole world. The fault, however, is not so much a defect of disposition for union, as the absence of all occasions and opportunities of cultivating it. They have no general meetings, except at visitations, when they come together to hear, and not to communicate with each other: and were it not for the advantages and superiorities which they possess in many respects, and, above all, in the scriptural and apostolical character of their order, there would be great reason to apprehend that they might sometimes fail in their conflicts with other sects, who so well understand the advantage of concerted and united efforts, and are always found to apply them skilfully in their opposition to the church.

Nor is it merely the loss of union and collective strength that is the effect of our isolated labours and sectional speculations. The clergy are sometimes associated in each other's minds with some opinions of little consequence on which they differ, or with some local and conflicting interests by which they have been disturbed, rather than with those great and healing principles and truths which lie tranquilly in the bosoms of the great body of them, to be called forth only in moments of confidence and affection. The consequence is, that, when they do meet on ordinary occasions, they either shrink involuntarily from each other, or are occupied with matters calculated to repel rather than conciliate. Thus, estimable men, well entitled to each other's regards, come together, only to separate without any advancement of Christian

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fellowship, and without any commerce of gifts and graces with each other; and the church suffers in the consequent want of confidence and co-operation. Now there is strong reason to believe, that the councils recommended in our plan would have a tendency the reverse of this. The matter for discussion would be provided beforehand, and entirely calculated for edification and peace; matter, too, of so high a nature, and involving such deep Christian interests as must make all petty griefs and differences shrink into nothing, and yet so practicable, and so limited and well defined, as to give little occasion for speculation or debate, and none for the engendering of strife. The only contest among the members would be, which should stand foremost in furthering the great interests on which all would be intent: they would enter upon their counsels, each in his best frame of mind, their hearts having been raised by prayer and praise offered up in unison to God, and then warmed towards each other by the consciousness that they had been labouring together in His service; and they would separate with sentiments of mutual good will, and would depart with a deeper sense of their obligation towards the church as a body, and better prepared for the duties and services of their charge. May God grant that this spirit of concord—the precious ointment which ran down from the head of our Great High Priest to the skirts of his garment—be one fruit of your counsels; and then I am certain you would need no further recommendation, and no higher reward.

Under this hope, my reverend brethren, I willingly leave this proposal to your care, commending you heartily to the grace of God, which alone can give you patience and perseverance for the work, and crown all our labours with success. For though I am convinced that this measure, or one of like tendency and effect, is requisite for the church at the present day, in order that it may pass in safety through the difficulties which surround it, as well as profit worthily by its high station and its great advantages, I am not sanguine enough to believe that in any case the scheme will at once produce all the good it is capable of, or that in all cases it will advance with the same steadiness and equal steps. I know too well the obstacles to which all must be liable, and how differently you must be circumstanced in your several districts with respect to the means you possess, and to the aids you may hope to find. Sufficient for me will be the assurance that the scheme will have a fair and faithful trial with you all; and then I may confidently hope, that the successful example of a few, and even the disappointments and delays of others, will finally smooth the way to a salutary establishment of it by the rest. Meanwhile, it is a consolation to know that we may all repose with confidence upon the enlightened support of the lay members of our association, of which we have already the surest pledge: for it would be strange indeed if they who have so liberally contributed to the foundation of our several institutions, and who continue to uphold them now, should be reluctant to assist a scheme, which, apart from other blessings, is intended to give permanency and efficacy to them all.

Before I close this address, I avail myself gladly of the opportunity of offering you

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all my cordial thanks for the readiness with which you attended my summons; for the kindness with which you accepted the few words of explanation I was then enabled to submit to you; and generally for the pains and accuracy with which you have answered my inquiries. To many of you my special gratitude is due for information and advice of great advantage in critical matters connected with the discipline of the church: services they were, grateful to me in their season; but they are still more pleasing to me in the remembrance, inasmuch as they afford a pledge of your cordial co-operation in these more important concerns which are now submitted to you. With great confidence, therefore, I leave them in your hands: and in furtherance of the same views, and to give every facility in my power to your exertions, I have addressed a circular to the clergy in your districts, recommending them severally to conform to these regulations, and to unite with you in the support of a plan, in which the efficiency of the ordinary, the interests of their several flocks, the welfare of the church, and the honour of God, are all concerned.

I am, my Reverend Brethren,

Your faithful Friend,

January 1840. W. CHICHESTER.

Suggestions submitted to the Rural Deans for the revival of their Chapters, in the Diocese of Chichester.

I. That every rural dean, with the consent of the archdeacon, and under the authority of the bishop, shall call a meeting of the clergy within his deanery once at least every quarter, on some day, not less than a fortnight and not more than twenty days, before the quarterly meeting of the Diocesan Association, and at any other time when special circumstances may render such a meeting necessary or important.

II. That the archdeacon shall preside at the meetings, if he be present; otherwise, the rural dean, or, in his absence or illness, the senior incumbent in the deanery.

III. That at every quarterly meeting the rural dean shall request information from the clergy upon the following points:—1st, the state of their several parishes, with respect to their churches, church-services, and schools, especially so far as these may be connected with the purposes of the association; 2dly, the means employed within their parishes for promoting the interests of the church societies, diocesan or national, and the funds collected for general or local purposes of charity; and 3dly, all important matters relating to the ministerial or pastoral care.

IV. That a register shall be kept by every rural dean, in which shall be recorded the resolutions passed at every meeting; and that a brief report of these resolutions, and of any other circumstances which it may be thought important to communicate, shall be made to the bishop through the archdeacon, before each quarterly meeting of the Diocesan Association.

V. That every rural dean may appoint a secretary, who shall be one of the incumbents in his district.

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vi. That, for the more effectual support of the great church interests above recited, for the maintenance of Christian fellowship and union among the members of the ministry, and especially for a testimony before all men of our reliance upon Almighty God for aid and success in all our endeavours, a general meeting of the clergy in each archdeaconry be held once every year, in the month of October: that the meeting shall be preceded by divine service and a sermon in the church; after which a collection shall be made in support of the schools within the archdeaconry, and a report shall be read publicly on the state of all the charities recommended by the bishop, and superintended by the **decanal chapters**.[1]

vii. That, with the consent of the archbishop, which has been already obtained, the clergy of his peculiars shall be requested to conform to the regulations of the **rural deaneries** of Chichester, in which they are situated, in the same manner as if they belonged to the diocese, and shall be summoned by the **rural dean** to attend the meetings accordingly.

viii. That the clergy of the city of Chichester, being under peculiar jurisdiction, and the clergy of Brighton, being considerable in number, and conveniently situated for consultation with each other and with the vicar, shall for these purposes be severally placed under the dean of Chichester and the vicar of Brighton, who have been requested to act with respect to their clergy as **rural deans** in their **deaneries**, and to make their reports accordingly.

ix. Every meeting of the **rural chapters** shall be opened with prayer, and closed with a blessing. The prayers recommended are those used by the Society for Promoting Christian Knowledge.[2]

(1) This regulation is submitted entirely to the consideration of the clergy, as well respecting the time and manner of carrying it into effect, as to its practicability. It is not necessary to the plan, though important, if practicable, to its full development.

On referring to the Resolutions passed at the last meeting at Brighton, you will perceive that the task of inquiring and reporting respecting the state of schools in each **rural deanery** is entrusted to the committee of the association, consisting of the laity and clergy resident therein, who are to meet from time to time, when summoned according to certain prescribed rules; and it is possible that some doubts may arise whether such meetings are intended to be identical with those of the **rural chapters** recommended in the present letter. To obviate all misunderstanding on this subject, I beg leave to state that the **rural chapters** are totally distinct from these committees: that the former are purely pastoral and ecclesiastical, their members all clerical, their duties various, and their meetings fixed and periodical; whereas the members of the association committees are partly lay and partly clerical, and their meetings only occasional, as circumstances may require. But as the state of the schools will always occupy some portion of the attention of the **rural chapters**, it would be right and wise that the two committees, which will have many members in common, should communicate with each other for the benefit of their common object.

(2) The foregoing letter was also sent to every incumbent in the diocese, accompanied with the following lines.—

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The foregoing rules continue to be acted upon, with slight alterations and additions, in the archdeaconries of Chichester and Lewes (*Nov.* MDCCCXLIII.) In the latter jurisdiction, Archdeacon Hare informs me, they have adopted, from the Sarum capitular regulations, the rule empowering chapters to depute members from one chapter to another, and have already found the advantage of it. And the archdeacon has further recommended, that, at each chapter, inquiry should be made how far the resolutions entered into at the preceding meeting or meetings have been carried into effect, and with what success; as also that members of a chapter, who may be prevented from attending a meeting, be requested to call on the rural dean, that they may inspect the report of the proceedings, and may learn what were the principal matters brought under consideration.

My Reverend Brother,

"I enclose to you the copy of a circular lately addressed by me to the rural deans of your archdeaconry, proposing a plan for the improvement and extension of their office, and for the more effectual promotion of many Christian objects of local as well as general interest throughout the diocese. These objects will appear sufficiently from a perusal of the address itself, and will require no further explanation at my hands: but, being fully convinced, that, without your cordial support and co-operation, they cannot be perfectly attained, I am anxious to commend them earnestly to your kind and serious attention, and to entreat all the assistance in their behalf which you can bestow consistently with your parochial avocations.

"I am, your faithful Brother,

Chichester, March 10, 1840. "W. CHICHESTER.[1]"

([1]) The following is a touching posthumous notice of Bishop Otter and his good deeds—(For he was a good man!")—extracted from a local paper. For further notice of him, and the subjects alluded to, the reader is referred to the Dean of Chichester's *Charge* MDCCCXXXIX. *sub fine; Sermon on Bishop Otter's death,* entitled "*Christian Goodness.*" MDCCCXL.; and Archdeacon Hare's *Charge* MDCCCXL. pp. 38. *seqq.*, and *notes* pp. 78. *seqq.*

The rural deans have been holding their chapters throughout the diocese of Chichester; and in all of them we understand the predominant feeling has been the most sincere regret for the loss of our late worthy diocesan. Resolutions indicating this feeling have been passed at all of them, differing, of course, in words, but agreeing in sentiment. We subjoin one which we have obtained from the rural deanry contiguous to Brighton: —"Resolved unanimously, that we cannot proceed to the ordinary business of our rural-decanal chapters until we have expressed the deep sorrow which we feel, and must long feel, for the loss of our amiable diocesan, Bishop Otter, and offered our sincere condolences to all the other chapters now assembled on his suggestion and under his authority. We cannot forget that we owe chiefly to his zeal, activity, and wisdom, the formation, within the short period of his episcopal rule, of our Diocesan Association for Church Building and Clerical Aid, our Diocesan Board of Education, and our Diocesan Training School. But the occasion of our present meeting requires of us to record more especially his beneficial enlargement of the office of rural deans—an office revived in this diocese by Bishop Buckner in 1812; continued under the sanction of Bishops Carr and Maltby; but very lately, as the last legacy of his pastoral and parental care to the diocese over which he had so faithfully and affectionately presided, called into full capitular efficiency by Bishop Otter, whose memory, on account of the many personal as well as official virtues of his character, we must ever hold in respect and reverence."—*Brighton Gazette.*

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In the archdeaconry of Chichester it has been resolved by several chapters, at the recommendation of the archdeacon, that each meeting should be preceded by a communion; but this has not yet been adopted in the archdeaconry of Lewes. Generally, however, uniformity of practice may be said to prevail, under the sanction of Bishop Otter's capitular code, throughout the diocese; and I am happy to add, on the best authority, that "the chapters are found highly useful. They have already promoted unity of feeling and practice, kindliness, and an extensive intercourse among clergymen hitherto divided; and this is issuing in a restoration of the order and offices of the church with much hearty co-operation."

SECT. XI.—Diocese of Ely.

THE diocese of Ely[1] consists of Cambridgeshire, Bedfordshire, Huntingdonshire, and part of Suffolk. It is divided into four archdeaconries. 1. Ely; containing the deanries of Barton, Bourne *alias* Knapwell, Cambridge, Chesterton, Ely, Shengey, and Wisbech. 2. Bedford; containing the deanries of Bedford, Clopham, Dunstable, Eaton, Fleet, and Shefford. 3. Huntingdon; containing the deanries of Huntingdon, St. Ive's, Leightonstone, St. Neot's, and Yaxley. 4. Sudbury; containing the deanries of Blackburne, Camps, Clare, Fordham, Sudbury, Thedwaster, and Thingo.

Great additions have been made to this diocese by the Ecclesiastical Commissioners since my first publication; but I may repeat, what I there said, that no published records present any traces of deans rural having ever existed within the *old* diocese of Ely[2]. Bishop Allen, however, has very wisely availed himself of decanal governors in his present more extensive jurisdiction; and informs me (*Sept.* MDCCCXLIII.), when sending the annexed *commission* and *schedule*, that "his diocese has been very much benefitted by the appointment." "Having neither archdeacon, nor chancellor, nor registrar, resident in my diocese," the bishop observes, "I should be entirely destitute of assistance, were it not for my rural deans; who, I am happy to say, have exerted themselves with such good feeling and discretion, that they have succeeded

(1) It is proposed by the *Church Commission* (*A.D.* MDCCCXXXV.--VI.) that the diocese of Ely shall be increased by the counties of Huntingdon and Bedford, now in the diocese of Lincoln;—by the deanries of Lynn and Fincham, in the county of Norfolk, and diocese of Norwich;—and by the archdeaconry of Sudbury, in the county of Suffolk, and diocese of Norwich; with the exception of the deanries of Sudbury, Stow, and Hartismere, which will remain in the latter diocese, and by that part of the county of Cambridge, which is now in the diocese of Norwich. I am not certain how far this arrangement has been carried out.

(2) As the rural deans, wherever they existed, were the *confessores nati* of their deanries, the following *injunction* of the synod of Ely (*A.D.* MDXXVIII.) shews that there were no deans at that time. "*Item eodem die nominati fuerunt* pœnitentiarii *in singulis* decanatibus *Comitatûs Cantabrigiensis, quibus concedi posset facultas absolvendi in casibus episcopo reservatis per literas speciales domini episcopi.*"—*CC. M. B. et H.* Vol. III. p. 713.

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far beyond my most sanguine expectations in repairing and improving the condition of the churches in their respective deanries."

Appointment of Rural Dean in the Diocese of Ely, by Bishop Allen.

— — — — — — — — — — by Divine permission, Bishop of Ely To our well-beloved and reverend brother, — — — — — — — — — of — — — — — in the deanry of — — — — — — and our diocese of — — — — — — greeting—

Whereas we have thought fit, upon mature consideration, to revive the ancient authority and use of rural deans, in order that by persons of the best ability and integrity, in each of the ecclesiastical divisions called deanries, we may be regularly and fully informed of the condition in which all things are, in all parts of our said diocese: We therefore, having a good account and opinion of the piety and learning, and confiding in the diligence and prudence of you, the said — — — — — do, by these presents, constitute and appoint you to be a rural dean, in the deanry of — — — — — aforesaid, during our will and pleasure; requiring of you to observe, inquire into, and report to us, all things and persons within all the parishes of the said deanry to you assigned in the margin hereof, concerning which it may be proper for us, or useful to our diocese, that we should have information.

And in order that you may be prepared to make the said reports to us intelligently, and upon sure grounds, we do especially desire, charge, and empower you, on our behalf, to inspect personally, and examine, once in the year at least, every church, chapel, chancel, church- and chapel-yard, with the books, ornaments, and utensils thereto belonging, and the glebe-house, buildings, and lands of the incumbents, with their fences and boundaries, within the said deanry, as detailed in the *schedule* hereof. And we further enjoin you, after such examination made, to transmit in writing, under your signature, a report to us, specifying the things which you shall judge wanting to be repaired, amended, or done there; and, upon the receipt of our order thereon, to require that every such order be, by such a limited time as you shall think proper, returned to you, with a certificate at the bottom of it, signed by the minister, and church- or chapel-wardens, that all things are repaired and done according to what is therein directed.

And we also authorise you, at your annual inspection, and at any other time when you may see occasion, to inspect the charitable foundations, as well as national or other schools, and parochial libraries, in connexion with the established church within your deanry, and to supply us with such information respecting their actual state and management as our queries may demand, or your judgment suggest.

And we likewise give you full power to examine the licenses of all stipendiary and assistant curates officiating within your jurisdiction; and desire that you will give

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immediate notice to us of any who shall officiate as curates without being duly licenced.

And we also desire you to call the clergy of your deanry together, whenever we shall appoint you so to do, and diligently to disperse such orders as shall be sent to you for that purpose.

And furthermore, we require you, as soon as the avoidance of any living within your district shall have come to your knowledge, to notify the same to us, in order that due inquiry may be made into the state of the vacant benefice, and sequestration issued out of the Ecclesiastical Court.

And specially we enjoin you to report unto us all undue disposal of church property in the hands of churchwardens; and to require, that in every parish a distinct churchwardens' book be kept, and in it an entry made of all the moveable church property entrusted to the care of those officers; and to be ready to advise and assist the churchwardens in framing their presentments of such things as are amiss within their respective parishes, and are by law presentable.

And lastly, we desire, with the view to our being regularly supplied with the information required upon all the foregoing matters, that you will carefully report to us the general state of the several parishes within your district, having regard to the several matters stated in the said *Schedule*; subjoining thereto such additional observation as you may think needful, and that you will transmit the said report, under your seal and signature, to us, at our palace at — — — — —, on or before the first day of August in every year; to the intent that we may take such measures as the circumstances of the several returns, and the general welfare of our diocese, may require.

In doing of all which things faithfully, you, the said rural dean, will very much assist us, your bishop, in the discharge of the great duty incumbent upon us.

Given under our hand and seal, this day of in the year of our Lord 18 , and of our

SCHEDULE.

I. THE CHURCH.

What is its present state with respect to—

1. The walls?
2. The roof?
3. The tower or steeple?
4. The pavement?
5. The doors?
6. The windows? How many casements are there to admit air?
7. The desk and pulpit?
8. The font?
9. The pews?
10. The bells? How many are there?
11. Is the water properly carried away from the roof?
12. Does earth lie against the outward walls above the level of the inner pavement?
13. Is there a vestry-room?
14. Is there any special fund for the repair of the Church?

II. THE CHANCEL.

What is its present state with respect to—

1. The walls?
2. The roof?
3. The pavement?
4. The windows?
5. The doors?
6. The communion table and rails?

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III. Articles necessary for Divine Service.

Is there provided—

1. A proper Bible and Prayer-book for the reading desk, and a Prayer-book for the clerk?
2. A decent surplice?
3. A cloth and cushion for the pulpit?
4. A cloth or carpet for the communion-table, &c. and a linen cloth for the administration of the holy sacrament?

IV. The Churchyard.

1. Is it sufficient for the present population?
2. Is the wall or fence in proper repair?
3. Are pigs or cattle ever admitted therein?
4. Is it ever profaned on the Lord's Day by being made a playground?

V. The Glebe House.

If the Incumbent does not reside in the house—

1. Is it in tenantable repair?
2. In what state are the offices & outhouses?

VI. School or other Charitable Foundation.

1. Is there a school connected with the church?
2. If there is, how many children are now on the books?
3. What is its present state of efficiency?
4. Is there any endowment? Of what does it consist? and how is it applied?

Have all the orders left by you at your last inspection been duly executed?

SECT. XII.—Diocese of Exeter.

THE diocese of Exeter comprises the counties of Devon and Cornwall with the Scilly isles; and is divided into four archdeaconries; *viz.* Exeter, Totness, Barnstaple, and Cornwall. The archdeaconry of Exeter contains the deanries of Aylisbeare, Cadbury, Exeter, Dunkeswell, Dunsford, Honiton, Kenne, Plymtree, and Tiverton. The archdeaconry of Totness includes the deanries of Holsworthy, Ipplepen, Morton, Okehampton, Plympton, Tamerton, Tavistock, Totton, and Woodleigh. The archdeaconry of Barnstaple comprises the deanries of Barnstaple, Chumleigh, Hertland, Shirwell, Southmolton, and Torrington. And the archdeaconry of Cornwall those of East, Kerierx, Penwithe, Powdre, Pydre, Trigge Major, Trigge Minor, and West. In our earlier pages, many items of rural-decanal service have been adduced from the councils of this see. Deans rural appear therein, for the first time, during the episcopate of Peter Quivil (*A.D.* MCCLXXXVII.), under the title of locorum ordinarii—(*CC. M. B. et H.* Vol. II. p. 158.) They are not mentioned in either of the *Ecclesiastical Valors.*

The office *is said* to have been kept up in the diocese *ab antiquo;* but I have no direct evidence to adduce of its existence, from the date above alluded to (unless the notice bestowed on the office by Bishop Hall, in his *Modest Offer*, may be appropriated to this diocese, of which he was bishop) till the reign of Queen Anne: when it seems to have been in a flourishing condition, under the auspices of Bishop Trelawney. The usages of that period (scarce differing, in any essential point, from those of modern days) are supplied by Dr. Atterbury, in his annexed *Address to the Clergy of the Archdeaconry of Totness* (*A.D.* MDCCVIII.)

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In the year MDCCXXX. the office still existed; and Bishop Keppel is reported to have interested himself in making it more efficient, about the year MDCCLXX. At the present time, a *Commission* annually issues (the archdeacon of Barnstaple informs me) from the chancellor, in the bishop's name, to the archdeacons of the different archdeaconries, empowering them to swear such persons as the clergy of the several deanries elect to fulfil the duties of deans rural. The election in the archdeaconry of Barnstaple was heretofore annual, subsequently biennial, and is now considered to be, with permission, triennial,

"Up to the year MDCCCXXXI" (the archdeacon of Totness states) "the rural deans of that archdeaconry were chosen annually, under a mandate issued from the diocesan court of Exeter. The elections took place at the yearly visitation of the archdeacon, at six different places in his district, where such meetings have been regularly held. As, for obvious reasons, the short duration of the office was found to interfere materially with its efficiency, the bishop's sanction was given to a triennial instead of an annual election; and, since the year above mentioned, such alteration has been acted on."

In the archdeaconry of Exeter the office still continues to be an annual one, as far as respects the election. But many years ago the archdeacon induced the clergyman appointed to it to hold it for a second year; and, for the last few years, to continue it for a third year, receiving the appointment annually at the visitation. A *novitèr inductus*, by custom, takes the office! This is assuredly a very objectionable arrangement. Far better would it be that the office should be permanent, and that the most competent person should be elected to discharge it.

The attached documents, kindly supplied by the Rev. John Wallis of Bodmin, will speak for themselves as to the usages of the archdeaconry of Cornwall in detail. The same mandate and oath are used in the other archdeaconries—*mutatis mutandis*.

Bishop Atterbury's summary of the history and duties of deans rural *in general*, and of the diocese of Exeter *in particular*, I have caused to be reprinted entire; though the most important parts of it have been enrolled in the body of the preceding work. It is, without doubt, the best epitome of the office anywhere extant—with the single exception of Bishop Kennett's in his *Parochial Antiquities*.

1. Speech of Dr. Atterbury to the Clergy of the Archdeaconry of Totness, A.D. MDCCVIII., respecting the Office of Dean Rural.

REVERENT BRETHREN,

MY present design is, to speak to you concerning that very ancient and useful office of dean rural; an office which hath formerly contributed much to support and enliven the discipline of the church; and might be of equal use still, if the powers heretofore annexed to it were duly revived and executed. However, even upon the foot it now stands, especially in this diocese, it is of great service, when discharged

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with a conscientious care and fidelity. And therefore pity it is, that either any disorder should happen in the manner of choosing such officers, or any neglect in exerting those powers, which do still, both by law and custom, belong to them; because each of these hath a manifest tendency towards sinking the office yet lower than it is already sunk, and bringing it at last altogether into disrepute and disuse; which it shall be my business, to whom it immediately belongs, as I doubt not but it will be the endeavour of our common Superior (with whom God has blessed us), by all proper and effectual methods to prevent.

Permit me therefore, brethren, to discourse to you in such measure as the time will allow of, concerning the name and title, the antiquity, nature, and extent of this office; to say somewhat also of the powers and rights which belonged to it formerly, but have since been lost by misuse; and somewhat also of the present powers with which it is invested, and of the great reason there is to preserve and employ them.

The office is very antient, though not under the present appellation of **dean rural**, but that of **archipresbyter**; of which there were two sorts, the **urban** and **rural**. The **urban archipresbyter** was originally the same with him whom we now call the **dean of the cathedral church**; the **rural archipresbyter** was he whom we now style the **rural dean**, who, according to the opinion of Duarenus and Sir Henry Spelman (authorities that we may safely follow), succeeded in the room of the **chorepiscopi**, upon the abolition of that office in this western part of Christendom. This sort of officer, if the text of the canon law compiled by Gratian might be relied on, was older than the council of Agatha, celebrated in DVI., a canon of which is there cited, commanding that, at the solemn reconciliation of penitents, *adsint* **decani**, *i.e.* **archipresbyteri parochiarum**, who were to have the care of examining into their offences, and prescribing penances. But nothing of this kind is to be found in any of the canons of that council now remaining. *Gratian* transcribed this mistake from *Burchard*, who went before him in the same attempt: and *Burchard* flourishing but about seven hundred years ago, it cannot be judged how much antienter than him the **archipresbyters** mentioned in this canon were.

The first clear account we have of these officers (as distinguished from the **urban archipresbyters**, or **cathedral deans**, in the tomes of the councils) is, I think, (*A.D.* DCCCL.), when they were established by a canon of the council of Pavia in Italy; the words of which are these:—

"*Propter assiduam erga populum* Dei *curam singulis plebibus* **archipresbyteros** *præesse volumus, qui non solùm imperiti vulgi sollicitudinem gerant, verùm etiam eorum presbyterorum qui per minores titulos habitant vitam jugi circumspectione custodiant, et quâ unusquisque industriâ divinum opus exerceat episcopo suo renuntient*, &c."

This canon was recited afterwards in *terminis*, and confirmed, by a council at Rome, in the year DCCCCIV. So far is it from truth, what a late author[1], in his *Parochial*

(1) Dr. Kennett.

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Antiquities, hath affirmed, that this institution was peculiar to *Germany*, *Gaul*, *Great Britain*, and the *northern parts of Europe;* but altogether unknown to *Italy*, till the time of Cardinal *Borromeo*. The ground of that error was, a false notion entertained by him, that the **dean rural** in the church answered to the *tithing-man* in the state, and had the same *extent of jurisdiction* (so he speaks); which led him to imagine, that that portion of a bishoprick which we call a **rural deanry** was to be found in no countries but where the like civil distribution into *tithings* prevailed. I need oppose nothing to this opinion beyond the authority of Sir H. Spelman, in that part of his glossary which he himself printed; where he tells us, that the **rural deanry** answered (not to the secular tithing, but rather and more nearly) to the county hundred.

"**Decanatus** *dicitur de portione episcopatûs, centuriæ seu hundredo comitatûs respondenti, et* **decano** *olim supposità.*" Glossar. *in voce* **decanatus**, p. 166.

That there were **rural deans** here in the Saxon times I doubt not; though the histories and ecclesiastical monuments of those ages, now preserved, are silent concerning them. The only instance of this kind produced (p. 633) by the writer just now mentioned, is no sure proof of it; being taken from that part of Edward the Confessor's laws which is not looked upon as genuine, but thought to be added to them by Henry I., who restored and enforced them.

Not long after the reign of Henry I. these officers are mentioned in the great Lateran Council, held *A.D.* MCLXXIX., under the title of **Decani** *constituti sub Archidiaconis;* and rules are prescribed for lessening the expences that attend their visitations. From that time our English ecclesiastical laws take frequent notice of them. The true reasons of the first rise and institution of this office were, the great extent of dioceses and archdeaconries, and the necessity which bishops were under of attending not only at ecclesiastical synods, but all great councils of state; and the share they had (especially after the time of Charles the Great) in the management of public offices and affairs. This occasioned a delegation of all their jurisdiction to some officers, and of some parts of it to others erected for this purpose; from whom they preserved a right of appeal. As to the particular erection of **deans rural**, I cannot better account for it than in the excellent words of Roverius, a French author of note.

"*Cùm ad presbyteros rure degentes extendere se continuò non posset episcoporum aut archidiaconorum vigilantia, collocati fuere per intervalla in quibusdam quasi excubiis presbyterorum aliqui,* **decani** *vel* **archipresbyteri** *vocitati, ut cæterorum presbyterorum et plebis moribus, vice episcopi aut archidiaconi, invigilarent.*"

What Roverius says of their officiating in France "*vice episcopi aut archidiaconi,*" is confirmed, as to England, by *Lyndwood*, in various parts of his Provincial. In one place he calls them "*vicarii episcoporum quàm archidiaconorum.*" In a third, he says that they are "**decani** *temporales ad aliquod ministerium sub episcopo vel archidiacono exercendum constituti.*" In a fourth, he thus describes them:—"*Sunt per-*

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sonæ habentes quædam officia communitèr spectantia ad episcopum vel archidiaconum: et ideò communitèr eorum receptio et amotio pertinet ad utrumque." And there is a remarkable passage in his comment, where he inquires, whether the Deans of the archbishop's peculiars (as Shoreham, Croydon, &c.) can by custom have cognizance of *matrimonial causes*. To which he answers, they may; and gives this reason for it, because those Deans have archidiaconal jurisdiction, being subject to the archbishop alone, who deputes them, "*cum tamen cæteri* Decani rurales *etiam (ut communitèr) subsint archidiaconis.*" And to the same purpose speaks Atho's glossary on the Legatine Constitutions of Otho:—"*Tàm præfici debent* Decani rurales *quàm etiam amoveri per episcopum et archidiaconum simùl de jure:*" he adds indeed "*salvâ consuetudine locorum,*" because, in some places, the mandate for the choice of Deans rural doth, by the bishop's grant, proceed from the archdeacon alone, as in the diocese of Canterbury: in others, from the bishop and archdeacon jointly; *i.e.* from the bishop through the archdeacon, as in this diocese. And from all these authorities, that skilful and accurate civilian Dr. Cowell collected this definition of a Dean rural, which he gives in his "*Interpreter,*" and is transcribed by Godolphin into his "*Repertorium:*"

"A person having ecclesiastical jurisdiction over other ministers and parishes near adjoining, assigned unto him by the bishop and archdeacon, being placed and displaced by them." He means, by their authority, but at the instance, nomination, and election, of the clergy. Nor is it unworthy of observation, that a canon in MDLXXI. (the only canon of our church which, since the Reformation, mentions Deans rural) joins the archdeacon with the bishop in the steps that are to be taken towards choosing them. I forbear to recite the words here, because I foresee I shall have occasion to use them towards the close of this paper.

How and when the archdeacon came into a fixed share of authority in this matter, appears from a rescript of Innocent III. in the year MCCXIV., inserted into the body of the canon law. "Archipresbyteri," says he, "*qui à pluribus* Decani *nuncupantur, archidiaconi jurisdictioni se noverint subjicere.*" And in answer to an inquiry then made of him, "*Utrùm* Decani rurales *qui pro tempore statuuntur ad mandatum episcopi solùm vel archidiaconi, vel etiam utriusque institui debeant vel destitui, si fuerint amovendi:*" His determination there is, "*Ad hoc breviter respondemus quòd cùm ab omnibus quod omnes tangit approbari debeat, et cùm eorum*" (*i.e.* of the bishop and archdeacon) "Decanus *officium exerceat, communitèr est etiam eligendus vel deponendus.*" Ever since this rescript, the archdeacon's authority hath intervened, together with that of the bishop, towards appointing Deans rural, except where by grant, composition, or custom immemorial, things have been otherwise ordered; as the case is in the diocese of Canterbury, where, thirteen years after the date of this rescript, Stephen Langton, the archbishop, granted to his archdeacon the institution and destitution of Deans rural; and for this remarkable reason:—

"*Cùm absurdum sit ut alius eos constituat quàm is, qui eis debeat præesse, et cui*

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respondere tenentur; præsertim cum ipsis [decanis *nempè*] *referentibus, corrigere debent* [*archidiaconi*] *cæterorum errata.*"

This grant was, two years afterwards, confirmed by Archbishop Wethershed; but with the addition of the clause, "*præhabito consilio nostro.*" Both the instruments are printed at large by the industrious and judicious Mr. Somner.

The office of dean rural, at and before this time, was to inspect the manners both of clergy and laity within his district, but chiefly of the former; and if any of these laboured under any evil fame, to call them before him; and to correct lesser excesses as *in foro pœnitentiali* for the most part, rather than *judicially;* the rural deans being the *confessores nati* of the clergy under them, till the monks, about King John's time, began to wrest the authority out of their hands.

His power over the clergy is by our *Otho* said to be "*Jurisdictio cognitionalis, quoad effectum corrigendi, licèt non quoad effectum removendi tales a villicatione, et suspendendo eos ab officio.*" And in this Lyndwood agrees with him, allowing that the dean rural might inflict some of the lesser censures for slight offences: but greater matters he was to refer to the superior ordinary, at the next synod, or convention of the clergy; for which reason also he looks upon him to have been called by the canonists *testis synodalis.*

From the cognizance of greater, and particularly of *matrimonial causes*, he was entirely excluded by a constitution of Otho, both because he was not always supposed duly qualified for a discussion of them, by his skill in canon law; and because also, as I apprehend, his office was often likely to determine ere such intricate causes, where many witnesses were to be examined, could be ripened to a sentence. Nor could he ever *prescribe* to a custom of hearing such causes; because, as Lyndwood well observes, by reason of a *temporary office*, no prescription lies. On this account, as well as others, the office must needs afterwards have declined apace; because a disuser would bar them of any branch of their authority, and no custom whatsoever could either give them what they had not, or restore to them what they had lost.

It was likewise the dean rural's business to instruct the younger clergy in the way of administering and ordering sacraments and sacramentals, according to the canons and customs of the church, to appoint preachers for solemn occasions, to take care of the sequestration of vacant livings, and to provide for the supplies of the cure. He took order for, and certified the execution of, processes and decrees out of the superior Court-Christian [and had perhaps on this account the title of decanus Christianitatis bestowed on him].

Through his hands went the mandates for *induction*, and those for the choice of convocation-clerks, which are still also transmitted by him. For this purpose he had his *apparitors*, and other under-officers, and an authentick seal, on which the name of *his office* was engraved, but not his *own*; that being allowed only to those *ecclesiastical judges* who were *perpetual;* whereas the office of rural dean was *temporary*, and of no longer continuance, even in Lyndwood's time, than it is now.

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"*Quolibet anno*," says he, "*mutantur* decani, *et fiunt novi*." This was now settled; but two hundred years before, in *Otho's* time, it appears that they were very unwilling to resign their office with their seals, at the expiration of the year. And therefore a particular constitution was made by that legate, to compel them to it. I wish the case were not much altered, when that office is accepted by some as unwillingly as it was then parted with.

The incumbents of the deanry were his chapter, which he summoned, as he saw cause, upon special emergencies; but had also stated times of covening them: for some of them were held once in three weeks or a month; others, once a quarter; which last were called "*Principalia capitula propter majorem confluentiam cleri, et quia in hiis de negotiis arduioribus tractari consuevit.*"

In these quarterly chapters (wherein first the rural deans only, but afterwards the archdeacons, or their officials, often presided) deliberation was held of such matters as were thought proper to be laid before the bishop; and the parochial clergy advised together about all affairs in which they were particularly concerned, and took common measures and resolutions upon them; a most excellent and wise institution, fitted to keep up order and uniformity, and to cultivate a good correspondence among the neighbouring clergy; to arm them against common dangers and difficulties, and enable them every way to promote the interest of religion and virtue, and the good of souls committed to their charge.

And therefore a right honourable and right reverend prelate, who adorned the pastoral character as much as any bishop of his time, hath, in his conferences with the clergy of the several deanries in his diocese, revived the image of these rural chapters, and pursued the ends of them.

The use of these rural chapters was little known out of England; for which reason Lyndwood forbears to say much of them:—"*Quià magis nituntur consuetudini patriæ quàm juri communi, de iis ulteriùs scribere omitto;*" though for that very reason one would have wished that he had been more particular in his account of them.

The editor of the *Parochial Antiquities* applies this passage of Lyndwood to the rural deans themselves, and not to their chapters, to which however it solely belongs.

And now, my reverend brethren, having taking as distinct a view as the time would permit of those powers which formerly belonged to deans rural, and of the great usefulness of such officers, especially in conjunction with their chapters, give me leave, in the first place, to bemoan the decay of this part of ecclesiastical discipline; and from my heart to wish the revival of it; and then, till that shall happen, in the next place to beseech and exhort you to do what in you lies towards preserving the poor remains of those powers which are still left, and rendering them useful to the purposes for which they were intended.

In matters of public government, the business of private persons is, I confess, to make the best use they can of the present state of things, without endeavouring to

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disturb it by new models and schemes, which they think may be of more service. But when a main branch of our ancient ecclesiastical constitution hath been dropped by a gradual disuse, no man's modesty needs restrain him from interposing towards a revival of it. And that is the case of rural deans and chapters; which is no new-fangled device, but an institution (as you have heard) of venerable age, by long experience approved, and practised with greater influence and success in this than in any other part of Christendom. We are sure, therefore, that it is well adapted to our constitution; and would be so far from interfering, that it would fall-in with the other parts of it, and even contribute to support and strengthen them; and enable those who in an higher sphere hold the reins of ecclesiastical discipline (too long and too much slackened) to guide them to better advantages than they do, or can do at present. This, I am sure, was the opinion of those who, after the reformation of the doctrine, were employed to draw up what was necessary towards completing the discipline of the church; and to that end compiled the *Reformatio Legum Ecclesiasticarum*, wherein the chapter of deans rural (which I recommend to your perusal) contains a very full and particular account of their office, as it was then intended to be restored.

When this project proved abortive (for what reason they may easily guess, who consider how ready some men have all along been to blame the defects of our church-discipline, and how unwilling at the same time to supply them with proper provisions, lest they should want occasions of complaining); I say, when this scheme, in which the *civil* power was chiefly concerned, took no effect, the *ecclesiastical* power did *what* it could to set things right by authority of convocation. And among the canons framed for this purpose, one in MDLXXI. shews how sensible the then bishops and clergy were of the usefulness and importance of the dean rural's office, about which they thus determined:—

"*Peractâ visitatione, archidiaconus significabit episcopo quos invenerit in quoque* decanatu *eâ doctrinâ et judicio prædilos, ut digni sint qui pro concione doceant populum, et præsint aliis. Ex iis episcopus potest electum facere, quos volet esse* decanos rurales."

Here is no account given of the several powers and duties belonging to this ecclesiastical officer: two particulars only are mentioned—That he should be well qualified to *preach* and to *govern*. But good *preachers then*, in the infancy of our Reformation (when many illiterate men were of necessity to be ordained) being not to be found in every deanry, the character and power of this officer lessened every day; so that the Convocation of MDCIII. (which fixed that body of canons whereby our church is now governed) appears not to have entered into any measures towards restoring it.

It hath been endeavoured indeed to promote the same end by *other means*, with which our constitution is wholly unacquainted; namely, by a voluntary erection of societies for the reformation of manners. Far be it from me to condemn the zeal

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of those persons who with good intentions entered on that desirable work, however unqualified they might be for it. But, when we consider who have encouraged it most, and been most employed in it, we may be allowed to suspect, that one end which some men have had in carrying it on, was to take the inspection of manners out of their hands to whom it most properly belongs; and by that means to render *the function* as useless as they could, in order to its becoming contemptible.

This, indeed, together with many other steps taken to the same purpose, not necessary here to be repeated, gives us no very comfortable prospect of procuring any enlargement of the powers we already possess in matters appertaining to religion and virtue, or of retrieving any of those we have lost. However, some favourable juncture may arise, when our superiors in church and state shall lay these matters to heart, and think them worthy of their most serious and wise consideration. And sure I am, that, if ever a re-establishment of church-discipline in its vigour be sincerely intended, one, and a chief, method of promoting it must be by a restoration of rural deans and chapters[1], to the full extent of their ancient powers.

Let us join in common wishes for this; and not forget, in the mean time, to exert the powers of which we are indubitably possessed. The office of dean rural is still a great trust, as it carries with it the care of the church fabrick and utensils, of preventing dilapidations, and of inspecting the manners of the clergy. These particulars are expressly included in his present oath; the conscientious observance of which is a matter of great consequence; and therefore the *choice* of such persons as are to discharge these duties ought not to be neglected or eluded.

And when they are chosen, it were to be wished that they would, as soon afterwards as conveniently they can, set about the work, without deferring it, as they too often do, to the very time of the expiration of their office; when they have neither leisure nor inclination to make due inquiries, or at least due presentments upon them; but satisfy themselves with the promises of the respective persons, incumbents, to set things right, without having time left sufficient to *oblige* them to perform those promises; which are made again, perhaps, to the next dean rural, towards the close of his office also, with as little effect as they were to the former; and thus dilapidations and the decays of churches increase without end and without remedy.

The canon of MDLXXI. does, as we have heard, mention *preaching*, as one part of the dean-rural's business. I will not say that it certainly meant the *Visitation Sermons*. However, though this be not provided for *specially* by canon, yet the power of the ordinary, confirmed by custom, hath made it *binding*. And, I hope, it will be looked upon by those of my brethren who have a right sense of this matter, rather as an honour than a burthen.

I am sensible I have detained you long; and yet there is somewhat still behind,

(1) I am informed by the Rev. R. Lampen of the Sanctuary Probus near Truro, that decanal chapters are being revived in the diocese of Exeter. *Jan.* MDCCCXLIV.

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relating to this argument. But I shall reserve it to be proposed and considered when we meet together in private.

Atterbury's Correspondence, Vol. II. pp. 234—254.

2. Mandate for the Election of a Dean Rural in the Archdeaconry of Cornwall.[1]

GEORGE MARTIN, clerk, Master of Arts, vicar-general in spirituals, and commissary of the Right Rev. Father in God, Henry, by Divine permission Lord Bishop of Exeter lawfully constituted, To our beloved in Christ, John Sheepshanks, clerk, Master of Arts, archdeacon of the archdeaconry of Cornwall, greeting—

Whereas, amongst other customs and constitutions of the Church of England, it is ordered and appointed, that, for the better government of the Church within the diocese of Exeter, deans rural be yearly elected for each deanry—We, therefore, charge and command you, that you monish or cause to be monished, all the clergy of the said archdeaconry before you assembled, on any competent and convenient day and place, then and there to elect and nominate one fit and convenient clerk of each deanry, to be the dean rural of each deanry within the said archdeaconry for the year ensuing. And we hereby give you free power and lawful authority to administer, in due form of law, to each and every of the deans rural, who shall be elected in pursuance of this mandate, the usual and accustomed oath under written, for the faithful execution of their respective offices. And what you shall do herein you shall duly certify us on or before the first day of August next, together with these presents.

Given under seal of our office, the first day of June, in the year of our Lord one thousand eight hundred and thirty-two

William Gray, Act^{y}. Assumed.

3. Instructions for executing the Office of Dean Rural within the Archdeaconry of Cornwall.

THE dean rural is elected annually by the clergy assembled at the archdeacon's visitations, and in consequence of a mandate issued by the vicar-general of the bishop of the diocese; and which enjoins the following oath, which from time immemorial has been taken by the dean rural, for the faithful execution of his office, to be administered by the archdeacon, his official, or surrogate.

"You shall swear well and truly to execute the office of a dean rural within your deanry, for the year ensuing: you shall diligently, in the year, visit all churches and chapels within your deanry, as also all parsonages and vicarage-houses: you shall

(1) A duplicate of the same mandate has been kindly supplied (*mutatis mutandis*) by the Ven. G. Barnes, D.D. archdeacon of Barnstaple.

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make true presentments of such defects as you shall find therein, and also the defects of books, ornaments, and other utensils and furniture, belonging to each church or chapel: you shall, either by yourself or deputy, faithfully execute, or cause to be executed, all such processes and mandates as shall be sent to you from your ordinary, and make true returns of the same.—So help you God."

The benefits resulting from the execution of this ancient office have of late years been so self-evident and important, within the archdeaconry of Cornwall, that every endeavour to assist the dean rural, in the discharge of his duty, may serve to encourage a perseverance in so useful an office; and tend to relieve parishes and incumbents from very heavy burthens, to which they are frequently subject, by the neglect of those necessary repairs to churches and glebe-houses which an annual visitation and report of the dean rural might prevent. With this view, it has been thought proper to suggest the following regulations for the government of all parties concerned, and by which much trouble and time may be saved.

The dean rural, being elected at the archdeacon's visitations, will be immediately sworn into office; but should he not be present when elected, he should, within a fortnight of that time, apply to the official, or a surrogate of the archdeacon, for that purpose. He will receive with these instructions a book of printed forms; on which he will write off his presentments, after he has visited the respective parishes in the deanry, observing the directions at the end of the book: he will set his name to the presentments of each parish, in order to render them authentic. He will also receive with the blank book of forms, a copy of the book of presentments of his last predecessor; by which he will see what was presented by the latter; and by taking this book with him, when he goes to visit the churches, he will be able to ascertain what steps have been taken to remove the former presentments, and to make his own accordingly. The churchwardens will be furnished, from the registry-office, with a copy of the dean-rural's presentments, as far as respects their own parish, made out on a sheet of paper printed on a form corresponding with the dean-rural's book; on which they will be required to make a return to the archdeacon, at the next visitation, of what has been done in consequence of such presentments, and for which they will have nearly the whole year before them. They cannot, therefore, have the same excuse that the churchwardens going out of office heretofore had, "that there was not sufficient time between the dean rural's visiting, and the archdeacon's visitation, for doing the repairs, &c." And as they then went out of office, and their successors did not consider themselves obliged to attend to the directions given by the dean rural to the preceding churchwardens, little or nothing was done. It is to be observed, that by this scheme there will be an entire alteration of the former practice; for instead of the presentments being given in charge to the churchwardens *going out of office*, the copy will be delivered over to the new churchwardens, at one visitation, and at the next must be returned to the court, who will examine the churchwardens,

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and inquire what has been done thereon, within the year past. It is obvious from this regulation, that the book, with the presentments filled up, and signed by the **Dean rural**, should be returned to the registry-office some short time before the archdeacon's visitation begins, that it may be ready for the archdeacon's inspection, and a copy thereof made for the succeeding **Dean rural**; and also a copy, so far as relates to each parish, for the new churchwardens, when they come to be sworn at the visitation. To insure this, and that no accident may occur in the conveyance of the book to the registry-office, the apparitor will have directions to call for it at the **Dean rural's** glebe-house[1], when he goes with the annual citation to summon him to the visitation, which is usually a month before the visitation begins. It is therefore requested, that the **Dean rural** will be punctual in getting this book ready for the apparitor; as it is evident that any disappointment will be attended with great inconvenience to all parties. In order to give as much time as possible to the churchwardens to do the repairs, and supply the defects, stated in the presentments, it would be desirable that the **Dean rural** should defer his visiting till within a fortnight or three weeks of the time of the apparitor's calling for the book; that is, about six weeks before Whitsun-week, when the visitations usually begin.

"Rev. Sir,

"I beg leave to inform you, that at the Visitation Court of the worshipful the Archdeacon of Cornwall, held here this day, you were elected, by the clergy then assembled, **Dean rural** of the **Deanry** of for the year ensuing. And as it is customary for the **Dean rural** to preach a sermon at the next visitation after his election, I am directed by the archdeacon to signify to you his desire that you will preach at his next visitation, to be held at this place. I also send you the above instructions for executing the office of **Dean rural**.

"I am, Rev. Sir, your most obedient humble servant,

"*To the Rev.* ————" ————————"

N.B. It is usual for the **Dean rural** to attend the archdeacon at the inn, immediately after the service of the church is over; when the churchwardens will be sworn, and the **Dean-rural's** presentments given in charge to them[2].

In the Archdeaconry of Cornwall.

Deanry of } The Presentments of the **Dean rural** of the said **Deanry**, exhibited at } the visitation of the worshipful the Archdeacon of Cornwall, held at

(1) If the **Dean rural** should be non-resident, the book should be left with his curate.

(2) The **Deans rural** are elected by the clergy of each **Deanry** every year at the communion-table, and there sworn immediately after the archdeacon's charge is delivered. It is expected that they will continue in office three years, as thereby they become better acquainted with their districts and duties. If any objection is made by the person *in* office to be re-elected, another is chosen; but this rarely happens.

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within the said archdeaconry, on the day of in the year of our Lord 18 .

I the dean rural of the said deanry, having visited all the churches and chapels, and also the parsonage and vicarage houses, within the said deanry, do present the several persons, matters, and things, in the schedule underwritten, arising and being within the several parishes within the said deanry, in the said schedule mentioned, and which are set opposite to such parishes respectively.

Dean Rural.

SCHEDULE.

THE KEY OF THE CHURCH IS KEPT AT	No.	Parishes.—*Persons, Matters, and Things presented.*	No.	*Churchwardens' Return.*
		Visited by me, this day of 18 , Dean Rural.		

Directions for filling up the Form of Presentment.

The number on the right-hand side is to be the number of every presentment in each parish, which is to be set down by the dean rural; and the number on the left-hand side is to be the corresponding number against which the answer or return of the churchwardens is to be inserted, in the column left for that purpose in the copy of the presentments delivered to them at the last visitation.

THE FOLLOWING MAY SERVE AS A SPECIMEN.

No.	Parish.—*Persons, Matters, and Things presented.*	No.	*Churchwardens' Return.*
	Rectory of Advent.		
1.	The North Wall of the Church in a dilapidated state.	1.	Repaired.
2.	The Church Bible much torn and defaced.	2.	A new one provided.
3.	The Roof of the Parsonage House in a bad state, and the Walls of the Stable thereto belonging very ruinous.	3.	These are now undergoing Repair.
4.	A Seat in the South Aisle of the Church, belonging to Mr. A. B., in a decayed condition.	4.	A. B. has been presented by the Churchwardens for not repairing this Seat.

N.B. It is recommended to the dean rural to visit the churches and glebe-houses a short time before Easter; and to enter his presentments in this book, immediately

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afterwards, so as to have it ready for the apparitor to bring to the Court when he summons the dean rural to the visitation; as his presentments must be copied, to be delivered to the churchwardens sworn at the then ensuing visitations. And in order to render the parochial visitations of the deans rural, and also of the archdeacon, more convenient, the key of every church should be kept at some certain place near the church; which should be noted by the dean rural, in the blank left for that purpose in the margin of the presentments: and to this place, letters, relating to the office of dean rural, should be addressed, to be forwarded to the churchwardens, who may sometimes live at a great distance from the church.

4. Form of Ruri-Decanal Jurament, in use, about a century ago, in the Archdeaconry of Cornwall.

Tenor Juramenti Decani Episcopi, in Comitatu Cornubiæ et Diœcesi Exoniensi.

YOU, George Davies, shall swear, That you will well and truly execute the office of dean rural, within your deanry, for the year ensuing. You shall diligently, in the year, visit all churches and chapels within your deanry; and also all parsonage and vicarage houses. You shall make true presentments of such defaults as you shall find therein; as also the defect of books, ornaments, utensils, and other furniture belonging to each church. You shall observe the manners and conversation of your brethren the clergy; whom (if obnoxious) you shall admonish; and if, thereupon, they shall not reform, you shall detect and present them to the ordinary, that they may be proceeded against according to law. You shall, either by yourself or deputy, faithfully execute, or cause to be executed, all such processes and mandates as shall be sent you from your ordinary, and make true returns of the same.—So help you God.

Sacramentum superscriptum præstabat clericus prædictus Georgius Davies de parochiâ Sancti Perrani de Uthno in Decanatu Penwith rector. Tertio die Mensis Decembris, anno mdccxxx.

Coram me Ricardo W—— (The Name is defaced.)

SECT. XIII.—Diocese of Gloucester and Bristol.

THE diocese of Gloucester and Bristol, as recently reconstructed and consolidated by the Church Commission, consists of the county of Gloucester, the city and deanry of Bristol, and the northern part of the county of Wilts. It is divided into two archdeaconries—I. Bristol; comprehending the deanries of Bristol, Cirencester, Fairford, Hawkesbury, Cricklade, and Malmesbury. II. Gloucester; comprising the deanries of Campden *cum* Blockley, Dursley, the Forest, Gloucester, Stonehouse, Stowe, and Winchcomb.

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The charter of erection of the see of Gloucester[1] bears date *A.D.* MDXLI.: and we have evidence of the existence of **Deans rural** in the diocese fifteen years after, *viz. A.D.* MDLVI.

The "*Injunctions geven in the visitacion of the moste reverende father in God, the lorde Cardinal Poole's grace, legate de Latere, by his subdelegate James, by the permission of God bushope of Gloucestre, throughoute his diocesis of Gloucestre,*" notice them as, at that time, in the employment of "the ordinarie." (See *CC. M. B. et H.* Vol. IV. p. 146.)

After the lapse of more than a century and a half, it is reported, by Archbishop Secker, of Bishop Benson, that, on the latter's appointment to the see of Gloucester (*A.D.* MDCCXXXIV.), "he found the very useful institution of **rural Deans** not quite extinct," and that "he completely revived it." *See* Secker's *Charges, Fifth Charge,* MDCCLIII. p. 186; *and* Porteus's *Life of Secker, Works,* Vol. VI. p. 42.)

Whether the office had ever been suspended, after its first establishment in the very infancy of the see, does not appear. Equally uncertain is its condition, from the days of Bishop Benson (*A.D.* MDCCXXXIV.—MDCCLII.) to those of Bishop Huntingford (*A.D.* MDCCCII.—MDCCCXV). During the latter's incumbency, the only evidence I have to adduce of the existence of **Deans rural** in the diocese (and meagre as it is, it is just worthy of notation), is the dedication of the bishop's admirable *Charge to the Clergy on the petition of the English Roman Catholics;* which is addressed "to the archdeacon, **Deans rural**, and clergy of the diocese," (*A.D.* MDCCCX).

Bishop Benson was a most active and energetic renovator of the useful powers of **Deans rural**. In his letter of commission, issued shortly before his primary visitation, he expresses his determination "to *continue* the ancient authority and use of **rural Deans**." The same determination is expressed by Bishop Monk—"to *continue* the office where it now is, and to *revive* it where it is not." The documents (1 and 2) employed in the old diocese of Gloucester by Bishops Benson and Monk, and kindly supplied to me by the Rev. H. H. Norris, rector of South Hackney, are annexed. Bishop Monk has very obligingly added to these instruments (N°. 3), which has been used by him for six years past.

1. Appointment of **Rural Dean** of the Diocese of Gloucester, by Bishop Benson, A.D. MDCCXXXIV.

MARTIN, by Divine permission Bishop of Gloucester, To our well-beloved and

(1) For the few notices of **Deans rural** in the old diocese of Bristol, mentioned in my first edition, the reader is referred to the documents of the diocese of Salisbury, Dorset being again annexed to the latter diocese. In the **Deanries** of Cricklade and Malmesbury, now transferred from the diocese of Salisbury to that of Gloucester and Bristol, **Deans rural** were revived by Bishop Fisher *See* Salisbury *Documents;* and, for a brief outline of the duties and history of the office, *see* Archdeacon Thorp's *Primary Charge,* MDCCCXXXVII.; and again, *Charges,* MDCCCXXXIX—XL.

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reverend brother, *A.B.*, rector of *C.*, in the deanry of *D.*, and archdeaconry of *E.*, greeting—

Whereas we intend, by God's assistance, to hold our primary visitation in a short time, that we may the better understand, and be acquainted with, the state of our diocese, we think fit to continue the ancient authority and use of rural deans, that, by persons of the best ability and integrity in every neighbourhood, we may be fully informed of, and may consider how all disorders in the laity, as well as clergy, in our diocese, may be reformed: and having good account of the prudence, piety, and learning of you, the said *A. B.* we do, by these presents, constitute and appoint you, the said *A. B.*, to be rural dean in the deanry of *D.*, in the archdeaconry of *E.*; requiring your care and diligence, in observing, and reporting to us, all disorders in the parishes of the said deanry, especially as to the matters contained in the articles of inquiry hereunto annexed; and desiring that you will return a particular and distinct answer to every question under the name of each parish. In doing which faithfully, you, the said *A. B.*, will very much assist us in the discharge of the great duty incumbent upon us.

In witness, &c.

2. Appointment of Rural Dean in the Diocese of Gloucester, by Bishop Monk, A.D. mdcccxxxiv.

JAMES HENRY, by Divine permission Bishop of Gloucester, To our well-beloved and reverend brother, *A. B.*, rector of *C.*, in the deanry of *D.*, and diocese of Gloucester, greeting—

Whereas, we, being very desirous fully to understand and constantly to be informed of the state of our diocese, have, upon mature consideration, thought fit to continue where it now is, and to revive where it is not, the ancient authority and use of rural deans, as one of the properest and most conducive means in order to obtain this end; that, by persons of the best ability and integrity in every neighbourhood, we may be at all times fully informed of the state and condition in which all things are in all parts of our said diocese—We therefore, having a good account and opinion of the piety and learning, and confiding in the prudence and diligence of you, the said *A. B.*, do, by these presents, constitute and appoint you to be rural dean in the deanry of *D.* aforesaid; requiring that fidelity, care, and diligence, in observing, inquiring into, and making to us a report from time to time, of all things and persons within all the parishes of the said deanry, which it may be proper to us, or useful to our diocese, that we should have information concerning. And, at this time, we particularly desire and require of you, that, in order to your own knowing and being able to inform us of the true state and condition of the said deanry, you will, as soon as with conveniency you may, visit parochially every church and chapel, and house of the minister within the same; and that you will leave in writing, under your hand, an order

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at each place, specifying the things which you shall judge wanting to be repaired, amended, or done there: and that you will, at the end of the said order, require that that very paper be, by such a limited time, returned to you, with a certificate at the bottom of it, signed by the minister, church- or chapel-wardens, that all things are repaired and done according to what is therein directed. And, when this the visitation is finished, we do desire and require you to make a report to us of the state and condition in which you find the churches, chapels, houses of the ministers, and all other things within the said deanry, into which your Articles of Visitation direct to have inquiry made. And, further, we expect and require the same fidelity, care, and diligence, at all times, in observing, inquiring into, and reporting to us, as occasion shall arise, an account of all irregularities and disorders of all kinds which may happen, and the behaviour of all persons, and the state of all things, within the said deanry. In doing which faithfully, you, the said rural dean, will very much assist us, your bishop, in the discharge of the great duty incumbent upon us. In witness whereof, we have caused our episcopal seal to be affixed to these presents.

Dated, this day of in the year of our Lord and of our consecration the fourth.

3. Appointment of Rural Dean in the Diocese of Gloucester and Bristol, By Bishop Monk, mdcccxxxvii.

JAMES HENRY, by Divine permission Bishop of Gloucester and Bristol, To our well-beloved in Christ, in the county of and our diocese of Gloucester and Bristol, greeting—

Whereas we have thought fit, upon mature consideration, to continue the ancient authority and use of rural deans, in order that by persons of the best ability and integrity, in each of the ecclesiastical divisions called deanries, we may be regularly and fully informed of the condition in which all things are, in all parts of our said diocese—We therefore, having a good account of the piety and learning, and confiding in the diligence and prudence of you, the said do, by these presents, constitute and appoint you to be the rural dean of the deanry of during our will and pleasure, requiring of you to observe, inquire into, and report to us all things and persons within each of all the parishes of the said deanry concerning which it may be proper for us, or useful to our diocese, that we should have information. And in order that you may be prepared to make these reports to us intelligently and upon sure grounds, we do especially desire, charge, and empower you, on our behalf, to visit personally, and examine, every church, chapel, chancel, church- and chapel-yard, with the books, ornaments, and utensils, thereto belonging, and the glebe-houses, buildings, and lands of the incumbents, with their fences and boundaries, within the said deanry. And we further enjoin you, after such examination made, to leave, in writing under your seal and signature, an order

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at each place, specifying the things which you shall judge wanting to be repaired, amended, or done there; and at the end of the said order, to require that every such paper be, by such a limited time as you may think proper, returned to you, with a certificate at the bottom of it, signed by the minister and church- or chapel-wardens, that all things are repaired and done according to what is therein directed. And we also authorise you, at our triennial visitation, and at any other time when you may see occasion, to inspect the charitable foundations, as well as national or other schools, and parochial libraries, in connexion with the established church within your deanry; and to supply us with such information respecting their actual state and management as we may demand, or your judgment suggest. And we also give you full power to examine the licences of all stipendiary and assistant curates within the said deanry of ; and desire that you will give immediate notice to us of any who shall officiate as curates without being duly licensed. And we also desire you to call the clergy of your deanry together whenever we shall appoint you so to do, and diligently to dispense such orders as shall be sent to you for that purpose. And furthermore we require you, as soon as the avoidance of any living within the said deanry shall have come to your knowledge, to notify the same to us, in order that due inquiry may be made into the state of the vacant benefice, and sequestration issued out of the Ecclesiastical Court. And specially we enjoin you to report unto us all undue disposal of church property in the hands of churchwardens; and to require that in every parish a distinct churchwarden's book be kept, and in it an entry made of all the moveable property of the church entrusted to the care of those officers. And lastly, we desire, with the view to our being regularly supplied with the information required upon all the foregoing matters, that you will obtain distinct answers to such inquiries as you may think proper to make, and to report the same to us, under the name of each parish of the said deanry; subjoining thereto such additional observations as you may consider needful, transmitting the same, under your seal and signature, to our palace at Gloucester at least one month previously to our visitation, to the intent that we may take such measures as the circumstances of the several returns and the general welfare of our diocese may require. In doing of all which things faithfully, you, the said rural dean, will very much assist us, your bishop, in discharge of the great duty incumbent upon us. In witness whereof, we have caused our episcopal seal to be to these presents affixed. Dated the day of in the year of our Lord and of our consecration the

SECT. XIV.—Diocese of Hereford.

THE diocese of Hereford contains the greater part of Herefordshire, with parts of Shropshire, Monmouthshire, Montgomeryshire, Radnorshire, and Worcestershire[1].

(1) The *Church Commission* (*A.D.* MDCCCXXXV.) recommends that those parishes in the county of Hereford, which are now in the diocese of St. David's, and the deanry of Bridgenorth, locally

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It is divided into two archdeaconries; *viz.* Hereford and Salop; the former of which consists of the Deanries of Hereford, Frome, Irchingfield, Lempster *alias* Leominster, Rosse, Weobly, and Weston: the latter, of those of Burford, Clun, Ludlow, Pontesbury, Stottersden *alias* Sottersden, and Wenlock.

The registry-office of the diocese affords no information respecting the rural-decanal charge. Wilkins does not notice it in connexion with the see of Hereford. Nor have I met with any vestiges of it, save the names of the Decanates *in general* throughout the diocese, in the *Taxatio Ecclesiastica* P. Nicholai, and those of two Deans rural *in particular* within the county of Salop—the one of Ludlow, the other of Ponsbury—in the *Valor Ecclesiast.* Henr. VIII. pp. 200, 212.

"Would not the archdeacons of Salop and Hereford derive assistance in parochial visitation from the institution of Deans rural? The office has been beneficially restored in dioceses of less magnitude than Hereford." With these words my last edition concluded; and I am happy to add that they have not been unheeded by the right reverend successor of Bishop Grey. Bishop Musgrave, who succeeded to the see of Hereford *A.D.* MDCCCXXXVII., took measures for the institution of rural Deans very soon after his installation; and, when sending to me the following *commission* and *instructions*, acknowledged that he was led to the institution of the office mainly by the perusal of these pages. Indeed, in a more authoritative way, he observes (*Primary Charge*, MDCCCXXXIX.)—"Having elsewhere seen something, and heard much, of the good resulting from the establishment of rural Deans, my attention was soon turned that way. Fortunately, we had no lack of persons calculated to discharge the duties of the office. You are all acquainted with the selection made. In a learned work, full of curious and useful information, I found, among other things, copies of the appointment of rural Deans, and of the instructions issued to them by many living prelates. With the aid of these valuable hints, my paper of *instructions* was drawn up. And I would here acknowledge my deep obligation to the reverend gentlemen, who, with great labour and pains, have inspected and reported on the state and condition of the churches and glebe-houses within their respective jurisdictions. I trust they will yearly repeat their visits, which will every year become less burdensome. Nor must I fail to express my thanks to the archdeacons who so kindly welcomed the appointment of such able coadjutors, and to the clergy at large for the facilities given to the inquiries of the rural Deans. The churchwardens, too, are entitled to respect, for the readiness with which they (with very few exceptions) engaged to attend to the suggestions made and to the improvements proposed. There is great reason to hope that most of our churches will be, in a short time, as far

locally situate between the dioceses of Lichfield and Hereford, shall be added to the diocese of Hereford; that those parishes which are in the county of Worcester and diocese of Hereford shall be transferred to the diocese of Worcester; and those which are in the county of Montgomery and diocese of Hereford, to the diocese of Saint Asaph and Bangor.

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as circumstances allow, all that we could wish them to be, and what they always should have been, as temples set apart for the worship of Almighty God. Nor does the benefit of the institution stop here. The rural Deans may serve as rallying-points —as persons to whom, in perfect accordance with ecclesiastical order, discipline, and principle, recourse may be had by the clergy within each Deanry, for the furtherance of measures tending to their common comfort and encouragement in the discharge of pastoral and ministerial labours. Among the more important results obtained from the inquiries of the rural Deans in the present year is an accurate acquaintance with the state of accommodation for the poor in the different churches (pp. 29, 30).

Appointment of Rural Dean in the Diocese of Hereford, by Bishop Musgrave.

THOMAS, by Divine permission Bishop of Hereford, To our well-beloved and reverend brother, — — — — — — — Clerk, — — — — — of — — — — — — in the county of — — — — — — —, and in our diocese of Hereford, greeting—

Whereas, upon mature consideration, we have thought fit to institute the office of rural Dean within and throughout our diocese, in order that we may be at all times fully informed of the state of every part thereof, We, confiding as well in your zeal for the glory of God and the good of His church, as in your ability, prudence, and discretion, do, by these presents, constitute and appoint you to be rural Dean of a certain district within the archdeaconry of — — — — —, and our diocese aforesaid; which district comprises the parishes named in the margin of these presents. And we require you, once at least in every year, personally to visit the said several parishes, and to report to us, through our archdeacon of — — — —, on or before the first day of May in every year, of all matters within your said district concerning which it may be proper for us, and useful to our diocese, that we should have information, to the intent that we may adopt such measures as the several returns may render necessary or expedient. And we also will and desire, that, in executing the duties of the said office of rural Dean, in virtue of this our commission, you do diligently and faithfully observe the instructions hereunto annexed.

Given under our hand and episcopal seal, this — — — — — — day of — — — — — — in the year of our Lord One thousand eight hundred and thirty-eight, and of our consecration the second.

Instructions to be observed by the Rural Deans in the Diocese of Hereford.

THE Rural Dean, as required by his commission, will visit once every year, or oftener if need be, every parish within his district; and will report to the archdeacon, for the information of the bishop, on the following particulars:—

The condition of the church or chapel, chancel, church-yard or chapel-yard; of

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the walls, roofs, pavements, doors, and windows; of the books, vestments, font, communion-table, pulpit, and reading-desk; of the pews and kneelings; and whether any, and what, alterations in these respects have been recently made without the sanction of the ordinary.

The state of the glebe-house, buildings, and land attached to the benefice of every non-resident incumbent; and, *by his permission*, of every resident incumbent.

The state of the national or other schools, and of the education of the poor generally, in connexion with the established church; also of the parochial library, if any.

The due performance of divine service in the church; the administration of the Lord's Supper; and the average number of communicants.

The preservation of the parish registers, and the regular transmission of the yearly returns to the registry at Hereford.

Besides these periodical inspections and returns, the rural dean will also be expected to give information, either directly to the bishop himself, or through the archdeacon, of the avoidance of any benefice within his district, and of the measures taken to secure the performance of divine service, and of all other parochial duties, during the vacancy; to inspect, from time to time, the licence of every stipendiary or assistant curate; and to give immediate notice to the bishop of any who shall officiate as curates without being duly licensed; and further, to report on any want of additional churches, or of church-accommodation, within his district.

SECT. XV.—Diocese of Lichfield.

THE diocese of Lichfield at present includes the whole counties of Stafford and Derby, and part of Shropshire. It is divided into three archdeaconries: I. Stafford—containing the deanries of Lapley and Treizull, Leeke and Alton, Newcastle and Stone, Tamworth and Tutbury. II. Derby—containing Derby, Castillar, Chesterfield, Ashborne, Alto-Pecco *alias* High-Peak, and Repington. III. Salop—containing Newport and Salop[1].

The early history of the decanal office within this extensive and populous jurisdiction is blended with that of the diocese of Chester, already discussed. While the archdeaconries of Richmond and Chester were attached to the diocese of Lichfield—an almost immeasurable jurisdiction—it seems that the rural deans were removeable at the will of those archdeacons. Such was the constitution of the office in the year MCC., according to the MS. Ledger-book of the diocese of Chester; but subsequently the office came to be held for life. Many notices of deans rural in the old diocese of

(1) The *Church Commission* (*A.D.* MDCCCXXXV.) proposes to add to the diocese of Chester (reduced by certain alterations and curtailments—for which *see* Chester *Documents*) those parts of the county of Salop, which are now in the dioceses of Lichfield and Coventry, and Saint Asaph. The diocese of Lichfield will consist, according to this *Report*, of the counties of Stafford and Derby.

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Lichfield occur in our previous pages—some as early as the beginning of the twelfth century (*Hist. of Craven*, p. 481. Edit. 2d.)—others towards its close—and others again in the thirteenth century. Indeed, if we may believe the *proofless* assertion of Whitaker, the office existed in this diocese in the seventh century—(*Hist. of Manchester*, Vol. II. p. 381). But of the unreasonableness of the assertion we have elsewhere spoken.

I am not aware that **Deans rural**—so useful as parochial visitors in *all* dioceses, and especially in *large* ones—have ever been revived in the diocese of Lichfield since the disjunction of the see of Chester from it. Bishop Ryder has caused accurate search to be made amongst the muniments of the mother-see, but has not been able to obtain any information of such officers having ever existed within the diocese;—a statement which would excite some surprise (as being at variance with the known fact of their existence before the separation referred to), did we not know that the **rural Deans** of the archdeaconries of Richmond and Chester were *exclusively* the servants of those archdeacons, and entirely exempt from episcopal rule. The archdeacons themselves were, to all intents and purposes, in their respective archdeaconries, prelates with episcopal jurisdiction; save in the points of ordination and confirmation alone. They instituted to benefices, and performed other episcopal acts, aided by their **rural Deans**; who had no necessary connexion with the bishop of the diocese, but were accountable *alone* to their respective archdeacons, and could even refuse citations to appear at the archiepiscopal court of York.

Thence, I conceive, no traces of their appointment occur in the episcopal records of the see of Lichfield. But, assuredly, this can be no bar to the revival of the office in modern days, within the archdeaconries of Derby, Salop, and Stafford—if the bishop and archdeacons should think fit to avail themselves of subordinate parochial visitors within those extensive jurisdictions. That **Deans rural** would be found most useful helpmates, in that capacity, to the diocesan and other existing functionaries, I have no doubt. (A.D. MDCCCXXXV.)

I am happy to add (*A.D.* MDCCCXLIII.), that Bishop Butler revived the office six years since, with the following *commission and instructions*, for which I am indebted to the kindness of Archdeacon Bather, who reports very favourably of the assistance he has derived from his **rural Deputies** since their institution.

Appointment of **Dean Rural** in the Diocese of Lichfield, by Bishop Butler, *A.D.* MDCCCXXXVII.

SAMUEL, by Divine permission bishop of Lichfield, To our well-beloved brother in Christ, — — — — —, Clerk, M.A., perpetual curate of — — — — — — — in the county of — — — — — and our diocese of Lichfield, greeting—

Whereas it has been represented to us by the archdeacons of our diocese of

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Lichfield, that, for the purpose of enabling them more effectually to execute the duties of their office, it is desirable that we should revive the ancient use of rural deans; we therefore, confiding as well in your zeal for the glory of God and the good of His church, as in your prudence and discretion, do, by these presents, constitute and appoint you to be rural dean of a certain district within the archdeaconry of — — — — —, and our diocese aforesaid; which district comprises the parishes specified in the margin of this commission. And we will and desire, that, in executing the duties of the said office of rural dean in virtue of this our commission, you do in all respects act in subordination to the archdeacon of the said archdeaconry of — — — — —, and that you do strictly and faithfully observe the instructions hereunto annexed.

Given under our hand and seal, this second day of October, in the year of our Lord One thousand eight hundred and thirty-seven, and of our consecration the second.

Instructions to be observed by the Rural Deans in the Diocese of Lichfield.

The Rural Dean is required to visit once every year, or oftener if needful, the several parishes within his deanry[1]; and to make an annual return to the archdeacon, for the information of the bishop, in regard to the following particulars:—

The conditions of the churches, chapels, chancels, and church-yards; and the books, ornaments, and utensils thereto belonging.

The preservation of the parish registers, the making due entries therein, and the regular transmission of the annual returns to the registry at Lichfield.

The due performance of divine service in the church, the administration of the Lord's Supper, and the average number of Communicants.

The state of the houses, buildings, and glebe-lands attached to benefices; including all additions to, or alterations, decays, or dilapidations in the premises.

The residence of the curates of non-resident incumbents; the state of the national or other parochial schools; and, in general, the education of the poor in connexion with the established church.

Besides these periodical inspections and returns, the rural dean will also be expected, as occasion may arise, to give information—either directly to the bishop himself, or through the archdeacon—of the avoidance of any benefice within his deanry, and of the measures taken to secure the performance of the parochial duties during the vacancy; to inspect, from time to time, the licences of all stipendiary and assistant curates officiating within his district, and to give immediate notice to the bishop of any who shall officiate as curates without being duly licensed; and also to report to him, as circumstances may require, on all matters concerning the clergy,

(1) His own parish will be considered as under the immediate superintendence of the archdeacon.

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churchwardens, or other officers of the church, which it may be necessary or useful that the ordinary should know.

SECT. XVI.—Diocese of Lincoln.

THE diocese of Lincoln contains the counties of Lincoln, Buckingham, Nottingham, and part of Hertfordshire. It is distributed into five archdeaconries: I. Lincoln—which is again divided into the deanries of Lincoln, Aswardburn *cum* Lafford, Aveland, Beltislaw, Bolingbroke, Candleshoe, Calcewaith, Gartree, Grantham, Graffoe, Grimsby, Hill, Horncastle, Holland, Longobovey, Loveden, Louthesk and Ludburgh, Nesse, Stamford, Walscroft, Wraghoe, and Yarburgh. II. Stow—divided into those of Aslacko, Coringham, Lawres, and Manlake. III. Buckingham—divided into those of Buckingham, Burnham, Mursley, Newport Pagnell, Waddesden, Wendover, and Wycombe[1]. IV. Nottingham—divided into Bingham, Nottingham, Newark, Retford, and Southwell. V. Huntingdon (in part)—divided into those of Baldock, Berkhamstead, Hertford, and Hitchin, in the county of Herts[1].

Within this extensive diocese there were, till lately, no rural deans; but they are now, I am happy to say, generally revived. The office, Bishop Kaye found, at the period of his installation, had long fallen into disuse, the only trace of it *then* remaining being in the deanry of Stamford[2]; where, the bishop says, it seems to have been preserved *solely* because the dean, in conjunction with the vicar of *All Saints*, Stamford, has the appointment of the warden, *&c.* of Brown's Hospital in that town.

Much, however, as the function had fallen into decay in modern days, it was of early institution in this diocese. In the days of Jeffery, lay-bishop elect of Lincoln (*circiter A.D.* MCLXXII.), it certainly existed (Wharton's *Anglia Sacra*, P. II. p. 378); and, at a later period, it flourished in all the vigour of its best days. During the occupation of the see of Lincoln by Robert Grosthead, deans rural are again and again mentioned in the epistolary correspondence of that eminent prelate with his archdeacons and others, preserved by Mr. Brown in his valuable *Fasciculus*. See *Epp.* 50. 84. 107. (*Fasciculus Rerum*, Tom. II. pp. 340. 364. 382.) They are also noticed in the "*Charta Lincoln. Ecclesiæ de consuetudinibus et libertatibus ejusdem ecclesiæ* (*A.D.* MCCXII.)," published by Wilkins (*CC. M. B. et H.* Vol. I. p. 537. and *Registr. Moraviense*, pp. 44, *seqq.*); wherein it is expressly stated that the churches of the prebendaries and canons are to be exempt from rural-decanal jurisdiction: and again in the *Inquisitions* of *A.D.* MCCXXX. p. 628. Nor are the traces of them few in the

(1) The *First Report of the Church Commission* (*A.D.* MDCCCXXXV.) proposes that the diocese of Lincoln shall in future consist of the counties of Lincoln and Nottingham alone.

(2) The Decanus de Stamford is mentioned by Prynne, in the thirty-ninth year of Henry III., from the *White-Tower* Records. *See* his *Papal Usurpations*, Tome Third, B. V. c. I. p. 111.; and a foot-note towards the close of the capitular duties of deans rural in the preceding pages.

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ecclesiastical memorials of the see of after date, as the future pages of our Appendix will shew:—in which we have *A Mandate* of Oliver Sutton (*A.D.* MCCXCI.) addressed to the rural Dean of Hoyland:—*An Inhibition* and *Monition* from the same to the same (*A.D.* MCCXCII.):—*An Admonition* from the same to the archdeacon of Bedford, relative to the expences of the Dean rural of Shefford (*A.D.* MCCXCIII.)—*A Mandate* from the same to the Dean of Christianity of Lincoln (*A.D.* MCCXIV.):—*An Inhibition* of John Dalderby (*A.D.* MCCCIX.) addressed to the Deans rural of C. and B:—*An Inhibition* from the same to the rural Dean of Northampton (*A.D.* MCCCXIV.): and lastly, *A Commission* of Henry Burgh (*A.D.* MCCCXXXV.) respecting revenues received by Deans rural and others, *vacante archidiaconatu.*

In the reign of Henry VIII. Deans rural were in existence, though their preferments are recorded as valueless. The *Valor Ecclesiasticus* of this king notices many of the incumbent Deans, with this report annexed—"*profic' ejusdem* Decanat' *per annū* *nil.*" Several of the Deanries seem to have been consolidated and held by the same individual, who is registered as Dean of Christianity of Leicester, Dean of Framland, of Goscote, of Acley, of Sparkenhoe, and Goodlaxton—all, till lately, in this diocese. (*See Valor Eccles.* Vol. IV. pp. 85. 145. 149. 163. 173. 179. 182.)

At the latter end of the following century, Bishop Gardiner complains, in his *Advice to the Clergy of the Diocese of Lincoln* (*A.D.* MDCXCVII.) of the want of rural Deans. "Episcopal visitation," he writes, "has an eye both to the clergy and laity; but principally to the clergy, to whose cure and conduct, in order to their eternal salvation, the laity are committed. This is a vast business in this large diocese, and requires great diligence and application of mind; and I have often been much concerned and grieved, that I want that *assistance*, of which the constitution and external regiment and administration of this church has been provided: I mean, the *assistance* of rural Deans, which office is a part of our constitution, and is yet exercised in some dioceses of this kingdom, but has unhappily been disused in this (for how long time I know not), to the great loss and hindrance of ecclesiastical administration.

"By the impartial and diligent execution of this *office*, the bishop might be eased in a great part of that duty, which is too heavy a burthen for his own shoulders. The ignorant, the factious, the scandalous, the negligent, the dissenting, might easily be detected in a small Deanry; and being signified to the bishop, or rather first of all and immediately to the archdeacon, might be timely and duly corrected, and reformed. For the archdeacon, inhabiting within his archdeaconry, as it is most proper, might easily be resorted to upon occasion, and so hear and amend many faults, which might be brought to him by the rural Dean, without application to the bishop.

"If a bishop of this extensive diocese was provided of active and faithful persons, in the several Deanries, which retain the name, yet his business might be manageable, and his authority and government useful; whereas, for want of these, no bishop here can do so much and so well as he might be willing and glad to do."

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In a MS. Letter of the same prelate, addressed to Dr. White Kennett, two years later—viz. *Nov.* 3, MDCXCIX.—he expresses an earnest desire to have **rural deans** re-appointed, as "likely to be usefull officers in the diocese, especially in the present condition it is in, where none of the six archdeacons reside in their archdeaconries; by reason of which," says the bishop, "I want necessary information, and the people usefull admonition and correction, of which I have been sensible ever since I took this great charge upon me: therefore it has been much in my thoughts to restore the office of **rural deans**; which may supply the deficiency of the archdeacons, who have incroached much upon their office," &c.

The vicar of Ambrosden, in reply, "blesses God for moving his Lordship to restore such an antient and most usefull custom of the church, as that of **rural deans**; and does not question but his wise example, and the visible good effects of it, will soon dispose his R. R. brethren to the same laudable practice, than which nothing would more recover the fatal decaies of ecclesiastical discipline, or more reinforce the true spirit of religion."

Whether Bishop Gardiner carried his intentions into execution, and availed himself of the sensible suggestions of his antiquarian correspondent, elsewhere reported, I am entirely uninformed. No documents of any kind are known to me bearing upon the **decanal** office of the diocese of Lincoln, from the days of Henry Burgh to those of James Gardiner; *that is*, from near the middle of the fourteenth to quite the close of the seventeenth century; nor have I any of later date to lay before my readers, till we come down to our own times. I do not believe that **deans rural**, if they were restored by Bishop Gardiner, enjoyed a long-lived existence.

The lack of such **local church-ordinaries** during the past century is too plainly demonstrated by the condition of the ecclesiastical buildings in the archidiaconate of Lincoln, on the evidence of Dr. Goddard before the Ecclesiatical Courts' Commissioners. To the question—"In the course of your visitation[1], what did you find to be the general state and condition of the parochial churches and chapels?" (See *Ecclesiast. Courts' Commiss. Report, A.D.* MDCCCXXXII. p. 134.)

The archdeacon's reply is—"I found it extremely bad when I first came, in consequence of there having been no parochial visitation for forty years, and of the archdeaconry having been seldom visited in person, even at the *general* places of visitation. The result was, that some[2] of the churches were falling down, and a

(1) Dr. Goddard visited, *parochially*, four hundred, out of five hundred and sixteen parish churches in the archdeaconry of Lincoln.

(2) According to *the diocesan returns from England and Wales for the year* MDCCCXXXI., it appears that there are no less than *one hundred and ninety-two* clergymen licenced to non-residence in the diocese of Lincoln, on account of the *want* or *unfitness* of parsonage-houses; and that there are seven dilapidated churches: a greater number than appear in any other diocese, save Norwich—where are *two hundred and eighty-three* non-resident clergy upon the plea stated, and four dilapidated churches.

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great many others were out of repair." Again, at p. 137, Dr. Goddard says of the glebe-houses, that "some of them are out of repair;"—and farther, that "repairs ordered by his predecessor, Dr. Gordon, forty years before, had never been executed." —Again, of the clergy he says, that "he has had occasion to represent them to the bishop repeatedly."

Surely it will not be deemed impertinent to suggest, after this painful enumeration of the evils consequent on the absence of parochial visitation, that "where archdeacons are prevented, either by the distance of their usual residence, by the smallness of their income, or by infirmity, from complying in person with the canon which requires the visitation of every church subject to their jurisdiction once in three years, such failure of personal superintendence, *in some degree*, may be supplied by the appointment of rural deans."

At the solicitation of Archdeacon Goddard[1], Bishop Kaye revived the office within the archdeaconry of Lincoln a few years ago (*A.D.* MDCCCXXIX.), and it appears to have worked well. Indeed, we have the evidence of the archdeacon himself to the point of its efficiency, in the preface to his *Charge* (*A.D.* MDCCCXXXIII.)—"To the rural deans," says Dr. Goddard, "whose efficiency during their five years of office vindicates the propriety of the having renewed that appointment within the archdeaconry, I beg to repeat my acknowledgments. Nothing is wanting to render that efficiency complete, but an improvement in the discipline itself."

When the office was restored in the archdeaconry of Lincoln, search was made in the registry for a *form of appointment* or *commission;* but none was found, nor any document whatever relating to the subject. The following *Instrument* (N°. 9) was drawn up for that occasion. The office, as I have said, has since become general in the archdeaconries of Stow[2], Buckingham, Nottingham[3], and Huntingdon—that is, in

(1) Had the diocese of Lincoln been *always* presided over by such prelates as Bishop Kaye and Archdeacon Goddard, things would not have been as above represented: such as they are, they are nowise attributable to these active and energetic rulers, nor to other existing officers; they have arisen in a long series of years, from the utter destitution of parochial visitors. (*Feb.* MDCCCXXXV.)

(2) The rural dean of Manlake, in the archdeaconry of Stow, has revived the use of an official seal, the impress of which is the crook of the pastoral staff, with the words "*trahit mites*" within an oval border, inscribed The deanry of Manlake. Rural deans exercising voluntary jurisdiction, bear the head of the staff only: bishops and archdeacons, having also contentious jurisdiction, carry the staff entire—the head of which is a crook, the end being armed with a spike—

"*Curva trahit mites, pars pungit acuta rebelles.*"

From time to time, as occasion may require, the Rev. C. Sheffield informs me, he requests the attendance of the clergy of the deanry of Manlake in synod; and, after prayers in the church, a conference is held in the vestry upon any matters which may demand consideration. He also distributes among the churchwardens some useful practical instructions for the due discharge of their office: and for the use of the clergy he has printed some extracts on ritual conformity and clerical subordination, which appear to be very judiciously made.

(3) "Our present diocesan," says the archdeacon of Nottingham, "has revived the ancient

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that part of the county of Hertford which is made the jurisdiction of the Archdeacon of Huntingdon: and in appointing to it, Bishop Kaye informs me, he used the form of commission employed in the diocese of London.

1. Mandatum ne Cœmeteria Ecclesiarum, per pecora, vel aliter, maculari tolerentur.

OLIVERUS, &c. Decano Hoyland, &c. Quià in ultimâ visitatione nostrâ Decanatûs Hoyland, inter cætera, quædam reformatione digna audivimus; ut putà, cœmeteria ecclesiarum parochialium, per pecora rectorum, vicariorum, capellanorum, et aliorum, turpitèr maculari; sive per defectum clausuræ, sive per quorundam negligentiam, aut aliàs ex proposito; ipsorum etiam locorum sacrorum immunitatem aliàs multiplicitèr violari: Nos circa præmissa remedium congruum, debitâ executione, adhiberi volentes, vobis in virtute obedientiæ) firmitèr injungendo mandamus, quatenùs, ne prætacta in Decanatu vestro, de cætero, tolerentur et fiant, curam pervigilem adhibere curetis; in his temerè excedentes animadversione condignâ canonicè puniendo.

Dat. apud Kyrketon in Hoyland, decimo quinto calendas Julii, anno Domini millesimo ducentesimo nonagesimo primo, et pontificatûs nostri duodecimo.

Oughton's *Formular.* Vol. II. p. 291. N°. CCCXVI. *Regist. Lincoln. Sutton. Mem.* fol. 27.

2. Inhibitio ne in Ecclesiâ vel Cœmeterio negotia exerceantur secularia; necnon Monitio contra parochianos ad contribuendum erga refectionem seu constructionem Campanilis Ecclesiæ.

OLIVERUS, &c. Decano de Hoyland, &c. Cùm mercata teneri diebus Dominicis, ac in ecclesiis et earum domibus secularia exerceri negotia, prohibeant canonicæ sanctiones; vobis firmitèr injungendo mandamus, quatenùs in ecclesiâ de Malton, et vicinis, per tres dies Dominicos, proximè post præsentium receptionem, intra Divinorum solennia, sub pœnâ excommunicationis faciatis solennitèr et publicè inhiberi, ne quis apud Malton, diebus Dominicis mercata tenere, seu in ecclesiâ ejusdem villæ, vel ipsius cœmeterio, secularia negotia exercere, præcipuè redditus laïcorum exigendo et colligendo, præsumat: cùm non hujusmodi usibus, sed divino cultui, dies et loca prædicti specialitèr deputentur: In contrarium facientes, censurâ (quâ convenit) vice nostrâ, canonicè compescentes. Ad hæc; cùm sit consonum juri, ut parochiani locorum, ad reparationem seu constructionem ecclesiarum, nolentes contribuere, suâ

office of rural Dean, by which not only a better supervision of the different districts of the county is provided, but duly qualified assistants to him are conveniently placed, for the execution of the various commissions delegated to them for the service of the clergy, and the despatch of the general business of the diocese." *Charge* MDCCCXLI.

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sponte, ad id per censuram ecclesiasticam, ratione prævia, compellantur; vobis firmitèr injungendo mandamus, quatenùs parochianos ecclesiæ de Malton ad refectionem seu constructionem campanilis ejusdem ecclesiæ, faciatis contribuere, prout decet: contradicentes et rebelles censurâ hujusmodi canonicè compellentes.

Dat. apud Croyland, secundo nonas Septembris, pontificatûs nostri anno tertio decimo.

Oughton's *Formular.* Vol. II. N°. CCCXVIII. *Regist. Lincoln. Sutton. Mem.* fol. 10.

3. Admonitio Episcopalis Archidiacono facta, de sumptibus Decano Rurali allocandis.

OLIVERUS, &c. officiali archidiaconi Bedfordiensis, salutem, &c. Hugo, rector ecclesiæ de Edwurth, nobis conquerendo monstravit; Quòd ipsum ad susceptionem officii decanatûs de Shefford compellere nitimini, nihil sibi assignato, in recompensationem suorum sumptuum et laboris; propter quod, ad nostram audientiam (ut asserit) appellavit: Nos verò, inter vos et subditos vestros, pacis tranquillitatem magis nutrire volentes, quàm litem (quæ quandocunque rumpit vinculum charitatis) vobis suadendo mandamus, quatenus præfatos subditos, ad hujusmodi officiorum onera supportanda, per allectivas exhortationes, inducere studeatis; cùm ea subire, maximè propriis stipendiis, compelli non valeant (ut videtur) inviti.—Valeatis.

Dat. apud vetus templum London, undecimo calendas Decembris, anno Domini millesimo ducentesimo nonagesimo tertio, et pontificatûs nostri anno quarto decimo.

Oughton's *Formular.* Vol. II. p. 156. N°. CLXXIV. *Regist. Lincoln. Sutton. Mem.* fol. 86.

4. Alia Formula Mandati, ne Cœmeteria maculentur.

OLIVERUS, &c. decano Christianitatis Lincolniensis, &c. Cùm cœmeteria nonnulla civitatis Lincolniensis, tum per pecora, cum per ejecta et effusa à domibus circumhabitantium, enormitèr conculcata existant, nos, tantam deturpationem sanctuarii Domini ulteriùs sustinere nolentes, vobis mandamus quatenùs, assumptis vobiscum tàm de parochianis locorum, quàm aliis viris fide dignis, contra hujusmodi conculcationem, quid per murationem, quid per aliam clausuram decentem, prospiciatis honestè: contradictores vobis et rebelles in hâc parte, authoritate nostrâ, canonicè compescentes.

Dat. Lincolniæ, decimo quinto calendas Aprilis, anno Domini millesimo ducentesimo nonagesimo quarto.

Oughton's *Formular.* Vol. II. p. 292. N°. CCCXVII. *Regist. Lincoln. Sutton. Mem.* fol. 119.

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5. Inhibitio ne Secularia Judicia in Ecclesiis vel earum Cœmeteriis teneantur.

JOHANNES. &c. de *C.* et de *B.* Decanis, &c. Urget nos professionis nostræ debitum et astringit, ut constitutiones canonicas observemus, et à nostris faciamus subditis observari. Cùm igitur ne in ecclesiis, earumve cœmeteriis, secularium judiciorum strepitus habeantur, aut in illis causa aliqua per laïcos agitetur, statuta canonica interdicant, nos (juxta inventa in ultimâ visitatione nostrâ, quam super clerum et populum nostræ diœcesis exercuimus) interdictum hujusmodi contemni à pluribus nostris subditis, perpendentes, vobis, in virtute obedientiæ committimus et mandamus, quatenùs illud in singulis ecclesiis parochialibus et capellis, per Decanatus vestros constitutis, tribus diebus Dominicis seu festivis, post præsentium receptionem, intra divinorum solemnia publicè publicari, et observari firmitèr faciatis: in contrarium facientes, per censuram ecclesiasticam, canonicè compescendo.

Dat. apud Lidington, tertio idus Januarii, anno Domini millesimo trecentesimo nono.

Oughton's *Form.* Vol. II. p. 293. N°. cccxx. *Reg. Linc. Dalderby Mem.* fol. 145.

6. Alia Inhibitio ne Mercata teneantur, seu ne quis Negotiationes exerceat in Ecclesiâ, seu Cœmeterio.

JOHANNES, permissione Divinâ Lincolniensis episcopus, dilecto in Christo filio Decano Northamptoniensi, salutem, &c. Ad nostrum nuper pervenit auditum, quòd quidam iniquitatis filii in ecclesiâ omnium sanctorum Northamptoniensi, et ipsius cœmeterio, mercata faciant et negotiationes exercent, tam diebus feriatis quàm non feriatis, de domo Dei speluncam latronum, et domum diaboli, taliter facientes; cum in hujusmodi contractibus se adinvicem decipiant, vel intendant decipere, contrahentes; nullatenus advertentes qualitèr Dominus, in tantum abhorret in templo negotiationum commercia exerceri, quòd vendentes de templo ejicere voluit et ementes: Quocirca vobis (in virtute obedientiæ) firmitèr injungendo mandamus, quatenus in dictâ ecclesiâ tribus diebus Dominicis, seu festivis, intra Divinorum solennia, inhibere curetis in genere et publicè (sicut decet) sub pœnâ excommunicationis majoris, ne quis de quibusvis rebus venalibus in ipsâ ecclesiâ, vel cœmeterio, mercatum teneat; nec ullam prorsus negotiationem exercere præsumat; ne ibi detur peccandi occasio, aut deprehendantur peccata committi, ubi peccatorum est venia postulanda: contra eosque qui inhibitionum vestrarum hujusmodi inventi fuerint contemptores talitèr procedatis, eorum insolentias compescendo, quòd punitæ transgressionis exemplar alios consimilibus retrahat ab offensis: hujusmodique inhibitionem, cum facta fuerit in ecclesiâ antedictâ, in aliis ecclesiis vestri Decanatûs vicinis (de quibus videbitur expedire) faciatis, cum solemnitate quâ convenit, temporibus congruis publicari.

Dat. apud parcum Stowæ, quinto calendas Januarii, consecrationis nostræ anno quinto decimo.

Oughton's *Form.* Vol. II. p. 293. N°. cccxix. *Reg. Linc. Dalderby Mem.* fol. 281.

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7. Commissio ad Audiendum Ratiocinia de Reditibus Archidiaconatûs vacantis.

HENRICUS, &c. dilecto in Christo filio magistro Johanni de Wottesden, rectori ecclesiæ de Cortenhale, nostræ diœcesis, salutem, gratiam et benedictionem. *Ad audiendum* ratiocinia administrationis magistri Willielmi Legat, rectoris ecclesiæ de Burton, nostræ diœcesis prædictæ, nuper officialis archidiaconi Northamtoniensis defuncti, et omnium et singulorum decanorum archidiaconatûs Northamtoniensis, et omnium aliorum archidiaconi prædicti ministrorum in fructibus, redditibus, proventibus, et perquisitis quibuscunque quos à die parasceves proximo præterito (quo die dictus archidiaconus diem suum clausit supremum) receperunt; et qui ratione vacationis archidiaconatûs ejusdem, ad nos pertinent, de consuetudine approbatâ; necnon eosdem magistrum Willielmum, decanos ac alios ministros prædictos, ad satisfaciendum nobis de fructibus, redditibus, et proventibus, et perquisitis prædictis, per quascunque censuras ecclesiasticas, in eventu, canonicè compellendum; et cætera faciendum quæ in præmissis requiruntur agenda; vobis vices nostras committimus, cum coertionis canonicæ potestate.

Dat. apud Eboracum, tertio idus Maii, anno Domini millesimo trecentesimo tricesimo quinto, et consecrationis nostræ quinto decimo.
Oughton's *Form.* Vol. II. p. 141. N°. CLIII. *Reg. Linc. Burgh. Mem. sub Tit. Mem.* fol. 290.

8. Warrant for compiling a Valor Beneficiorum by Rural Deans and Chapters.

EODEM anno (MCCLIV.) *Dominus Papa* ad instantiam *regis Angliæ* concessit eidem decimam totius ecclesiæ Anglicanæ per triennium percipiendam, exceptis ordine *Cysterciensi* et *Hospitaliorum* et *Templariorum*, et licèt diversas literas sigilatim anteà diversis super hoc demandasset, tandèm tamen eisdem revocatis et non obstantibus, *W. episcopo Norwicensi* hoc præcisè demandavit exequendum. Idem autem episcopus, licèt invitus, mandato hujusmodi obtemperans, per totum regnum in singulis capitulis cujuscunque diœcesis fecit decanum et tres rectores vel vicarios qui fuerint majoris auctoritatis, pro suâ voluntate jurare sub formâ in ejusdem literis contentâ subsequenti:—

Literæ Episcopi Norwicensis Executoriæ.

Walterus, permissione Divinâ *Norwicensis episcopus*, negotii Crucis executor à sede apostolicâ deputatus, discretis viris decano Christianitatis de *Lafford*, et juratis de capitulo, salutem in *Domino*. Cùm nupèr convocatis vobis et aliis de decanatu vestro viris fide dignis, sacramentum à vobis receperimus, quòd proùt vobis inferius injungetur, justas æstimationes omnium ecclesiasticorum beneficiorum fidelitèr inquireretis; vobis, in virtute obedientiæ quâ sedi apostolicæ tenemini, et sub religione sacramenti ac pœnâ perjurii, injungimus, quatenùs tàm à vestris conscientiis propriis,

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quàm rectoribus, vicariis, et aliis quibuscunque personis magìs videretis expedire, pleniùs inquiratis veritatem, quæ sit justa æstimatio omnium proventuum ecclesiasticorum tàm majorum quàm minorum, cujuscumque sint exemtorum vel non exemtorum, in Decanatu vestro existentium, et quæ æstimatio decimarum separatarum, videlicèt si quas decimas, pensiones, vel alios proventus percipiant et habeant in parochiis rectorum ecclesiarum, jure speciali, sive aliquis nomine eorum eas teneat. Prædictas siquidèm justas æstimationes in scriptis fidelitèr sub pœnâ antedictâ, redigatis, et per literam patentem signis vestris signatam nobis habere faciatis, ad terminum et locum vobis infra præfigendos. Bona autem religiosorum, quæ non pertinent ad ecclesias eis appropriatas, nec sunt decimæ separatæ, per ipsos religiosos taxabuntur, si abbatia, vel cella, seu prioratus, ad quos hujusmodi bona pertinent, in vestro fuerint Decanatu. Si verò in vestro Decanatu non existant, bona ipsorum per vos taxabuntur, et eorum taxationem nobis dilucidè et apertè in scriptis habere faciatis. Damus siquidem vobis omnibus et singulis plenam potestatem compellendi ad jurandum omnes et singulos de Decanatu vestro, pro veritate vobis in hâc parte manifestandâ, proùt melius videritis expedire: contradictores et rebelles, si quos in officio vestro inveneritis, per interdicti aut excommunicationis sententias, nostrâ freti auctoritate, compescendo. Consulimus insuper ad vestram salutem et communem liberationem, quòd in taxationibus faciendis sic diligentes ac veraces sollicitudine et facto vos habeatis, non obstantibus aliquibus taxationibus præhabitis, ne ex post facto vestra alii facta et dicta scrutantes, vos inveniant à viâ veritatis manifestè declinasse, et in sententiam excommunicationis incidisse, quæ per sedem apostolicam in omnes illos qui scientèr in dictâ decimâ subtrahendâ, vel non solvendâ, fraudem commiserint, promulgari demandatur. Volumus etiam, si justum vobis visum fuerit, quòd unusquisque cujus ecclesia tenetur ad firmam, juxta quantitatem firmæ quam recipit, respondeat de decimâ, dum suâ voluntate et communi pactione ipsa firma durabit. Hoc siquidem officium vobis in remissione peccatorum injungimus, concedentes vobis auctoritate sedis apostolicæ, ut relaxationis indultæ omnibus terræ sanctæ subvenientibus participes efficiamini in *Domino*. Prædictas autem æstimationes in scriptis fidelitèr redactas nobis vel certo nuncio nostro sigillis vestris signatas tali die apud *Lichefeld* habere faciatis[1].

Annales Monasterii Burtonensis ab anno MIV. ad annum MCCLXIII. *Rerum Anglicarum Scriptorum Veterum*, Tom. I. pp. 334, 335. *Oxoniæ*, MDCLXXXIV.

(1) *See* also the same annals of the year MCCLV.—*Rostandi Literæ de negotio Crucis*, (pp. 351—354.) and the Articles of Instruction to the Deans rural, with their four jurates in chapter assembled, there given in full. The two closing *items* are worth transcription:—the others do not very materially differ from those already transcribed:—

Item, Decanus, *cum prædicatores mittantur ad prædicandum, eisdem assistat, et eis auxilium et consilium impendat opportunum.*

Item, Decanus *in singulis capitulis et ecclesiis parochialibus exponi faciat frequentèr indulgentias cruce signatis a domino Papâ indultas, videlicet idem privilegium et easdem immunitates quæ*

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9. Appointment of Rural Dean of the Diocese of Lincoln, by Bishop Kaye, A.D. mdcccxxix [1].

JOHN, by Divine permission Bishop of Lincoln, To our well-beloved and reverend brother *A.B.* clerk, rector of *C.*, in the county and archdeaconry of *D.* and diocese of Lincoln, greeting—

Whereas we have thought fit to revive, in our archdeaconry of Lincoln, the ancient office of rural Dean, in order that by persons of the best ability and integrity, in each of the ecclesiastical divisions called Deanries, both we and our archdeacon of

quæ concessæ sunt eis qui in terram sanctam efficax in bonis vel personis impenderint auxilium. (p. 355.)

That a '*tumultus lacrymosus*' should arise among the clergy, in the words of the annalist, under such exactions as are above detailed, is not surprising; nor can we wonder that the proctors of the archdeaconry of Lincoln were commissioned, in the name of the whole body of beneficed clergy, to present a remonstrance; of which one clause was, that Rostandus, the papal official, '*committit vices suas* Decanis *et aliis, cum adhùc non constet de suâ jurisdictione.*' (p. 356.)

(1) This form was used by Bishop Kaye in the archdeaconry of Lincoln at that time; but he now employs the same instrument in the other archdeaconries of his diocese as is employed in the diocese of London.

The following statement appeared in the *Ecclesiastical Gazette* of Tuesday, March 12, 1839, and is worthy of notice as bearing on *visiting* Deans and *visited* clerks.

"Rural Deans. Case for the Opinion of Dr. Phillimore.

"The Rev. Thomas Newcome, M.A., is the Rector of Shenley, Herts, within the Deanry of Berkhampstead, the archdeaconry of Huntingdon, and the bishoprick of Lincoln. He has received the following circular from parties newly appointed to the office of rural Deans:—

'*Hemel Hempstead, Jan.* 3, 1839.

'Dear Sir—Having been appointed to the office of rural Deans, in this Deanry, it is our duty to visit your glebe-house and glebe, your church, chancel, and church-yard, and to take an account of the vestments, sacred utensils, and other ecclesiastical matters. We purpose to be at Shenley for these purposes, if convenient to you, on Friday the 18th of January instant, at two o'clock; and we shall feel obliged to you to desire that one at least of the churchwardens may be in attendance. Since an inspection is to take place annually, and is to include an account of every alteration, whether additions or otherwise, it will very greatly assist us, if you will have the goodness to be provided with a terriar of the glebe-house, buildings, and land; as also with the population of your parish at the last census, and the number which your church is calculated to contain.

'It is also our duty to inspect the licences of curates, and the appointments of parish clerks, sextons, and other offices. We are, &c.

'Jacob H. Brooke Mountain,
'D. Jenks, } Rural Deans.'

"Mr. Newcome has not the least objection to any inspection or inquiry; but having regularly attended and obeyed the visitation of his archdeacon at Berkhampstead, and this office of rural Dean not having existed before in his time, if it ever did at all in this diocese; and it not appearing

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Lincoln may the more regularly and fully be informed of the state of such portion of our diocese—We therefore constitute and appoint you, by these presents, to be a **rural dean** for the parishes mentioned in the margin of this present instrument, during our pleasure, requiring of you punctuality, care, diligence, and accuracy, in inquiring, observing, and reporting to us, or to our archdeacon aforesaid, all things relating to the churches, chancels, churchyards, and to the glebe-houses of non-resident incumbents, and their fences and enclosures. And in order that you may be prepared to make the said reports to us intelligently, and upon sure grounds, we do especially desire, charge, and empower you, on our behalf, as does also our archdeacon, whose signature is subjoined, to visit personally, once in the year at least, every church, chapel, chancel, church and chapel-yard, glebe-house, and glebe of non-resident incumbents, and their fences and boundaries; and to leave in writing, attested by

appearing that the archdeacon has assented to appointments, which abstract from him a long-exercised authority on the subject, he is desirous of your opinion*,

"Whether the bishop of Lincoln has the right to appoint these **rural deans**? or whether the office has, by usage or otherwise, devolved on the archdeacon, so as to require his assent to such appointment? And, above all, whether the rector of Shenley is bound, canonically or otherwise, to submit to these new functionaries in the several matters mentioned in their circular?"

"I think the bishop of Lincoln has power and authority to appoint **rural deans**. It is not the creation of a new office, but the revival of an old one. For **rural deans** were well known to the ancient ecclesiastical constitution of this country, although the office in later days fell into desuetude; and even in the century preceding the Reformation, was reduced to a shadow and a name.

"Dioceses were divided into archdeaconries and **rural deanries**. The archdeacons took their titles from the district, which was generally the county; whereas the **rural deans** were appointed for each hundred.

"The functions of archdeacon can in no way be affected by the revival of the office of **rural dean**. This office is wholly independent of theirs; it is especially characterised by the exercise of the visitatorial power, to which the **rural dean** is wholly incompetent, his function being that of mere inspection; and it is expressly laid down by Bishop Gibson, Vol. ii. p. 972, that **rural deans** can have no concern in parochial visitations.

"Undoubtedly, if we are to judge from the circular letter, the **rural deans** seem disposed to push their authority to the utmost extent; but still, as long as they confine themselves to mere inspection, I am of opinion that any interference on their part could not be resisted with effect: and as their inspection may be of assistance to the bishop in the general administration of the affairs of his diocese, it would, I think, be inexpedient and unadvisable to offer any captious opposition to their proceedings.

"*Doctors' Commons*, Jan. 10, 1839. "Joseph Phillimore."

* "Mr. Newcome does not object to 'inspection,' but to annual written queries and written replies. By possibility he might be helping to erect a new authority, and thereby furnish evidence against himself. Let the churchwarden testify to the incumbent's conduct, and the incumbent to the churchwarden's, if faulty.

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your seal and signature, an order at each place visited, in the hands of the church- or chapel-warden (who is to have previous notice of your visit and to be in attendance), signifying the repairs and restorations which agreeably to the annual Articles of Inquiry and to the law, shall by you be found wanting. And we further charge you to require, within a time to be by you specified, a return of the repairs ordered having been effected; such repairs to be certified by the minister or churchwarden. You are also to report all undue disposal of the church-property in the hands of churchwardens; and to require that in every parish a distinct churchwardens' book be kept, and in it an entry made of all the moveable church-property entrusted to the care of those officers. Lastly, we require you to give diligent heed to all such notices, directions, and admonitions, concerning the premises, as we or our archdeacon of Lincoln shall forward to you; which will very much assist us in the discharge of our duties.

Given under our hand and seal, this twenty-fourth day of June, in the year of our Lord One thousand eight hundred and twenty-nine, and of our translation the third.

SECT. XVII.—Diocese of Llandaff.

THE diocese of Llandaff comprises the counties of Glamorgan and Monmouth, which are included in one archdeaconry; *viz.* Llandaff—comprehending the deanries of Groneath or Cowbridge, Llandaff, Abergavenny, Netherwent or Chepstow, Newport, and Uske. Deans rural are of modern introduction into the diocese. They are not recorded in the *Ecclesiastical Valors*, nor in the *CC. M. B. et H.* of Wilkins.

Bishop Marsh says, that he "*revived* the ancient order of rural deans" here during his incumbency (*A. D.* MDCCCXVI.—MDCCCXIX.)—which looks as if it had existed at an earlier date[1]. It was continued by Bishop Van Mildert (*A.D.* MDCCCXIX.—MDCCCXXVI.); and by Bishop Sumner (*A.D.* MDCCCXXVI.—MDCCCXXVII.); and is still supported by Bishop Copleston (*A.D.* MDCCCXXXV.).

The remarks of Bishop Marsh on the rural-decanal system, as it worked under his watchful eye in another diocese, will be found by referring to the documents of the see of Peterborough. The *Questions* issued by him for the use of his deans in the diocese of Llandaff are annexed (1.). I am not aware that he made use of any particular form of *commission*. Such, however, was employed by his successor, Bishop Van Mildert, and has been kindly furnished to me (2.), with the instruments now in use, by the Very Reverend W. Bruce Knight, Dean of Llandaff cathedral.

"In common with your late diocesan," says Bishop Van Mildert in his *Primary*

([1]) In the clergy-charity regulations, established by Bishop Barrington, *A.D.* MDCCLXXIV., Dean Knight informs me reference is made to rural deans as the parties who are to receive subscriptions; but there is no other trace of their existence at that time.

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Charge, MDCCCXXI., "I feel particularly indebted to that valuable body of clergy, the rural Deans; by whose circumstantial inquiries into the state of the parishes placed under their respective superintendence such full and (I doubt not) faithful representations have been made to me of almost every town, village, and hamlet, as enables me, with comparative ease, to judge what improvements have been already made, or may hereafter be practicable, in points of real importance. Great, too, is the advantage I have derived from their personal and local knowledge, in contending with difficulties which I might otherwise have found insuperable. For the cheerful alacrity, and, in some instances, laborious exertion, with which this assistance has been rendered, I am happy thus publicly to express my grateful acknowledgments. Upon a comparison of the returns made by the rural Deans to my predecessor in the year 1817, with those made in the years 1819 and 1820, I observe, with pleasure, a manifest and still progressive improvement in several matters of general interest."

During the short period that Bishop Sumner occupied the see of Llandaff, rural Deans appear to have been in the full exercise of their useful functions. They are addressed by his lordship, in his Primary Charge in MDCCCXXVII., in the following words:—"The appointment of rural Deans has been attended, in its degree, with similar good effects;" (his lordship had been speaking of the improved condition of ecclesiastical buildings, owing to the ability and zeal of the chancellor) "and I take this opportunity of stating, that those individuals who have kindly consented to sacrifice a portion of their time in this service, will render me essential assistance, by transmitting, on or before the first of January in every year, a detailed report of the state of the churches, glebe-houses, and glebe-lands under their superintendence. I hope I am not expecting too much in requiring this annual survey from them, considering the value of the information I shall thus obtain, and the expence which may be saved eventually to the parishes and to incumbents by a little timely and judicious repair. [1] Let me also call their attention to the necessity of restraining churchwardens, or others, from making alterations without the sanction of the ordinary. In all cases, except those of mere repair and restoration, the plan of any proposed change, interior or exterior, should be submitted to him, and receive his approval, before it is carried into execution. Had due attention been paid to this rule, some of those deformities would never have been permitted to exist, which now disfigure the regularity or obstruct the convenience of too many of our churches throughout the country. If, through inadvertence, the parishes most contiguous to the residence of the rural Deans have, in some instances, not been assigned to them, I shall be ready to consult their wishes, by making any change which circumstances appear to render desirable."

Bishop Copleston informs me that he "has always been in the habit of requesting

([1]) The Editor ventures to call the attention of his brother rural Deans to this valuable hint of Bishop Sumner's, as worthy of all commendation.

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his rural deans to correspond with him upon every occurrence which a bishop ought to know, and to act in a variety of details concerning the church as his commissioners." He "regrets that the office possesses no legal authority, and has no remuneration." (*A.D.* MDCCCXXXVI.)

1. Questions issued to the Rural Deans of the Diocese of Llandaff, by Bishop Marsh, A.D. MDCCCXVII.

Parish of

Deanry *of*

I. The Church.

What is its present state with respect to—

1. The walls?
2. The roof?
3. The pavement?
4. The windows and doors?
5. The pulpit and desk?
6. The font?
7. The pews?
8. The bells?
9. Is there any special fund for the repair of the Church?

II. The Chancel.

What is the present state with respect to—

1. The walls?
2. The roof?
3. The pavement?
4. The windows and doors?
5. The communion table and rails?

III. Articles necessary for Divine Service.

Is there provided—

1. A proper Bible and Prayer-book for the reading-desk?
2. The same in Welsh, if service be performed in Welsh?
3. A decent surplice?
4. A cloth and cushion for the pulpit?
5. A cloth for the communion-table?
6. Plate for the communion-service; and of what does it consist?

IV. The Churchyard.

1. Is the wall or fence in proper repair?
2. Is it sufficient for the present population?
3. Is it ever profaned on the Lord's Day by being made a play-ground?

V. The Parish-Register.

1. With what year does it begin?
2. Has it been uniformly continued?
3. Are the entries now made regularly?
4. Where is it kept?

VI. The Glebe-House.

What is its present state with respect to—

1. The walls?
2. The roof?
3. The main timbers?
4. The floors?
5. The doors and windows?
6. What is the number of stories? and how many rooms on each?
7. In what state are the detached offices and outhouses?

VII. School, or other Charitable Foundation.

1. Is there a school in the parish?
2. If there is, where is it kept?
3. Is there any endowment for that school? of what does it consist? and how is it applied?
4. Is there any hospital in the parish for the relief of the sick and poor? how is it endowed? and in what manner are the funds applied?

VIII. Are there any meeting-houses in the parish? If there are, state how many, and to what sect, or sects, they belong?

(Signed)

Rural Dean.

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2. Appointment of Rural Dean in the Diocese of Llandaff, by Bishop Van Mildert, A.D. mdcccxix.

WILLIAM, by Divine permission Bishop of Llandaff, To our well-beloved and reverend brother, William Bruce Knight, clerk, A.M., chancellor of our Cathedral Church of Llandaff, in the Deanry of Groneath *alias* Cowbridge, and our diocese of Llandaff, greeting—

Whereas, we, being very desirous fully to understand and constantly to be informed of the state of our diocese, have, upon mature consideration, thought fit to revive the ancient authority and use of rural Deans, as one of the properest and most conducive means in order to obtain this end, that by persons of the best ability and integrity in every neighbourhood, we may be at all times fully informed of the state and condition in which all things are in all the parts of our said diocese—We, therefore, having a good account and opinion of the piety and learning, and confiding in the diligence and prudence of you, the said William Bruce Knight, do, by these presents, constitute and appoint you to be a rural Dean, in the Deanry of Groneath *alias* Cowbridge aforesaid; requiring your fidelity, care, and diligence in observing, inquiring into, and, from time to time, making a report to us of all things and persons within all the parishes of the part of the said Deanry to you assigned, concerning which it may be proper for us, or useful to our diocese, that we should have information. And at this time we particularly desire and require of you, that, in order to your own knowing, and being able to inform us of the true state and condition of the said Deanry, you will, as soon as with conveniency you may, visit parochially and examine every church and chapel, and house of the minister, within the same. And, after such examination had, we desire, moreover, that you will leave, in writing under your hand, an order at each place, specifying the things which you shall judge wanting to be repaired, amended, or done there; and that you will at the end of the said order, require, that every such paper be, by such a limited time as you shall think proper, returned to you, with a certificate at the bottom of it, signed by the minister and church- or chapel-wardens, that all things are repaired and done according to what is therein directed. And when the said paper and order, with the said certificate annexed, shall be so returned to you, we desire the same may be forthwith transmitted to us, together with such observations thereon as you may judge to be necessary for our information and further proceeding in the business. In doing of which faithfully, you, the said rural Dean, will very much assist us, your bishop, in the discharge of the great duty incumbent upon us. In witness whereof, we have caused our seal, which we use in this behalf, to be to these presents affixed. Dated under our hand and episcopal seal, this third day of July, in the year of our Lord One thousand eight hundred and nineteen, and in the first year of our consecration.

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3. Form of Appointment of Rural Dean in the Diocese of Llandaff, by Bishop Copleston, mdcccxxxix.

EDWARD, by Divine permission Bishop of Llandaff, To our beloved and Reverend brother, greeting—

We constitute and appoint you by these presents **rural dean** of a certain district within our diocese, comprising the parishes named in the margin; and we rely upon your fidelity and vigilance, in observing and duly reporting to us all such things within your **district** or **deanery** as may be proper for us, as bishop of the diocese, to know. We also expect that you will occasionally visit all the churches, chapels, and parsonage-houses, within your **district**; and that you will report to us, or to any ecclesiastical officer whom we may appoint for that purpose, the state of repair of all such buildings, the state of the church-yards and burial-grounds, and the general condition both of these and of all other matters belonging to the church.

We likewise expect your aid and co-operation in inquiring into all irregularities or neglects of duty alleged against any clergyman or ecclesiastical functionary within your district; and in settling all disputes concerning the affairs of the church which may be subject to our cognizance, or which may be referred to our judgment and authority.

And, finally, we trust that you will report to us, confidentially, all occurrences which in your conscience you believe are important to the church within your **district**, and in which you think our interference or advice may be useful.

And we desire, that whenever the active duties of the office shall appear to you incompatible with your health, or you shall find the due performance of them more burthensome than your strength or age can well bear, that you will voluntarily resign the office into our hands.

Given under our hand and seal, this day of in the year of our Lord One thousand eight hundred and thirty-nine, and in the twelfth year of our consecration.

SECT. XVIII.—Diocese of Norwich.

THE diocese of Norwich contains the county of Norfolk and parts of Suffolk[1]. It is distributed into three archdeaconries; *viz.* Norwich, Norfolk, and Suffolk. Under the first are contained the **deanries** of Norwich, Blofield, Breckles, Brisley, Flegg, Holt, Ingworth, Lynne, Sparham, Taverham, Thetford, Tostres, and Walsingham. Norfolk archdeaconry comprises Brooke, Burnham, Cranwich, Depwade, Fincham, Hingham, Hitcham, Humbleyard, Redenhall, Repps, Rockland, and Waxham.

(1) It is proposed by the *Church Commission* of mdcccxxxv.—vi., that the diocese of Norwich shall consist of the counties of Norfolk and Suffolk, with certain exceptions mentioned under Ely *Documents*.—These arrangements have been now, I believe, carried out.

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Suffolk contains the deanries of Bosmere, Carlesford, Cleydon, Colneys, Dunwich, Ipswich, Hoxon, Loose, Lothingland, Orford, Sampford, Southelmham, Waynford, and Wilford.

Within this extensive diocese there were, at the date of my last publication, no rural deans: but it had been suggested by Mr. Kitson (*Ecclesiastical Courts' Report*, MDCCCXXXII. p. 222), that the exercise of archidiaconal authority might be rendered more easy and effectual by their appointment in the larger archdeaconries, and particularly in those of the county of Norfolk—the local situation of which is inconvenient. Still, the authority of the archdeacons was effectively exercised *there*, by regular parochial visitations, at that time; each parish being visited once in three years. Neglect, however, there must have been in times past:—*The Diocesan Returns from England and Wales, for the year* MDCCCXXXL., present us with no less than two hundred and eighty-three clergymen of this diocese, who are non-resident on their cures, *on account of the want or unfitness of parsonage-houses;* and with four *dilapidated* churches:—which assuredly indicates neglect of parochial visitation in past days, however regularly that useful branch of discipline may have been supported by existing functionaries.

I have much satisfaction in noticing that the office of rural dean was revived throughout this diocese, *A.D.* MDCCCXLII., two deans being appointed, with a few exceptions, to each deanry: and Mr. Canon Wodehouse, to whom I am indebted, at the lord bishop's solicitation, for the *Instruments* then used, informs me, that "the Institution promises to ensure many ecclesiastical improvements, some of which indeed have been already realized."

The constitution of the decanal office was heretofore in this diocese of a peculiar character, and certainly of great antiquity. The rural deans appear to have been forty-five in number, at their full zenith;—twelve belonging to the archdeaconry of Norwich, twelve to that of Norfolk, thirteen to that of Suffolk, and eight to that of Sudbury. All of them were *collated* by the bishop, and enjoyed their decanates for their natural lives. The institution-books of the see do not begin early, though the bishopric was founded *A.D.* MXCVI. The deans rural commenced about *A.D.* MCLXXV., and continued till about *A.D.* MDXL.—when "they all came into the bishop's hands," according to the Historian of Norfolk; and "their jurisdiction into the archdeacon's," to whom they had been previously subject. Numerous notices of them occur in Wilkins's Collection of the *Councils*, copied into our previous pages, (the earliest there mentioned being in the *Synodal Constitution* of Bishop Walter de Suthfeld, *A.D.* MCCLV.—*CC. M. B. et H.* Vol. I. p. 708): and distinct lists of the successive deans of each deanry in the county of Norfolk are found in Mr. Bloomfield's *History*. *See* Ꝑ. B. R. Part III. Sect. III. p. 150. *notes.*

Those in existence at the time at which the *Valor* of Henry VIII. was compiled, are mentioned in that document.

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Dioc'. Norwic.' *Com.*' Norff'. *Valor Eccles.*

Decanatus *de* Thetford Will'm's Mobbys Decanus *ib'm.* Vol. III. p. 309.
..... *de* Rochland Ric'us Wright Decanus *ib'm.* . . p. 316.
..... *de* Hyngham Joh'nes Hynde Decanus *ib'm.* . . p. 322.
..... *de* Bryssley Will'm's Aleyn Decanus *ib'm.* . . . p. 328.
..... *de* Cranewyse Robert' Shyllyng Decan'. *ib'm.* . . p. 332.
..... *de* Breccles Thomas Garon Decan'. *ib'm.* . . . p. 337.
..... *de* Burnham Alano Tilney Decano *ib'm.* . . . p. 369.
..... *de* Hycham Joh'e Rust Decano *ib'm.* p. 374.

Dic.' Norwic.' *Com.*' Norff'. *Valor. Eccles.*

Decanatus *de* Fyncham Thoma Oxburgh Decano *ib'm. val'.*
per ann. xiiis. iiijd. xa. inde xvid. . . Vol. III. p. 376.
..... *de* Tostres Will'mo Aleyn Decan'. *ib'm. val'. p annū*
iiis. iiiid. xa. inde iiijd. *ib.*
..... *de* Walsyngham Rob'to Wadylove Decan'. *ib'm. val'.*
p annū xiiis. iiiid. xa. inde xvid. p. 385.
..... *de* Lynne Henrico Teale *et* Ric'o Barnard Decan'.
ib'm. val'. xxvis. viiid. xa. ijs. viiid. p. 390.

The number of parishes under the respective Deans was various. One in Norfolk had thirty-five churches subject to him; while another had only twenty-two. The Decanates were most of them *taxed*, and paid *procurations* and *synodals;* and were considered as good preferments as churches, with which they were conveniently tenable.

It appears that "the rural Deans had the probate of all wills, when the deceased had no moveables but in their Deanry only. When the deceased had moveables in two Deanries and in the same archdeaconry, the probates belonged to the archdeacon. And, when the deceased had goods in two archdeaconries, the probates belonged to the bishop;—who had likewise the probate of the wills of all noblemen, gentlemen bearing arms, and the whole clergy."

The Dean of the city of Norwich (whose seal is engraven with others in our earlier pages) seems to have been "no inconsiderable person;" for "he had ecclesiastical jurisdiction over all the churches in the city (fifty-eight, in Edward the Third's time), and in the county of the city, viz. the suburbs—saving only eight or nine under the peculiar jurisdiction of the prior and convent. He had a right also to halliday tolls; which was, a penny customarily paid by every baker, butcher, and fishmonger, that sold their commodities on holydays and Sundays: also for every great boat that came up to the city on a holyday, 1*d.*, and for every small boat a halfpenny; and for every horse-load a halfpenny. This Deanry, instituted *A.D.* MCCXVI., was united to the contiguous one of Taverham, *A.D.* MCCCXXIX., in perpetuity: and the last collation to the two was *A.D.* MDXIX. It paid no Peter-pence to the Pope."

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About *A.D.* MDLXXX., Bishop Freak suggested the revival of these officers, in a paper sent by his chancellor to a diocesan synod; "recommending **rural deans** or **superintendents**," says the annalist of the Reformation, "to inspect and take care of the diocese under the bishop; and particularly for providing monthly *propheseyings*, (if it might be permitted), or sermons, in the several **deanries**, to be preached. At which the respective **rural deans** to be present, and, to prevent schisms and factions, to be moderators. And thereat likewise various businesses, respecting the abuses of bishops' courts and their offices, and inspection into the behaviour of the clergy and laity in each parish, to be transacted. It bore this title, *A form of government exhibited by the Chancellor of Norwich.*" *See* the document following (N°. 2); and Strype's *Annals of the Reformation*, Vol. II. Part II. *anno* MDLXXX. pp. 382. 695.

It is probable that this proposal of Freak's was acted upon; or, at least, that **deans rural** were re-instated upon some new footing, their elder constitution having been abrogated forty years before. For we are told by Dr. Prideaux, (*Directions to Churchwardens*, 9th edit. p. 179), "they *continued here*, and made their annual presentations at diocesan synods till the Rebellion *A.D.* MDCXLI." "On the Restoration of King Charles II. the keeping of these synods, as also the appointing of **rural deans**, were, by Bishop Reynolds (a presbyterian in principle, though then promoted to this see) both let down, to the great damage of the church in this diocese, and have never since been revived in it; and perchance now, after so long a disusage, it would be in vain to attempt it, especially in our present circumstances."

"Bishop Lloyd went so far in his primary visitation, as to name **rural deans** in every **deanry** of the diocese; but found such opposition to it, both from the perverseness of some persons who thought themselves concerned in interest to oppose it, as well as from the ill-temper of the times, which we were then fallen into, that he was forced to let all drop, and proceed no further; and so it must rest till a more favourable juncture shall arise for the setting of all right again that hath gone wrong among us. For it is to be hoped, that there is in the lap of Providence an appointed time yet to come, when, through God's mercy towards us, discipline may be thoroughly revived in this church, and Christian religion again restored to its primitive purity in it; although, through the ill-disposition of the present times, it may justly be feared, that without a long purifying in the furnace of affliction there will be no attaining thereto. I pray God grant the end, whatsoever may be the means, whereby we are to be brought to it."

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1. Precept to the Rural Dean of Hecham, in the Diocese of Norwich, from the Commissioners of Henry VIII.

DIOC' NORWIC'.

Decanatus de Hecham. Com' Norf'.

ROGER TOUNESHEND Knyght Thomas Lestraunge Knyght Xp̃ofer Jenney ꝑjeaunt at the lawe William Conyngesby & John Mynne Auditour Coñissiõns of our sõveigne Lord the King in the Countie of Norfolk amongꝫ other assigned by vertue of the Kingꝫ Coñyssion under his grete seall for the valuacion of the true & juste yerli values of all & singler possessions maners londꝫ teñtꝫ hereditamentꝫ & other ꝓfitꝫ aswell sp̃uall as temporall appteynyng or belonging unto ev̄y maner of dignite monasteri priory churche collegiat churche conventuall ꝑsonage vicarage chauntery freechapel or other dignite office or ꝓmocion sp̃uall aswell in placys exempt as not exempt within the said Countie. To John Ruste Dean of the Deanrie of Hecham Send Gretyng willing & coñaunding you on the behalve of our seid sõveyn Lord that ye with all spede & diligence all excuses & delayes sett apart ymmediatli upon the sight of this our ꝑcept doo give monicion & warning unto all & ev̄y ꝑson vicar chanteri preest aswell admortised as not admortised masters of hospitals & freechapels aswell in places exempt as not exempt within your seid Deanry that thei & ev̄y of them ymmediatly upon yo' monicion & warnyng so to them yeven doo make & cause to be made in writing a true clere distincte ꝑticuler & sev̄all yerli values of all & singler maners londꝫ teñtꝫ glebes demeans rentꝫ possessions tithes oblacions porcions pensions & all other ꝓfitꝫ aswell sp̃uall as temporall in eny wise belongyng or appteynyng to ev̄y suche ꝑsonage vicarage hospital chauntery or freechapell in eny place within this Realme of England or eny other the Kingꝫ Domynyons deducting yerly oute of the same theis deduccions onli following & non other that is to say the Rentꝫ resolute to the cheif Lorde of the fee & other annuell & ꝑpetuell rentꝫ & chargys which ev̄y such ꝑson vicar chauntery preest master of hospitalls & freechapells is or be bounden to pay to eny ꝑson or ꝑsons to their heires or successours forev̄ or to give yerli in almes by reason of eny fundacion or other ordinaunce thereof heretofore made and also all yerly fees for the Steward Receivo' Bailif Auditour with sinages & ꝓxies And they & ev̄y of them to certifye the same yerli values & deduccions in writing so made unto us in their oun ꝑsons at suche day tyme & place as we shall shortely herafter furthermore ꝓfixe unto them within oon dayes warnyng And also that ye doo certifye unto us the namys of all & singler suche ꝑsonys vicars chauntery preestꝫ masters of hospitals & freechapels as ye shall so admonishe & gife warnyng unto in that behalf Thus to doo at the Towne of Litill Walsingham the Monday next after Dñica in albis next comyng by nyne of the clok in the forenoon of the same day with this our ꝑcept to you directed And that ye faill not thus to doo as ye will therfore answere to our

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seid soveyn lord at your further perell in that behalf Yeven under our Seallys the xxiij^{u} day of March in the xxj^{u} yere of the reigne of our seid soveyn Lord King Henry the eight.

Indorsed Johes Ruste { Decanus Decanat' de Hich^{a}m in Archidecon̄ Norff' annui valor̄ } xx^{s}.

ROGER TOWNESHEND Knyght Thomas Lestrange Knyght Xp̄ofer Jenney ꝥjeaunt at the lawe Wyll̄m Conyngesby & John Mynne Auditor commyssion̄s of our Sovaygne Lorde the Kyng in the Countie of Norff' amonge other assigned by vtue of the Kynge Commyssion under his greet seall for the valuac̄on of the true & just yerly values of all & singler possessyons mañs londe teñte hereditamente & other pfitte as well temporall as sp̄uall appteynynge o^{r} belongynge unto evy man of dig-nyte monasty pryory church collegiatt churche conventuall psonage vicarage chanty freechapell or other dignyte office or pmoc̄on sp̄uall as well in place exempt as nott exempt wthin the seid County. To John Rust Dean of the Deanrie of Hecham Sende Gretynge willynge & commawndynge you on the behalff of our seide Sovaynge Lorde that thou w^{t} all spede & dilygens all excuses & besynes & delayes sett apte immedyatly upon the sight of this our pcept do gife monyc̄on & warnynge unto all & evy pson vycare chanty preest as well admortised as not admortised maisters of hospitalls & free chapels as well in place exempt as nott exempt wthin thy saide Deanrie that they & evy of theym upon monic̄on & warnynge nowe by youe to be geven unto theym beynge sevally w^{t} evy of theym in writynge the distynct sevall & pticler yerly values of all ther psonage vycarage & other sp̄uall possessyons & temporall pfitte accordynge unto the p'port & effect of the last pcept & comawnde-ment to theym nowe of late geven by us the seide Commyssyons on the behalff of our seid Sovaying Lorde & that they & evy of theym appere at Burnh^{a}m Westgat the Wednesday next after Lowe Sondaye And that yee the under Constabille & also the Churche wardens of evy of the Townes w^{t}in our seid Sovainge Lord that they & evy of theym psonally app Geven the thirde daye of Apriell in the xxvj^{u} yere̅

Valor. Eccles. Tempore Regis Henrici Octavi.
From the Augmentation Office, Vol. vi. p. i.

2. A Form of Government by Rural Deans, or Superintendents; exhibited by the Chancellor of Norwich, from the Bishop.

THE strength of God's enemies being grown so universal; and their spreading so dangerous to the state; and licentious looseness of life through corruption of eccle-siastical officers so untamed; that it is time that ecclesiastical government be put in

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due and severe execution, without affection and corruption, according to the wholesome laws, provided and established in that behalf.

And for that the bishop is counted in the law the pastor of the whole diocess, in consideration thereof that antient father cryeth out; *Væ mihi: non essem de numero damnatorum, si non essem de numero prælatorum.* And therefore bound to have a special knowledge of every particular man of his diocess, as near as possibly he may. And he must devise and practise the most certain and ready way, to set before his eyes, as it were in one view, the true estate and platform, and every several part thereof.

To which end, since it appears by antient records in the bishop's office, for these three hundred years, that certain choise, picked men were appointed and authorized in every several deanry, called in law decani rurales; and in the bishop's canons, superintendentes; that is, some preachers, resident in the deanry, orderly, grave, learned, discrete, and zelous: it is necessary to renew and revive that antient, commendable practice.

Whereby the commissaries and officials, to the great ease of the country, and avoiding excessive charges, may be enjoyned to keep their circuits; and once a year, or twice at the most; whereto law restraineth them.

In whose visitation, what selling of the peoples sins, without any regard or consideration of duty at all; what unfiling of verdicts for mony; what manifold corruptions and briberies are used by abuse of registers; all the whole country, with detestation, seeth. And thereupon most men, by the abuse, do utterly contemne all ecclesiastical government.

Whereas the dean rural or superintendent, (if *prophesie* may continue,) to prophesy; if not, to a sermon every month, may call the ministry and questmen. And then and there inquire of all disorders. And to compound and reform the lesser, and certify to the bishop the greater.

Which superintendent shall make faithful, careful, and diligent enquiry, not only of every minister in the deanry, but also of every man of account; which may either be profitable or dangerous to the state, in their several parishes. And exhibit their names, according to every several deanry, in a fair long parchment scrole, to the bishop, or his chancellor; to remain with them, or either of them: giving advertisement from time to time, of their amendment, or waxing worse and worse. Whereby the bishop shall be able to cut off any mischief, as it first springeth forth; and be a most notable instrument of advertising and preserving the estate. Besides, by the authority resident, and as it were overwatching the behaviour of the neighbours round about, all smaller, usual offences, as swearing, drunkenness, leud, lascivious talk, and such other enormities, which are as it were entrances into the more grievous and enormous sins, may be restrained and punished. Which now are jesting matters, of small account.

The better countenance and assistance of which deans rural, such justices of the

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peace as are zelous in religion, and favourers of the gospel and state, are to be moved and required, to help and fortify their lawful proceedings; to be present at their solemne assemblies and preachings; to their better encouragement, and the good example of the common sort.

And whereas there hath been a solemne order of long time commonly observed, that every Sunday a publick sermon hath been used and frequented in the Greenyard in Norwich; it were very convenient, that these **superintendents**, having open warning of their days appointed at the synod, should, as it were in course be called, to supply that place: not onely to testify to all the world, and to make manifest to the enemies of the truth, the uniformity and consent in religion; but also to confer with the bishop and his chancellor, touching the several scrolls of every **deanry**, exhibited, as before; to impart unto them of the amendment of the former abuses certified. And to take both order and courage to proceed in the same or other accordingly.

And whereas now the usual synods are gathered together only, as a briday, to set and spend their mony, (the synod-mony not commonly received then, but committed over to the registers at their pleasure otherwise,) these **superintendents**, whom the law termeth *testes synodales*, assembling and meeting there, and having countenance of the bishop or chancellor, setting openly, as their assistants, if any slothful or disorderly minister, or other person whatsoever, after his often private or public admonitions, should not amend and conform himself, he might there be rebuked, or suspended, before all the clergy of the diocess, and the whole congregation there assembled; to his speedy amendment, and the example and terror of others. Where also the bishop or his chancellor, being advertised by conference with them of all disorders, might give present order for redress. And for the undoubted fears of maintaining schismes and factions in *prophesyings*, if they were established, or preachings otherwise, these **superintendents**, being conformable men, are to be appointed moderators of the exercise.

And whereas law hath plainly forbidden, that process out of the court should be awarded to be served by the adverse party, or any of his assignment, whereof we see by daily experience the inconveniency; for that the adversary, keeping the process by him, will await such time and business of the party, that he cannot appear, and often such slender returns are made as bear no credit: it were greatly to the furtherance of justice and indifferent dealing, all process should be directed to the **superintendents** in their several **deanries**, by their officers to be executed, and returned authentically according to law. Whereby the subject shall have no cause of grief; and justice better may be executed.

If it be objected, that the usual courts of *archdeacons* should hereby be abridged; nay, the lawful authority of archdeacons shall be renewed and established; and their unlawful usurping, to the great charges and trouble of the country, restrained; and law duely exercised without corruption. Besides, that this office of **superintendent** is presumed by common law to be joyntly at the bishops and the archdeacons appoint-

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ment, unless the custome and prerogative of the bishop be otherwise. Which is to be proved by continuance above three hundred years, by antient record, without interruption, only to appertain to the bishop of Norwich. Whereby the archdeacon's right is shut out, in appointing himself joynt with the bishop: howsoever he be in law a common officer of both.

And whereas *probates* of wills, and granting of administration, as matter of civil law, are therefore committed to the queen's disposition and jurisdiction; for that the law presumeth the bishop, for his profession, to be a man of that conscience; and for his wisdom a man of that policy and care, most tenderly to provide for the state of widows and orphans; their parents and husbands so deceased: the corruption of the officers hath been such, and the greediness of registers so intolerable, that men of these countries, presuming for a little mony thereupon, have not feared, either to suppress the testators true will, making him dy intestate; or to alter and forge his will after his decease. For that the officers, one greedily snatching before another, without due examination or consideration of the circumstances, either unawares, or wittingly, through corruption, prove these wills by a proctor. Whereby the party deemes himself to have taken no oath: and therefore may do what he list, as most free. For remedy whereof these superintendents might do great service to us, if any should dy within their deanry, to send for the minister, or some of the parish, to examine the truth of the will without alteration; or the occasion of his dying intestate.

Which all might be very well done at their assembly at *prophesies*, or preaching every month or fortnight. Whereby all those which otherwise of devotion would not peradventure frequent those exercises, might upon occasion of necessary business do it. Then the superintendents, upon tryal and knowledge, taking the parties oath, to forth it to the officers, there to be proved accordingly. This one service of the superintendents would stay infinite suites.

And whereas the strength and comfort of God's people consisteth in mutual love, peace, and amity, how many wrangling suites of defamation, tiths, and other causes, shall his wisdom and discretion cut off, before they rise, even at home; for the perfect knowledge he may quickly, or must already needs have of his neighbours causes.

If it be objected, that the archdeacons may prove wills, (although by common law they cannot,) yet let them set down what by prescription or composition they may truly chalenge: and let every man have his own. Or let order be set down, what value the commissary or official shall or may prove. And let them enjoy the same. But in the mean season let not that frivolous delay hinder the course of ecclesiastical discipline: which all good men groan for; and without the which speedily put, and wisely and strongly, in execution, the enemy will even swallow up the state.

And whereas the lewdness of *apparitors*, scouring of the countries; following their masters trade and exercise; some have been detected of forty marks bribery in half a quarter of a year, in half a deanry; the superintendent shall cause some

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honest, religious, quick person, to whom he shall upon his credit commit those things he shall be put in trust with. Who attending every consistory day upon the court, may certify and return all processes; and advertise of all abuses needing reformation.

And if the making of ministers be according to the late canon ordered, as well for their competent sufficiency, as public ordering upon due and severe examination of half a dozen of such incorrupt persons, as the bishop shall name, with a testimonial of their allowance, subscribed and delivered to the bishop under their hands: and further, for such as be, upon presentation, made by their patrons, instituted to any benefice, one day in the week, and one time appointed, when and where they come to be examined: and then and there, in the presence of the bishop or chancellor, with four, five, or six others, orderly appointed, and requested to take pains therein: that as well the parties sufficiency, thorowly sifted and known; and consideration of the greatness of his charge, the quantity of his living, and the necessity of the time, and the party likewise; to pass their allowance subscribed under their own hand. Which exhibited to the bishop, the bishop then to set to his hand of allowance. And not otherwise to pass the chancellor; to whom the institution by my lord bishops graunt appertaineth.

I do not see, but the minister thus sifted, before his entrance into the ministry, or taking any benefice, and by watchful oversights of superintendents, urged to usual speaking at the exercises, and restrained by admonitions, and other censures ecclesiastical, from their loose, loitering, or greedy, covetous life; the preaching of the gospel, and other usual exercises of religion so frequented; but the word of God would flourish, the enemie be daunted, who could not lurk in any corner; and her majesty have an assured, safe, and quiet government; my lord bishop in part perform his great charge; and his officers enjoy the true comfort of performing their duty to the uttermost of their power. And that which is worth all the world, the number of the elect appear more and more, by the means of preaching, the ordinary and effectual means of their vocation. But this must be done without revocation—and it must be ready to be put in execution before it be known to the enemy.

Strype's Annals, Vol. II. Part II. p. 695. last Edit.

3. Appointment of Rural Dean in the Diocese of Norwich, by Bishop Stanley, A.D. mdcccxlii.

EDWARD, by Divine permission Bishop of Norwich, To our well-beloved brother in Christ, Clerk, of in the County of and in our diocese of Norwich, greeting—

Whereas, upon mature consideration we have thought fit to revive the ancient office of rural dean within and throughout our diocese, in order that we may be at all times fully informed of the state of every part thereof—We confiding, as well in your zeal

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for the glory of God and the good of his church, as in your ability, prudence, and discretion, do, by these presents, constitute and appoint you, during our pleasure, to be a rural dean, in the deanry of within the archdeaconry of which deanry comprises the parishes named in the margin of these presents.

And we require you once at least in every year, personally, to visit the said several parishes, and to report to us and to our archdeacon of the said archdeaconry, on or before the first day of August in every year, according to our articles of inquiry and instructions which shall from time to time be directed to you, of all matters within your deanry, concerning which it may be proper for us and useful to our diocese that we should have information, to the intent, we may adopt such measures as the several returns may render necessary and expedient.

And we also will and desire, that, in executing the duties of the said office of rural dean in virtue of this our commission, you do diligently and faithfully observe the instructions directed to you.

Given under our hand and episcopal seal, this day of in the year of our Lord and of our consecration the .

Articles of Inquiry for the Parish of

I. The Minister.

1. Who is the incumbent?
2. Does he serve the cure himself?
3. If not, where does he reside?
4. What is the reason of his non-residence?
5. Has he a licensed curate?
6. Is he resident?
7. If not, where, and at what distance does he reside?
8. Who resides in the glebe-house?
9. What services are performed in the church, and at what hours? and have they been on any occasion omitted?

II. The Church, and Chancel.

1. Are the walls of the church and chancel firm and in good repair?
2. Are they well plastered & clean within?
3. Is the tower or steeple in a sound condition?
4. Are the roofs well covered, and in good repair?
5. Are they properly rendered or pointed within?
6. Is the water sufficiently carried away from the roofs, and from the foundation?
7. Are there any trees or ivy growing on the walls? and if so, on what part?
8. Does the earth lie against the outward walls, above the level of the inner pavement?
9. Is the floor of the church and chancel well paved, plain, and even?
10. Are interments permitted in the interior of the church?
11. Are the doors of the church and chancel in good repair?
12. Are the windows well glazed?
13. Are there casements enough to admit the air freely through the church and chancel?
14. Is there a convenient reading-desk and pulpit?
15. Is there a decent font of stone?
16. Are the Ten Commandments set up at

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the east end of the church?

17. Is there a decent communion-table properly railed in?
18. Are the seats floored with wood, kept clean, and in good order? and what accommodation is there for kneeling?
19. What number of sittings is there for the poor?
20. Have any pews been enclosed without a faculty, so as to encroach upon the free sittings, and thereby exclude the poor from that part of the church?
21. Is the whole church kept clean, and in decent order, without dust, cobwebs, or any thing that may be offensive or unseemly?
22. How many bells are there? and are they all in good order?
23. Is there a vestry-room attached to the church?
24. Are there any chapels-of-ease within the parish?
25. Is every thing in good repair & order there?
26. Is there any ruinated church or chapel?
27. Has it become so within the memory of man?
28. To what may its decay be imputed?

III.—The Books, Furniture, &c.

1. Is there a Bible, in good condition, a correct copy, and of a large type?
2. Are the Common-Prayer Books for the minister and clerk of the same description, and in good condition?
3. Is there decent furniture for the reading-desk and pulpit?
4. Are there two decent surplices?
5. Is there a decent covering for the communion-table?
6. Is there a fair linen cloth and a napkin, for the celebration of the holy communion?
7. Are there books provided for the communion-table, and in good condition?
8. Is the Communion Service read from the table?
9. What vessels are there for the celebration of the holy communion, and of what metal, & where are they kept?
10. Is there a well-painted iron chest, with lock and key, for the safe keeping of the register-books?
11. Are the register-books in good order, and kept in the aforesaid iron chest? and where is the chest kept?
12. Is there a proper provision for the care of the vestments and furniture of the church?
13. Is there a bier and a decent pall for the burial of the dead?
14. Is there a distinct churchwardens' book kept, and entry made in it, by way of inventory, of all the moveable church property entrusted to the care of those officers?
15. Is there hung up in the vestry or church a table of customary fees payable to the minister and clerk?

IV.—The Churchyard.

1. Is the churchyard sufficient for the present population?
2. Is it well fenced, clean, and decent?
3. Are the paths well kept? and are there proper gates, and in good repair?
4. Is it kept free from improper uses?
5. Are cattle ever admitted within it? and if so, of what description?
6. Are the graves dug at a proper distance (at least eight feet) from the foundation of the church?

V.—The Glebe-House.

1. Is the house of the minister, with its barns, stables, and other outhouses, in

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good and sufficient repair?

2. In particular, is the parsonage, or vicarage house, kept in such decent manner, as is fit for the residence of the incumbent?

VI.—Charitable Foundations.

1. Are there any bounty-lands, or houses belonging to the benefice?
2. Are they occupied by the incumbent, or let?
3. Are they taken good care of?
4. Are there any funds (arising from what source) for the repairs of the church?
5. Are they duly and properly expended?
6. Is there a Sunday-school, and how supported?
7. What is the average number of scholars?
8. Is it in union with the National Society?
9. Is there a day school, and how supported?
10. What is the average number of scholars?
11. Is it in union with the National Society?
12. Is there a parochial or lending library?
13. If a parochial library, is it preserved for the uses to which it was given?
14. Are there any other charitable foundations, and of what description?
15. Are they well administered?
16. Who are the trustees and visitors?
17. Is there a board hung up in the church or vestry, with an account of lands, endowments, or benefactions, belonging to the parish?

Are there any other matters which require notice?

(Signed)

Rural Dean.

Instructions addressed to the Rural Deans in the Diocese of Norwich, by Bishop Stanley, *A.D.* mdcccxlii.

Although the articles of inquiry to be laid before the minister and churchwardens of every parish in the diocese will explain the general purposes for which the office of rural dean is entrusted to you, it may remove some misapprehensions, and facilitate the execution of the duties you have undertaken, if I subjoin to your commission some brief remarks and instructions.

The ancient ecclesiastical office of rural dean has been revived in eighteen English dioceses since the year 1800; is recognised by the legislature in two recent statutes, which have assigned to that office special duties; and is now revived in this diocese with the concurrence of the several archdeacons: the object being, not in any respect to supersede their use and authority, or to interfere with their rights and jurisdiction, but to assist them in some branches of their duty, extremely onerous in this extensive diocese, which contains 1038 parishes, and an increased population with increased religious wants.

The office entrusted to you is simply one of inquiry, in order to make a full and frequent report of the actual state of the churches in the diocese, and of all things appertaining to its ecclesiastical condition, to the end, that such measures may be adopted as shall appear necessary to render our ecclesiastical system more efficient for

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the spiritual wants of the whole population. The rural Dean has no power by his commission to issue any order; but it may be reasonably expected that any recommendations offered by him, in accordance with the known views and duties of the archdeacons, will be generally well received by the churchwardens, whose good disposition towards the church I have seen abundant reason thankfully to acknowledge.

Much will depend on the manner in which your office is discharged. A spirit of discretion and courtesy, it can hardly be doubted, will ensure respect and attention; especially as the object proposed is calculated to disarm opposition, and to soften the objections of many well-disposed persons who regard every change, even a return to ancient and excellent customs, as a dangerous innovation.

In making the annual visitation of the churches and glebe-houses within your Deanry, according to the terms of the commission, it will materially abridge your trouble and that of the minister and churchwardens in each parish, to send the articles of inquiry for their previous consideration when you inform them of the day and hour on which you propose to visit. You will of course request their attendance; and you will thus find them better prepared to give an answer without delay on the several points submitted to them.

The parishes in which the archdeacons reside are not to be visited by the rural Deans; and the houses of *resident* incumbents are to be visited only on your receiving a special instruction to do so from the bishop in any case where circumstances may require it. In the year when the archdeacon personally visits the several churches in your Deanry, the rural Deans, or one of them, will attend him on his visitation, on receiving from him a notice of the time appointed for it; and in that year the rural Deans will not hold their own separate visitation.

If it shall hereafter be found more convenient or advisable, the parishes in your Deanry may be divided between the two rural Deans, each visiting a certain number; such division to be previously submitted to the bishop for his approbation. When in any parish you shall notice any matter connected with the order and efficiency of the church requiring correction or amendment, you are requested to append a special report of it to the articles of inquiry on returning them to the bishop, and to send a copy of such report to the archdeacon; and although such matter may not be specially noticed in the articles of inquiry, you will observe that the last question in them is of a general character.

It now only remains for me to offer my thanks to you for accepting an office which entails much trouble without any emolument; and, at the same time, to express my anxious hope, that a measure, adopted for the single purpose of promoting the glory of God and the best interests of His people, may meet with the cordial co-operation of the clergy throughout the diocese: that, by uniting them more closely in one uniform plan for general improvement, it may strengthen their hands in the work to which they are called and sent, and thus afford an increased measure of assistance to their bishop in the execution of his arduous office. For to such union and co-opera-

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tion I must ever anxiously look as the means which, under God's blessing, will best ensure success to my own imperfect endeavours for the spiritual good of the people entrusted to my care.

EDWARD NORWICH.

SECT. XIX.—Diocese of Oxford.

THE diocese of Oxford[1], comprising the counties of Oxford and Berks, is divided into two archdeaconries; *viz.* I. Oxford; containing the rural deanries of Aston, Burcester, Chipping-Norton, Cuddesden, Deddington, Henley, Oxford, Whitney, and Woodstock. II. Berks; containing those of Abingdon, Newbury, Reading, and Wallingford.

Bishop Secker, in his Fifth *Charge* to the Clergy of Oxford, notices "the antiquity of the useful institution of rural deans, its continuance from before the Conquest till the great rebellion, and its restoration afterwards in several dioceses, and particularly in this of Oxford by the admirable Bishop Fell." *See* Secker's *Charges*, p. 185.

I cannot carry back the decanal history of this diocese beyond the days of the latter prelate; whose method it was, according to White Kennett, to ordain rural deans, by oral declaration, at his times of visitation. "The last so nominated" by this "excellent judge of men and merits," "in the deanry of Burcester, was Mr. Samuel Blackwell, B.D. then vicar of that church; who (as an exemplary supervisor of the clergy, and a diligent assertor of the rights of the church) had been duly qualified for the office, if it had continued in all the dignity and authority of its primitive institution." *See* MS. Addenda, *Parochial Antiquities*, Vol. II. pp. 358, 370.

In the interval between Bishops Fell and Secker, the office, probably, was dormant, or the latter prelate had referred to its uninterrupted exercise, as an argument for its continuation in his own days:—instead of which, he merely says, "I should be glad, with your approbation, to set it up once more amongst us, in such form as might be most beneficial and satisfactory: but contented at present with hinting the matter, I leave and recommend it to your serious thoughts." *See* Secker's *Fifth Charge*, *A.D.* MDCCLIII. *Charges*, p. 186.

Bishop Secker was soon afterwards translated to the archiepiscopal see of Canterbury; and, it may be, never matured the appointment adverted to. But of this I speak diffidently, having received no communication from Oxford on the subject of my inquiry, save the following form of commission. It is the instrument now used in the appointment of deans rural by Bishop Bagot, who revived the office four years ago.

To the circumstance of this revival the bishop alludes, in his *Charge addressed to*

(1) It is proposed by the *Church Commission* (*A.D.* MDCCCXXXV.) that the diocese of Oxford shall be increased, by the addition of the county of Buckingham, from the diocese of Lincoln, and of Berkshire from that of Salisbury. The latter county has been transferred.

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the clergy of the diocese at his second visitation, August MDCCCXXXIV., in the following words:—"And here let me seize the natural opportunity of expressing the obligations, both of the clergy in general, and of myself in particular, to the rural deans of this diocese.

"When I last addressed you, the restoration of that office was only in contemplation. We have now the satisfaction of observing it in actual operation; of seeing how materially it is calculated to increase the usefulness and efficiency of the establishment; and of bearing testimony to the highly beneficial results which have arisen from its re-institution.

"To the present holders of the office in their respective deanries, high praise is due; and in your name, my reverend brethren, and my own, I beg to tender them our sincere and united thanks, for their zealous discharge of their duties, for the ready attention they have paid to our various communications, and to the sound judgment and amiable spirit with which their functions have been administered." P. 16.

The rural deans of this diocese constitute, with the archdeacon, the committee of management of the *Oxford Diocesan Society in aid of Queen Anne's Bounty for the Augmentation of the Maintenance of Incumbents of small Benefices.* They also undertake to act as the Oxford Diocesan Local Board to the *Clergy Mutual Assurance Society.*

A list of the rural deans is given in that excellent periodical, the *British Magazine* for September MDCCCXXXII. (Vol. II. p. 84.)

No change whatever has taken place, the bishop informs me, in the rural-decanal administration of this diocese; nor have any new instruments been issued, since the date of my first edition.

Appointment of Dean Rural in the Diocese of Oxford, by Bishop Bagot, A.D. MDCCCXXXI.

RICHARD, by Divine permission Bishop of Oxford, To our well-beloved and reverend brother, *J. B.* clerk, M.A., rector of *N. C.*, in the deanry of *C.*, in the county and diocese of Oxford, greeting—

Whereas, we have thought fit, upon mature consideration, to revive the ancient use of rural deans, that we may be fully informed, at all times, of the state of our whole diocese—We, therefore, constitute and appoint you by these presents to be a rural dean of the deanry of *C.* And we require your fidelity and diligence in observing, inquiring into, and annually or oftener reporting to us, or our archdeacon, as the case may require, all such things, within the said deanry, as it may be proper for us, and useful for the diocese, that we should know; particularly respecting the condition of the churches, chancels, and churchyards, the preservation of the parish registers, the state of the glebe-houses, glebe-lands, and all things thereunto belonging, to the intent that we may take such measures as the circumstances of the respective cases,

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and the general welfare of the diocese, may seem to require. And whereas it is expedient that we should have certain information of the vacancy of benefices within our diocese, we hereby require you, as soon as the avoidance of any living within your Deanry shall have come to your knowledge, to notify the same to us; and, further, we desire you to see that the churchwardens of such vacant parish make suitable provision for the service of the church until the induction of the new incumbent. And we doubt not, but believe, that you will readily and willingly use all diligence in the before-mentioned matters, and such other matters and things as may appear to promote the general well-being of the diocese, although the same are not expressly mentioned in this our Commission.

Given under our hand and episcopal seal, the sixth day of July, in the year of our Lord One thousand eight hundred and thirty-one, and of our consecration the third.

SECT. XX.—Diocese of Peterborough.

THE diocese of Peterborough[1] contains the counties of Northampton, Rutland, and Leicester; constituting two archdeaconries: I. Northampton—within which are the rural Deanries of Brackley, Daventry, Haddon, Higham Ferrers, Northampton, Oundle, Peterborough, Preston, Rothwell, Welden, Alstow, East, Oakham-Soke, Rutland *alias* Martinsley, and Wrangdike. II. Leicester; containing those of Ackley, Christianity or Leicester, Framland, Gartree, Goodlaxton, Goscot, and Sparkenhoe.

Bishop Marsh "revived the ancient order of rural Deans" within this diocese in the year MDCCCXX.—being induced to do so for the reasons so clearly and satisfactorily alleged in pp. 16, *seqq.* of his *Charge delivered at the visitation in July* MDCCCXXIII. My readers, I am sure, will be glad to have these reasons laid before them, in the learned prelate's own words, and his interesting account of the complete success which attended the labours of the newly-restored parochial visitors.

"If a bishop thinks it expedient, he may visit parochially, and examine in person the several churches of his diocese. But it is more usual, and generally more adviseable, to delegate the office to others. At present, the visitations of bishops are synodal; they assemble their clergy at stated places once in three years; and in the other two years synodal visitations are holden by their archdeacons. Beside the synodal visitations of the archdeacon, the duty of parochial visitation, which in the early ages of the church was performed by the bishop, became gradually transferred to the archdeacon, or archdeacons, of the diocese. But if a diocese, containing nearly four hundred parishes, has only one archdeacon, the business of parochial

(1) The *Church Commission Report* of MDCCCXXXV. suggests that the diocese of Peterborough shall consist of the counties of Northampton, Rutland, and Leicester; the last county being added to it from the present diocese of Lincoln.

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visitation is no less difficult for the archdeacon, than it is for the bishop. A personal inspection of all the churches, chancels, and glebe-houses, throughout this diocese, if conducted with minute attention to the state of soundness and decay, in the various materials of the respective buildings, to the condition of the sacred utensils and vestments, to existing abuses, or neglects on the part of those to whom the care of such things is entrusted, could not be duly performed by one person in the course of a whole year. And when, after all that employment of time and attention, the deficiencies have been discovered, which are too often observable, when a parochial visitation is holden for the first time, there still remains the important duty of seeing that the defects are duly remedied. For this purpose, a second, and even a third parochial visitation may be required. And how can a service be in this manner repeated, when even the first performance of it, if duly executed, would be attended with so much difficulty and inconvenience?

"For these reasons I have revived in this diocese, as I did in the diocese of Llandaff, the ancient order of **rural deans**. And I take the first public opportunity, which has presented itself, since my primary visitation, of explaining the motives which have led to the appointment of **rural deans** in this diocese. I am anxious to guard against an inference, which might otherwise be drawn from it. The appointment of **rural deans** implies no previous neglect of duty. I have reason to be thankful for the uniform support which I have received from the archdeacon of this diocese. I have only relieved him from a trust, which, from its very *magnitude*, requires more exertion, than can be expected from any one man, however active and labourious.

"Even the division of the diocese into **deanries**, if only *one* **dean** had been appointed to each **deanry**, would not have afforded sufficient advantages for the purpose of parochial visitation. Though the limits therefore of the ancient **deanries** have been retained, the **deanries** themselves have been divided into two, three, or four parts, according to their magnitude; and a **rural dean** has been appointed for each division. Without transgressing the limits of the **deanries**, it was impossible to assign an equal number of parishes to every division. But, in general, they vary only from ten to fifteen. The divisions and the appointments have likewise been so arranged, that the **rural deans**, though they amount to twenty-six throughout the diocese, reside each of them *within* the division to which they are appointed. The parishes, therefore, which are subjected to their inspection, are all within an easy distance from their own homes.

"Having described the plan, I will now relate the beneficial effects, which have resulted from it. In the first place, a mass of information has been obtained respecting the state of the diocese, such as never could have been obtained by any other means. The answers of the **rural deans**, in the schedule of queries proposed to them, describe the state of the churches, with particular reference to the walls, the roof, the pavement, the windows and doors, the pulpit and desk, the font, the pews, the bells, and the various articles which are necessary for Divine Service. They

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observe, whether the churches receive any injury, from the want of proper ventilation, from accumulations of earth on the outside, or from improper modes of carrying off the water from the roof. By attention to these objects, the necessity of repairs is frequently prevented. The same attention is paid to the state of the chancels. The condition of the churchyards, the condition of the glebe-houses, the preservation of the parish register, the state of the parochial schools, have likewise been carefully examined. The reports therefore of the rural deans have afforded to the bishop a knowledge of his diocese, for which he cannot be sufficiently thankful. But, important as their services would have been, had they merely supplied authentic records on the state of the diocese, their services have been extended much further. The reports to the bishop have been subordinate to the general plan of amelioration, which has been carried into effect through the instrumentality of the rural deans. I should greatly exceed the limits of this charge, if I described the very numerous improvements, which have been made in the churches of this diocese since the time of my primary visitation. But, in returning thanks to the rural deans, I must not omit to make my acknowledgment to the parochial clergy in general, who have received the rural deans with uniform kindness, and have not only aided them with the best advice, but have cheerfully assisted by their personal attentions. Nor must I neglect to express my approbation of the laudable conduct, which has been generally displayed, both by the churchwardens and the parishioners in the several deanries, even where the reparation of the churches has been attended with considerable expence."

A report having reached me, that deans rural had ceased to act in their most useful capacity of parochial visitors within the diocese of Peterborough, in consequence of some doubts being raised as to the bishop's power of constituting them, to which the opinion of the lawyers was said to be unfavourable, I was induced to apply to Bishop Marsh for more positive information on that point. His lordship obligingly replies (*Feb.* 24, MDCCCXXXIV.), that rural deans still continue to exist, though not in such a state of activity as they were on their first appointment. Having obtained almost all the information which he wanted, he has not urged them to further exertions: still, they occasionally make such returns as exigencies may require. He is not aware of any objection having been made, or any objection being possible to the appointment itself. He has never attempted to give them any jurisdiction like that exercised by an archdeacon; nor were they ever authorised, in his diocese, to inquire into the conduct of the clergy. They were appointed, as stated above, to inquire and report on the state of churches, chancels, churchyards, and glebe-houses. These are matters on which a bishop has a right to *require* information; and therefore no one can have a right to object to such inquiries being made. In the execution of the office, the only difficulty which has ever occurred has been in the visitation of glebe-houses. Some few clergymen (but a *very* few) have considered such a visit from the rural dean as an intrusion on their privacy: but they would have viewed, perhaps, in the same light an *official* visit from the bishop or the archdeacon.

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To Bishop Davys I am indebted for the following *Forms*, and for the further most satisfactory intelligence, that "he has daily cause for thankfulness to his **rural deans** for the important assistance which they render to the archdeacon and to himself." —*Oct.* xii. *A.D.* mdcccxliii.

Appointment of Rural Dean in the Diocese of Peterborough, by Bishop Davys.

GEORGE, by Divine permission Bishop of Peterborough, To our well-beloved brother in Christ, Clerk, of in the county of and our diocese of Peterborough, greeting—

We, confiding as well in your zeal for the glory of God, and the good of his church, as in your prudence and discretion, do, by these presents, constitute and appoint you to be **rural dean** of a certain district within the archdeaconry of and our diocese aforesaid; which district comprises the parishes specified in the margin of this commission: and we will and desire, that in executing the duties of the said office of **rural dean**, in virtue of this our commission, you do in all respects act in subordination to the archdeacon of the said archdeaconry; and that you do strictly and faithfully observe the instructions hereunto annexed.

Given under our hand and seal this day of in the year of our Lord One thousand eight hundred and and of our consecration the

Instructions to be observed by the Rural Deans in the Diocese of Peterborough.

1. The **rural dean** is diligently to inquire, and give true information to the archdeacon, to be by him made known to the bishop, of all matters concerning the clergy, churchwardens, and other officers of the church, which it may be necessary or useful that the ordinary should know.

2. Upon being made acquainted with the avoidance of any benefice within his district, he is to make a return thereof to the bishop, in order that due inquiry may be made into the state of the vacant benefice, and sequestration be issued out of the ecclesiastical court.

3. He is likewise, once in every year, previously to the archdeacon's visitation, and at other times when he shall be required, to inspect the churches and chapels within his district, with their chancels and churchyards; and the books, ornaments, and utensils thereto belonging; as also the houses, buildings, and glebes belonging to the incumbents; and to make a return thereof to the archdeacon at his next visitation, noting all alterations, additions, decays, and dilapidations in the premises.

4. He shall likewise be ready to advise and assist the churchwardens within his

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district, in framing their presentments of all such things as are amiss within their respective parishes, and are by law presentable.

5. He is to inspect the licenses of all stipendiary and assistant curates officiating within his district; and to give immediate notice to the bishop of any who shall officiate as curates without being duly licensed.

SECT. XXI.—Diocese of Ripon.

THE diocese of Ripon contains about two-fifths of the county of York; and is divided into two archdeaconries:—I. Craven; containing the deanry of Craven, parts of the deanries of the Ainsty and Pontefract, and a small part of the deanry of Doncaster. II. Richmond, in Ripon diocese; containing the deanries of Boroughbridge, Richmond, Catterick, Kirkby Lonsdale (in part, the rest being in Chester diocese), and Ripon. This information has been very kindly supplied by Bishop Longley. In reply to my inquiry as to the rural-decanal administration of this newly-created diocese, the Bishop of Ripon further informs me, that "he has not as yet appointed any rural deans." As the commissary's jurisdiction at present over-rides the bishop's in reference to this department of discipline within the archdeaconry of Richmond, the Ecclesiastical Courts' Bill will probably hereafter place his lordship in a more favourable position for the establishment of rural deans upon one uniform system throughout his diocese. In the meanwhile, the commissary of Richmond, under the authority of his *patent*, has appointed vice-deans within the jurisdiction of that archdeaconry. They were established, *A.D.* MDCCCXXXIX., in eleven decanal districts as deputies to the commissary; and exercise their functions under him as ordinary rural deans would do, the commissary standing towards them in the relation of archdeacon.

SECT. XXII.—Diocese of Rochester.

THE diocese of Rochester is considered the most ancient in England, excepting Canterbury. It contains a small part of the county of Kent, the parish of Iselham in Cambridgeshire, and Freckenham in the county of Suffolk.[1] In this comparatively small diocese, no traces appear of deans rural having ever existed: nor is it the intention of Bishop Murray to institute them. With the aid of his archdeacon, who annually holds a parochial visitation, the bishop informs me, he is made sufficiently well acquainted with the condition of his diocese, and has no necessity for the introduction of other helpmates in the administration of its discipline. It

(1) By the *Church Commission* (*A.D.* MDCCCXXXV.), it is proposed that the diocese of Rochester shall consist of the city and deanry of Rochester; of the county of Essex (excepting those parishes which will remain in the diocese of London); and of the whole county of Hertford. *See* London *Documents*.

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contains the rural deanries of Dartford, Malling, Rochester, Shoreham (peculiar of Canterbury), and Fordham; constituting one archdeaconry.

SECT. XXIII.—Diocese of Saint Asaph.

THE diocese of Saint Asaph[1] comprises parts of Denbighshire, Montgomeryshire, Carnarvonshire, Merionethshire, Flint, and Salop, constituting one archdeaconry, *viz.* Saint Asaph: which is sub-divided into the following rural deanries; *viz.* Tegengle, Moulde, Poole and Carenion, Kydewen, Keviliock, Mowthwy, Penllyn and Idernion, Rhos, Bromfield and Yale, and Marchia.

In the *Appendix* to Mr. Wharton's *Historia de Episcopis Assavensibus* &c. (pp. 378—381) there is an epistle of Archbishop Peckham, addressed to Anian bishop of Saint Asaph, on the discipline of his church and diocese; from which it appears that deans rural were employed, as supervisors of the clergy of Saint Asaph, in the year MCCLXXXIV.—correcting them for uncanonical attire, and errors of life and conversation; and receiving procurations of rectors and vicars at the time of visitation. From that date there is no notice of their existence. Wilkins affords no later tidings of them, in any church-document of this see. They were not in being when the *Valor Ecclesiasticus* Henrici VIII. was compiled.

The office, however, obtained in the early part of the present century, as the following extract from the St. Asaph *Subscription* Book manifests. It is the only case of a formal *subscription* to the *thirty-nine articles* &c., by a rural dean, as an act of institution which I have met with. There are no further records of the office, Mr. Wyatt informs me, to be found among the papers under his custody in the see of St. Asaph.

Bishop Horsley availed himself of the agency of rural deans during the time he presided over the diocese. In his *Primary Charge* MDCCCVI., he writes: "I think it my duty to apply myself immediately to the reformation of these flagrant abuses" [clergymen officiating as curates without episcopal licence]; "and for that purpose I require every person officiating as a curate in any part of my diocese, without further notice or requisition than that which I now give, on or before the 1st day of the month of October next, to go before the rural dean of the district in which the parish or chapelry in which he serves is situated, and to exhibit to the said rural dean his *letters of orders*, a *testimonium*, signed by three clergymen, of his godly life and conversation, and his nomination to the cure by the incumbent of the living. These particulars I expect the rural dean to report to me; and if I see reason to be satisfied

(1) It is proposed by the *Church Commission* (*A.D.* MDCCCXXXV.--VI.) that the sees of St. Asaph and Bangor be united: and the diocese consist of the whole of the two existing dioceses (except that part of the diocese of St. Asaph which is in the county of Salop), and of those parts of the county of Montgomery which are now in the dioceses of St. David's and Hereford.

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with that report, I shall authorize the rural dean to receive the declarations, witness the subscriptions, and administer the oaths by law required to be made and taken, and in my name to license him to the cure. And if any person shall presume to officiate as a curate in any part of my diocese after the 1st of October, without having obtained my licence, or without having gone before the rural dean in order to obtain it, I shall institute a process in my court against every person so offending."—pp. 129, 130. The office is again referred to in pp. 141 and 152.

There are, at present, eight rural deans; who receive their appointment from the bishop; but no particular form or instrument is used on the occasion. The *British Magazine* for Sept. MDCCCXXXIV. (p. 357) bears testimony to the utility of the office, as a part of the machinery of a diocesan society for promoting the building and enlargement of churches and chapels within the diocese of St. Asaph.

FORM OF SUBSCRIPTION OF Rural Dean IN THE DIOCESE OF ASAPH, *A.D.* MDCCCIII.

I, John Lloyd, Clerk, *B.D.*, about to be appointed to the office of rural dean of the deanry of Tegengle, in the county of Flint and diocese of St. Asaph, and commissary throughout the district of the said deanry for all such matters and things pertaining to the voluntary jurisdiction of the Right Reverend Father in God, Samuel, by Divine permission Lord Bishop of Saint Asaph, as the said Lord Bishop, from time to time, and at any time according to his pleasure, shall specially commit unto me, do declare my assent and willingly and *ex-animo* subscribe to the thirty-nine articles of religion of the church of England, agreed upon in the convocation holden at London in the year of our Lord 1562, and to the three articles in the year 1603, and to all things that are contained in them respectively. As witnesseth my hand the day and year above written.

Witness, L. Hughes, Noty. Publk. JOHN LLOYD.

SECT. XXIV.—Diocese of Saint David's.

THE diocese of Saint David's contains the entire counties of Pembroke, Cardigan, Carmarthen, and Brecknock, and all Radnorshire, except six parishes belonging to Hereford. It has also about a fourth part of Glamorganshire; eleven churches and chapels in the county of Hereford, two in Montgomery, and three in Monmouth[1]. It is divided into four archdeaconries; *viz.* Saint David's, Brecon, Carmarthen, and Cardigan; which are again sub-divided into numerous rural deanries: of which Saint David's contains Pebidiawke, Dongledie, Rouse, and Pembroke: Brecon

(1) The *Church Commission* of MDCCCXXXV--VI. suggests that the diocese of Saint David's be altered by the transfer of those parts of the counties of Montgomery, Glamorgan, and Monmouth which it is proposed to include in the respective dioceses of St. Asaph and Bangor, and Llandaff.

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contains Brecon—first, second, and third parts; Hay—two parts, Buelte, Melineth, and Elwell: Carmarthen contains Carmarthen, Kidwelly, Landilo and Llan-Gadog, and Gower:[1] and Cardigan contains Emlyn, Kemmes, Sub Ayron, and Ultra Ayron.

There is no notice of deans rural in this diocese, either in Wilkins's *Concilia* or in the *Ecclesiastical Valors* of the thirteenth and sixteenth centuries. Nor have I any *ancient* authorities to adduce in illustration of their history in this part of the Principality.

They appear to have been established, however, in the episcopate of Bishop Horsley; and certainly, during the many years that Bishop Burgess[2] occupied the see of Saint David's, they were efficiently ministerial to his lordship as parochial visitors; in which capacity they were furnished with a *Commission* and *Articles of Inquiry* to the fullest extent. And if any particular notice or inquisition[3] was, at any time, required to be set on foot in the rural districts, previous to visitation or confirmation, or at other times, the deans alone were employed upon it;—the archdeacons being mere dignitaries, exercising no jurisdiction, holding no visitations, and possessing no privileges, beyond the titles of their respective offices, and the estates annexed to them.[4] For the annexed documents I am indebted to Bishop Thirlwall.[5]

Appointment of Rural Dean in the Diocese of St. David's, by Bishop Burgess.

THOMAS, by Divine permission Lord Bishop of Saint David's, To our beloved

(1) The deanry of Gower is said to be now removed from St. David's to Llandaff.

(2) Τὸν μακαριώτατον ἐπίσκοπον ἡμῶν, ἐπί τι ἐφέσει πίστεως καὶ τῇ λαικῇ ἀρετῇ διαπρέψαντα. S. Basil. *Epist.* lxx.

(3) We are told by Mr. Marriott, that it was the custom of Bishops Burgess and Jenkinson, in case of receiving any information against clergymen, first to employ the rural deans to inquire and report whether they thought there was sufficient cause for a Commission; and if so, to appoint one. See *Ecclesiastical Courts' Report*, mdcccxxxii. Mr. Marriott's *Evidence*, p. 251.

(4) The libraries established for the use of the parochial clergy, in each deanry of the diocese, by the *Religious and Literary Association for the Promotion of Christian Knowledge and Church Union*, were subject to the direction of the rural dean during Bishop Burgess's episcopate. See *Tracts on the Origin and Independence of the British Church*, p. 150.

(5) "One of the objects which it (the appointment of rural deans) answers, is, to convey information to the bishop. Even this will be more fully accomplished when the visitations of the rural deans shall be performed more regularly, and a report of every thing worthy of remark be periodically transmitted to the bishop. But another important branch of their office is, to serve as centres of unity for the clergy of the deanries; and this has either never been attempted, or has generally failed. I am convinced that great benefit would be likely to arise from meetings of the clergy, held periodically in each deanry, under the presidency of the rural dean, for the purpose of communication on all subjects connected with the general and local interests of the church. In these conferences, doubts might be removed, and information and advice interchanged, on whatever points, either of doctrine or practice, might occur in the course of your parochial ministrations."

Bishop of St. David's *Charge, A.D.* mdcccxlii. p. 16.

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in Christ, learned in the ecclesiastical law, health, grace, and benediction.

We, confiding in your fidelity and godly wisdom, do by these presents appoint and constitute you our rural dean of in the deanry of and within our diocese of Saint David's, to have inspection over the manners and conduct of our clergy, and over the state of the churches, chancels, vicarage and parsonage-houses within your said deanry; and from time to time, at your discretion, to visit, within your said deanry, the said churches, chancels, vicarage and parsonage-houses, and to make report to us concerning the same. You being first, in our presence, duly sworn upon the holy Evangelists to act faithfully in the discharge of your said office of rural dean.

Given at the day of in the year of our Lord one thousand eight hundred and .

Articles of Inquiry for the Deanry of in the Archdeaconry of and Diocese of St. David's.

I.—1. Who is the incumbent?
2. Doth he serve the cure himself?
3. If not, where does he reside?
4. What is the reason of his non-residence?
5. Has he a resident licensed curate?

II.—Where the clergyman serves two churches, what is the distance between them?

III.—1. Doth the officiating minister reside in the parsonage or vicarage-house?
2. If not, where, and at what distance, doth he reside?

IV.—1. Is the church accommodation sufficient for the wants of the parish?
2. What is the number of free sittings? Have any of the free sittings been appropriated without lawful title?

V.—1. Is the floor of the church and chancel well paved?
2. Are interments permitted, to the detriment of the floor, or the foundation of the walls?

VI.—1. Are the windows well glazed?
2. Are there casements to admit the air freely through the church and chancel?

VII.—1. Are the roofs well covered?
2. Are they properly rendered or pointed within?

VIII.—1. Are the walls firm, & in good repair?
2. Are they well plaistered, clean, and white within?

IX.—1. Are there any trees or ivy growing on the walls or steeple?
2. And if so, on what part?

X.—Is the whole church kept clean and in decent order, without dust, cobwebs, or any thing that may be offensive or unseemly?

XI.—Are the Ten Commandments set up at the east end of the church?

XII.—Is there a decent font of stone, with a cover to it, for the administration of baptism?

XIII.—1. Is there a decent communion-table, properly railed in, with a carpet of silk or stuff?
2. Is there a fair linen cloth to cover it at the

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times of ministration?

XIV.—1. Is there a decent chalice? and of what metal?

2. Is there a decent flagon? and of what metal?

3. Is there a decent paten? and of what metal?

XV.—Is there a convenient reading desk and pulpit, decently adorned with a cloth and cushion?

XVI.—1. Is there a folio Bible, fair and perfect?

2. Is there a Common-Prayer Book, fair and perfect?

XVII.—1. Is there a Book of Homilies?

2. Is there a Table of Degrees?

XVIII.—Is there a decent surplice?

XIX.—1. Are there register-books of parchment, or of good and durable paper, for entering christenings, marriages, & burials?

2. Is there a proper book, of substantial paper, for the registration of banns of marriage?

XX.—1. Is there a well-painted iron chest, with lock and key, for the safe keeping of the register-books?

2. Is there a chest for vestments and utensils belonging to the church?

3. If so, by whom are the keys kept?

XXI.—Is there a bier, with a black hearse-cloth, for the burial of the dead?

XXII.—Are the seats and pews floored with wood, kept clean, and in good order?

XXIII.—1. How many bells are there?

2. Are they all in good order?

XXIV.—1. Is there any chapel or chapels within the parish?

2. Is every thing in good repair and order there?

3. Is there any ruinated chapel or chapels?

4. Have they become so within the memory of man?

5. To what may their decay be imputed?

XXV.—1. Is the churchyard well fenced, clean, and decent?

2. Is it kept free from fairs, and other unholy uses?

3. Are the graves dug at a proper distance from the foundation of the church?

4. Have any encroachments been made on the churchyard or churchyard wall?

XXVI.—Is there a vestry-room attached to the church?

XXVII.—1. Is the house of the minister, with its barns, stables, and other out-houses, in good and sufficient repair?

2. In particular, is the parsonage or vicarage-house (over and above necessary repairs) kept in such decent manner as is fit for the residence of the incumbent?

XXVIII.—1. Are there bounty-lands or houses belonging to the benefice?

2. Are they occupied by the incumbent, or let?

3. Are they taken good care of?

XXIX.—1. What is the state of the timber on the glebe, the churchyard, and the bounty-lands?

2. Has any been cut down by the tenant?

XXX.—1. Are there any funds (arising from what source) for the repairs of the church?

2. Are they duly and properly expended?

XXXI.—1. Is there a sunday school? and how supported?

2. What is the average number of scholars?

3. Is it in union with the National Society?

XXXII.—1. Is there a day school? and how supported?

2. What is the average number of scholars?

3. Is it in union with the National Society?

XXXIII.—1. Is there a parochial library?

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2. Is it preserved for the uses to which it was given?

XXXIV.—1. Are there any other charitable foundations? and of what description?

2. Are they well administered?

3. Who are the trustees and visitors?

XXXV.—Is there a distinct churchwarden's book kept, and entry made in it of all the moveable church property entrusted to the care of those officers?

XXXVI.—Are there any other matters which require notice?

Articles of Inquiry, previous to a General Visitation and Confirmation, in the Diocese of St. David's, by Bishop Burgess, *A.D.* mdcccxvi.

Archdeaconry of

To the Rural Dean of

Abergwilly Palace, Aug. 3, 1816.

Rev. Sir—Intending, by God's permission, to hold a general visitation of my diocese in the course of the present and ensuing month, and being desirous of obtaining information respecting the residence of the beneficed clergy, and of the curates in your Deanry,[1] and the present state of the schools, commonly called Mrs. Bevan's Charity Schools, I have communicated to you the following queries for your answers. At the same time, I request you to make it known to the clergy of your Deanry, that, in order to give the better effect to the rite of confirmation, it is very desirable that the catechumens should be instructed, not only in the nature of the rite, but how to join in it at church, by their distinct responses throughout the

(1) The rural Dean is requested to give an entire list of the rectories, vicarages, perpetual curacies, and chapels-of-ease in his Deanry; and to prefix to the several names, N.R. where the incumbent resides in the parish, but not in the parsonage-house; and A. where the incumbent does not reside in the parish, adding to the letter A. the figures 1, 2, 3, &c. according to the cause of his absence, as in the opposite page.

Archdeaconry of Deanry *of*

	Names of Benefices.	Annual Value, if 150*l.* or upwards.	Incumbents.	Where resident.	Curates.	Where resident.

Causes of Non-residence.

1. Sinecure benefice.
2. No parsonage-house, nor other fit house of residence, procurable in the parish.
3. Poverty of a benefice not sufficient for the support of a family; and consequent necessity of seeking a curacy in aid of subsistence.
4. The holding of two or more benefices, rendering residence on one at least unavoidable.
5. Allowed cases of exemption; such as employment in other important duties incompatible with residence.
6. Absence from a benefice, where none of the preceding causes exist.

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service. The clergy are also requested to deliver to the officiating ministers of the churches, where the Confirmations are held, lists of their catechumens, with their respective ages.

I am, Rev. Sir, your faithful friend and brother,

T. ST. DAVID'S.

Days of visitation and confirmation here follow.[1]

Queries.

Q. Who are the incumbents actually resident on their benefices in your deanry? and what other benefice or benefices do they hold beside what they hold in your deanry?

Names of Incumbents.	Benefice.	Holding other Benefice.

Q. Who are the incumbents that are not actually resident on their benefices? and where do they reside?

Names of Incumbents.	Names of Benefices.	Place of Residence.

Q. Who are the officiating stipendiary curates in your deanry? What curacy or curacies do they serve? Do they serve any curacy or curacies in any other deanry?

Names of Curates.	Serving what Curacies.	Where Resident.	Other Curacies.

Q. Are there any curacies in your deanry served by curates not resident in the deanry? If so, where do they reside?

Q. Are there any surrogates in your deanry?

Q. Is there any want of surrogates in your deanry?

Q. Are there in your deanry any of the schools commonly called Mrs. Bevan's Charity Schools?

Q. What are the names of the masters who have the care of the said schools?

[1] Form of a Ticket for Confirmation.

1816. Confirmation at Carmarthen, 13th day of September.

No. 273. John Jones, aged 25, of the parish of

Examined and approved by me, Minister of

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Q. Were the masters of the said schools approved by you, and by the ministers of the parishes in which these schools are kept?

Q. Are the masters members of the Church of England?

Q. Do they make the children of their school get by heart the Church Catechism?

Q. Do they use in their schools any books not suited to Church-of-England schools?

Q. Do they go with, and attend the children to the parish church on the Lord's Day, and as often on other days as may be convenient?

Q. Do any of the masters of these schools take upon themselves to preach or to perform divine service?

Q. Do the said schoolmasters ever attend, or permit their children to attend, any other place of worship, than the established church?

Q. Are the schools in your deanry visited and inspected by visitors appointed by the trustees of the charity?

Q. What are the names of the visitors?

Q. Have you a copy of the lord chancellor's decretal order for the regulation of Mrs. Bevan's Charity Schools?

SECT. XXV.—Diocese of Salisbury.

THE diocese of Salisbury contains the whole county of Wilts (excepting the two most northern deanries transferred to the diocese of Gloucester and Bristol), and all Dorsetshire.[1] It is divided into three archdeaconries; *viz.* Sarum, Wilts, and Dorset. The first consists of the rural deanries of Amesbury, Chalke, Wilton, and Wylye; the second, of those of Avebury, Marlborough, and Potterne; and the third, of Bridport, Dorchester, Pimperne, Shaston, and Whitchurch. Deans rural were of early institution in this diocese. There is evidence of their appointment in the thirteenth century.

In the year MCCXIX., the decanus loci is mentioned by Bishop Richard Poore (the first prelate of New Sarum, and brother of Bishop Herbert, the last of Old Sarum), in a letter addressed to the archdeacons of Dorset, Berks, Sarum, and Wilts, recommending these officers to interfere in behalf of certain hospitallers, for whom an eleemosynary collection was to be raised from the clergy, and committed to the care of their *nuncio*, or the dean rural, under the title of decanus loci. (*See* Vetus Registr. S. Osmundi, fol. 117. *Transcript.* fol. 357.)

Again—about the year MCCXXII., not long before his translation to Durham, the same prelate drew up a *Code* of eighty-seven *Constitutions* for the regulation of his

(1) The *Church Commissioners' First Report* (*A.D.* MDCCCXXXV.) proposes that the county of Berks shall be severed off from the diocese of Sarum, and transferred to Oxford; and that the whole county of Dorset shall be re-annexed to Sarum.

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see;—of which[1] the last but one, as reported by Collier (*Eccl. Hist.* B. v. p. 440), notices **Deans rural** as *then* existing in the diocese. Their appointment and displacement is ordered to be "by common consent of the bishop and archdeacons"—in compliance, I suppose, with the Lateran *rescript* then lately received in England. They are also mentioned in several other canons of the same code, published by Wilkins; *viz.* in those "*De reditu ad religionem*"—"*De receptione secundi beneficii*"—"*Quòd omnes clerici beneficiati habeant prædictas constitutiones.*"—(*CC. MB. et H.* Vol I. pp. 600--1.)

Again—in Bishop Giles Bridport's *Constitutions* (*A.D.* MCCLVI.), cited in our earlier pages, it is enjoined, in a canon expressly bearing on the institution of **Deans rural**, that, when fit persons have been elected by the archdeacons to the office, they are to be presented to the bishop and his successors "*ad sacramentum corporale præstandum.*" It is also specially ordered in the same code, that neither archdeacons nor **rural Deans** be guilty of exactions and impositions upon the clergy—(*CC. M. B. et H.* Vol. I. p. 715--16.) From this date we lose sight of **Deans rural** in the diocese altogether for more than two centuries and a half.

Between the days of Bishop Ægidius (who died *A.D.* MCCLXII.), and the date at which the *Valor Ecclesiasticus* of Henry VIII. was compiled, *viz. A.D.* MDXXXV. (when either Cardinal Campegio or Bishop Shaxton presided over the see of Sarum), no evidence can be adduced of their existence. At the latter date, however, they re-appear in *one* of the archdeaconries, *viz.* that of Dorset, where the names of the **rural Deans** *then* in each **Deanry** are mentioned; and it is said, the archdeacon paid them ixs. iiij*d.* each, as an annual stipend: but this appears to have been afterwards disallowed by the court of the diocese.—*See* printed *Valor* Henr. VIII. Vol. I. p. 231; and Boswell's *Ecclesiastical Division of the Diocese of Bristol*, p. 16.

The following is extracted from the *Valor* referred to:—

Dioc'. Sar'. Dors'. Archidiaconat'. **Decanat'** *de* Byrport.

	£.	s.	d.	£.	s.	d.
Henric'. Dyvenell **Decan'. Ruralis** *ejusd'. Valet in ꝑfic'. ejusdm annuat'. recept. de archidiacono* Dors'. *ꝑ tempe existent'.*	—	ix	iiij	—	—	—
Inde in resolut'. redd'. ejusd'. **Decanat'.**				—	n^{l}.	—
et reman'.				—	ix	iiij
inde ꝑ x^{ma}				—	—	xi q'

It seems that Henry Dyvenell paid, as rector of Bridport, to the archdeacon of Dorset, in *synodals* and *procurations*, 10*s.* 6*d.*—*See* Vol. I. p. 231. The other **rural Deans** were—

(1) On referring to the original **MS. Register**, or rather its accurate transcript, kindly entrusted to my hands by Bishop Burgess, in aidance of these humble researches, I find the *Constitution* in question standing about the middle of the code, in these words:—"**Decani** *etiam* **rurales** *de communi consensu Domini episcopi et archidiaconorum instituantur et destituantur.*" (**Vetus Regist. Sancti Osmundi**, fol. 126. lxiii. *verso.*)

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Decanatus de Dorchester Dñs Willms Barvannach—valued as above, Vol. I. p. 242.
..... de Whytechurche, Will'us Wydeoche—valued as above, Vol. I. p. 257.
..... de Pymp'ne, Joh'es Whyte—valued as above, Vol. I. p. 268.
..... de Shafton, Thomas Phylypps—valued as above, Vol. I. p. 286.

But Deans do not seem to have been *generally* revived at that time, in the other archdeaconries. In Berkshire, none are mentioned; and in Wiltshire only two, *viz.* in the rural Deanries of Pottern and Marlborough; in both of which the dignities were profitless, as appears from the following entries—"Decanatus *de* Pottern'. Decano *ib'm val'. p annū* n^l.'"—Decanatus *de* Marleburgh. Decano *ib'm val'. p annū* n^l." See *Valor Eccles.* Vol. II. pp. 140—147.

With the separation of the county of Dorset from the diocese of Sarum we again lose sight of the institution. For one hundred and thirty years there is no trace of it in the parent see;—none, that is, till the episcopate of Seth Ward, who was installed in the year MDCLXVI., and shortly after revived the ancient use of rural Deans in the archdeaconries of Sarum, Wilts, and Berks.

Mr. Boucher, the late registrar of the diocese, is inclined to doubt whether this commission of the Deans rural was ever put in execution by the eminent disciplinarian adverted to:—"The excellent and charitable Bishop Ward," he observes, in a letter lately received, "took an active part in the exercise of his episcopal functions in the diocese of Sarum (*A.D.* MDCLXVI.—MDCLXXXVIII.), as he had previously done in that of Exeter, and certainly *appointed* rural Deans; and, at the same time, issued his mandate for the visitation of his cathedral church, *viz.* of the canons, vicars-choral, and other officers of the church, and of certain hospitals, which had formerly taken place septennially. But it appears, from the records of the chapter, that the latter mandate exceeded his lordship's authority, and was in part recalled. And as there is no evidence of any return having been made by the rural Deans, which the registers would have shewn if such had been the case, it is supposed, with some reason, that their commission was not put in execution."

Highly as I estimate the general accuracy of my much-respected informant upon all matters connected with the office which he so long and so ably filled, I cannot go with him to this conclusion. There doubtless exist no returns by the functionaries alluded to, in the archives of the registry-office; and so far Mr. Boucher is right. But, in my humble opinion, the inference he draws, from the non-appearance of any such returns, is incorrect. It must not be inferred from the absence of such documents that the officers never acted under their commission: we know that they did so act: and if there were no direct evidence of the fact, I should still doubt the rural-decanal institution, in the hands of such a prelate as Seth Ward, turning out a failure. I should doubt his attempting (with his eyes open to the constitution of the office *in general*, and in his own diocese *in particular*), an appointment, which he had not power to consummate to any useful purpose.

In his MS. Common-place Book are incorporated the *Tables* of Dr. Cosin's

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Politeia, with occasional alterations; wherein, under the head of officers "*habentes administrationem judicialem*," are placed "Decani rurales—archipresbyteri"—whose duties are briefly stated from Cosin in these words: "*Convocant clerum; significant per literas ab ordinario; inducunt in beneficia, archidiacono in remotis agente.*" (*See* Notitiæ Sethi Episcopi Sarum, *Transcript.* fol. 63.) Upon which view of the dependence of deans rural upon the bishop *alone*, as ordinary, Seth Ward instituted them, disregarding altogether the ancient diocesan *constitutions* of Richard Poore, though well aware of their imperative enactments. Indeed, he could not have been otherwise than acquainted with them; for, in the above-cited Notitiæ, amongst much heterogeneous matter, is a section headed—"*Notata quædam ex registris episcopor. Sarum. Item, nonnulla ex registris* DC. *aliisque per* Seth Sarum;"—wherein are transcribed the very words of Poore's statute, "Decani rurales *de communi consensu dñi episcopi et archidiaconorum instituantur et destituantur.* Stat. Rici Poor. MCCXXII. *inter alia* vide Lib. Stat. 114. b. *ex Veteri Registro in manu* Decani, ib. 113." *See* Notitiæ, fol. 116—119.

Still, acquainted, as he fully was, with the limitation set upon the episcopal power in reference to rural-decanal appointments, by the papal *rescript* of Innocent III., enrolled by Bishop Poore in his diocesan code, Bishop Ward, upon the strength of *general usage*, in the earlier days of the institution (*See* Notæ Decanicæ Rurales, Part III. Sect. I.), alone and by himself appointed deans rural throughout the archdeaconries of Sarum, Wilts, and Berks, commissioned them with full powers of parochial inquiry, under the obligation of an oath, and, whenever a vacancy occurred by decease or removal, instituted others to succeed. So that, during the whole period of his occupancy of the see, the rural decanates were constantly filled with efficient functionaries. This, assuredly, does not look like a merely tentative, and eventually abortive, procedure. Why should the good prelate continue to renew, again and again, a fruitless and uncanonical institution, from which he could expect to receive no assistance, and from which, in fact, he must have been conscious he was receiving none, in the administration of his diocese?

But, in truth, deans rural *were* ministerial to the bishop, upon the evidence of authentic documents, in the year MDCLXX. (*See* Notitiæ Sethi Episc. Sarum, fol. 367.) I allude to the *Brief for the Redemption of Captives from the Turks*, dated Aug. 10. MDCLXX.—Abp. C.'s *Letter*, Sept. 8. whereupon Bishop Ward issued "*mandates* to all parsons, vicars, curates, to bring in to deans, before Nov. 20, MDCLXX., monies collected, duplicates of accounts, complaints of failures, *si fuerint.* Deans rurall of Wiltshire to bring to Dr. Richard Drake in Close, money, duplicates acc. complaints, *si* &c. before Dec. 1, MDCLXX. Berks, *similiter* to Dr. Peter Mewes *A*D. or assigne[1]."

A farther proof of the actual employment of deans rural by the same prelate exists

(1) The sums paid under this *Brief* are recorded in the vestry-book of Donhead St. Mary Church—each contributor's name and sum being noted down from ten shillings to one penny.

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in the "*Brief Account of the Nature, Use, and End of the Office of* Dean Rural," drawn up for the information of the clergy of his deanry, by Dr. John Priaulx, one of the rural deans appointed by Seth Ward, soon after his installation.

The autograph of this curious document came into my possession immediately after my own appointment (*A.D.* MDCCCXXVI.), by Bishop Burgess, to the rural decanate over which Dr. Priaulx had presided in the days of Bishop Ward: within the precincts of which jurisdiction, in the parish church of Berwick Saint John, amidst the registers of the dead and living, the MS. was discovered by an antiquarian friend, and consigned to my hands[2].

During about twenty years of Ward's episcopacy, I believe the office was efficiently kept up; and its duties performed by the under-mentioned clergymen.

(*Ex.* Notitia Sethi Episcopi Sarum, fol. 201, seqq. *Tabular. Beneficiorum*, &c.)

Archidiaconatus Sarum.

Decanatus Pottern . .	Peter Priaulx, 1681,	Melksham.
	Henr. Johnson,	St. Mary Devizes.
. Wyly . . .	Joh. Stephens, 1675,	Wyly.
	Wm. Hobbs,	Sherington.
	Tho. Lambert, 1670,	Boyton—*loco* Doctoris Hobbs.
. Wilton. . .	Richard Kent,	Fisherton Anger.
. Chalke. . .	John Priaulx,	Barwick St. John, resigned D.R. 1671.
	Joseph Martyn,	Compton Chamberlein.
. Amesbury.	Joh. Carter,	Winterslow.

Archidiaconatus Wilton.

Decanatus Marleburgh,	Tho. Clerke,	Manningford Abb^{a}.
. Cricklade. .	Tim. Dewel,	Lydiard Tregoze.
. Malmesbury,	Joh. Scamler, 1682,	Crudwell.
	Rob. Davenant, 1668,	Dantsey—*released* MDCLXXI.
. Avebury. .	Hen. Kinnemond,	Alcannings.

Archidiaconatus Berks.

Decanatus Reading. .	Tho. Tuer,	St. Laurence, Reading—*died* 1771.
	Wm. Lloyd, 1671,	St. Mary, Reading.
	Abr. Brookbank, 1677,	St. Mary, Reading.
. Abingdon .	Wm. Pusey,	Pusey.
. Wallingford,	Zaccheus Breedon,	South Morton.
. Newbery. .	Joh. Hinton,	Newbery.

(2) The autograph sheet I have caused to be carefully inclosed in boards, and deposited in the muniment-room at the palace of Sarum—annexing to it a copy of the printed edition which I published *A.D.* MDCCCXXXII.

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The *Table of Instructions*, whereby these deans rural acted, is preserved in the same valuable document—The Common-place Book of Seth Ward, *fol.* 339.

Officium Decanor. Rur. ad quod Juramento astringendi.

To

1. *View*, infra Decanatum.
 - Churches.
 - Chancels.
 - Chapels.
 - Houses.
 - Parsonage
 - Vicarage

 } semel in 6. m. saltèm in anno. Present decays to Bp̃ or Chancellr.

 Hospitals. Alms. h. Church. h.
 Free Schooles
2. *Observe*
 Parsons. Vicars. Curats.
 - Conversation.
 - Performance of duty.
 - Conformity to laws.
 - Diligence in
 - Reading Service.
 - Administering Sacraments.
 - Preaching.
 - Catechising.
 - Preparing for Confirmation.

And to acquaint the Bp̃. if amiss.

 Marryeing &c.
 Churchwardens perform duty
 Schole Masters
 Teaching / Catechising } Scholars
 Bringing to Church on
 - Sundays.
 - Holydays.

3. *Examine*
 Differences
 and compose or delate to Bp̃.
 Reports of scandalous offences contra Leges Eccl.
4. *Execute, or cause to be,*
 Mandates
 Orders sent Md̃. Hospitals Terriars
 Immediatè ab Episcopo. mediante Archidiacono. Regrs } Xt̃. Mar̃. Bur̃.
5. *Acquaint Bishop if any*
 Conventicles[1].
 Disorders.

The following documents have been extracted from a MS. copy of Bishop Ward's "*Papers about reforming the Ecclesiastical jurisdiction*," heretofore in possession of Archbishop Sharp, and by his grandson, Mr. Granville Sharp, presented to Bishop Burgess, by whom the MS. has been entrusted to the writer's use. The documents may be considered explanatory of the rural-decanal economy in general.

Rurall Deans MAY BE DIRECTED AND APPOINTED—
(OUT OF VISITATION)

I. To give notice to their Bishop upon all occasions—

1. Of such scandalls, misdemeanours, abuses, and evil fame, wherein the clergy of

(1) Dr. Walter Pope relates, in his *Life of Bishop Seth Ward* (*Chap.* x.), that the good prelate was very active in suppressing conventicles, and thereby much angered the Sectarians. And Calamy bears witness, in his *Account of the ejected or silenced Ministers in the County of Wilts*, (*Berwick Saint John's*:—*Mr. Compton South*), that "Bishop Ward was for severity towards all of his stamp without exception." Baxter's *Abridgment* &c. Vol. II. p. 761. Edit. 8vo. MDCCXIII.

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their respective deanrys or the Bp.'s consistory may be concerned, especially of the misdemeanours, abuses, and exactions of apparitors.

2. Of such vacancys as happen in their deanrys, and of the best means to have such vacant cures well supplyed till they be new filled again; to which end the dean may be very fitly named first in all sequestrations issued into his deanry, that he may see to the gathering and employing the fruits to the best advantage.

II. To have a meeting once a month or oftener with some few of their neighbour clergy there to deliberate—

1. Of such particular admonitions and precautions, as the faults of some, and the indiscretions of others among the clergy, shall be observed to need.

2. Of private conferences to be sought and contrived with separatists, especially before the censure of excommunication be published against them; where it will be proper to consider what friends and seasons are likely to be most aiding in this kind of application: and all sentences of excommunication in matters of offences may be very fitly transmitted to the dean's hand, that he may confer with the minister of the parish and with the party himself, in order, if possible, to prevent the denunciation.

3. Of friendly instructions to be communicated to such of the younger clergy as shall be observed to need them;—whereby their conduct in their studys, preaching, and private applications (which deserve to be recommended above all things in the cure of souls) may be more successfull, and better suited to the great ends of their labours.

4. Of charitable mediations to be attempted by the dean or some of his brethren in all differences and law-suites, most especially where any clergyman is concerned in the deanry.

5. Of applications to such as are wealthy and religiously disposed, in order to engage them in works of publick piety or charity by proper arguments and motives suitable to their abilitys and particular inclinations.

This meeting to be allwaies either in the dean's or some other grave minister's house; the hour to be so early in the morning that the meeting may be broke up, and the company dispersed, to dispose of themselves to dinner other where. That the carriage in it be as grave and solemn as in the weightiest consultations. That the dean keep a diary of the accompt given, or resolutions taken, in reference to any of these heads. And, at every six months ended, give the bishop a perfect account of every thing done or attempted in pursuance of these or any other instructions.

(in visitation)

1. To preach every dean in his turns, or else to substitute such as are most able and grave for the solemnity.

2. To bear witness to such lawfull impediments as shall be alledged in the behalfe of the clergymen; to take care that all clergymen present do attend the visitor till he see time to dismiss them, and to assist unexperienced clergymen, when they make any presentments.

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3. To be at the visitor's elbow, while he receives and reads over the respective presentments of his deanry—to the end the dean's judgment may be heard, or his assistance (if need be) required in order to the speedy effectuall remedying of what is amiss.

The office of a Rurall Dean anciently in this church was—

1. To call before hand such of the clergy in his deanry as laboured under any evil fame, and so correct lesser excesses, not judicially, but *in foro pœnitentiali*—the rurall deans being the *confessores nati* of the clergy under them, till the moncks about King John's time got the employment out of their hands.

2. To hold meetings (called capitula) once a month or oftener with his clergy, there to deliberate of matters fit to be given notice of to the bishop, to appoint preachers for solemne occasions, and to intrust no vice-priests in the way of administring and ordering sacraments and sacramentalls according to the canons and customs of the church.

3. To take order for, and certify the execution of processes and decrees out of the court Christian; for which purpose deans rurall were (in Otho's legation in Henry the 3d's time) allowed to have a seale of office which should be taken for authentique, when affixed to any certificate.

4. To see to the sequestration of all livings that should happen to be vacant, and to provide for the supply of the cure during the vacancy: as also to execute the mandates *ad inducendum* in favour of new incumbents.

A brief account of the nature, use, and end of the office of Dean Rural, addressed to the Clergy of the Deanry of Chalke, in the Archdeaconry of Sarum, during the episcopate of Dr. Seth Ward, bishop of Salisbury, by John Priaulx, D.D.[1] Rural Dean of Chalke; with notes by the editor.

It having pleas'd the R^t. R^d. Father in God, Seth L^d. Bishop of this diocese, to

([1]) John Priaulx, D.D. vicar of North Newton, rector of Berwick Saint John, and Fovant, in the county of Wilts; rural dean of Chalke; and subsequently canon residentiary, and archdeacon of Sarum, is thus noticed, in connexion with one of his many benefices, by the author of *Magna Britannia*.

"*Fovant* is famous for its minister, Dr. *John Priaulx*, who, though he accepted of this living in the times of the Commonwealth of *England*, and was in the commission for ejecting ignorant and scandalous ministers and schoolmasters; yet never discovering any forwardness in complying with the powers in being, or the designs then on foot, he was, upon King Charles II.'s Restoration, received as a friend of the monarchy and church, and accordingly preferred; for he was soon after made a prebendary of *Netherbury in Terra*, in the church of *Salisbury*; and being esteemed an excellent divine, was offered the King's Professorship of Divinity at *Oxford*, upon the promotion of Dr. *Sanderson* to the see of *Lincoln*; but he modestly refused it, and contented himself with the archdeaconry of *Salisbury*, which he held to his death, which happened

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comitt to my care and inspection the rurall deanerie of Chalke[1]; I have thought fitt, not onlie to signifie to you (my Reverend Brethren) his Lo^ps. pleasure therein, but also to give you a brief account of y^e nature, use and end of this office; w^ch will appear to have bin instituted for more weighty reasons than some, perhaps, doe imagine. And this not out of anie designe to promote an opinion of my own worthines (who am the meanest of all those who have preceded me in that place) but out of a inf^t ground I have to beleeve, that this season is not improper for vigorous prosecuting the wise and pious sanctions of former ages; and likewise for the hopes I have conceaved, that all of us will be thereby fullie sensible of o^r. dutie, in concurring to the practise of such things, as doe most evidentlie tend to the honour

pened in that city, *June* MDCLXXIV., and was buried in the cathedral church there. He hath only one sermon in print, entitled '*Confirmation confirmed, and recommended from Scripture, Antiquity, and Reason;*' preached at the visitation of Dr. *Humphrey Hinchman*, then bishop of *Salisbury*, in the cathedral there, in MDCLXII."—(*Wiltshire* VI. *The Hundred of Cawden and Cadworth*, p. 71.)

There is a monument to the memory of Dr. Priaulx on the south wall of the nave of Salisbury Cathedral, bearing this inscription:—

Variæ Eruditionis,
Virtutis eximiæ,
Ingens juxta conditur Thesaurus.
Dñus Johannes Priaulx, S.T.P. Southamptoniæ natus,
Oxonii educatus,
Magnum utriusque Ornamentum;
Linguarum, Artium, Scientiarum,
Peritissimus.
Humanioris } *Literaturæ Cultor,*
Divinioris }
Cum paucis celebrandus,
Qui
Cum { *Canonicatum* } *Residentia,*
{ *Archidiaconatum Sarum* } *Vigilantia,*
Multum adornasset,
Subita correptus Morte
Animam Deo reddidit,
Pridie Nonas Junii,
Anno Domini MDCLXXIV.
Ætatis suæ LX.
Laborum suorum Fructum
Percepturus,
Εν τῃ αποκαλυψει του Κυριου.

Beneath, on a grave-stone, is the following:—

Quod reliquum est
Dñi Joannis Priaulx, S. T. P.
Lector abi, lævam consule, plura feres.

The reader will find some farther account of Dr. Priaulx in Wood's *Fasti Oxonienses*, by Bliss, Part II. p. 241.

It is worthy of remark, that the second line ("*virtutis eximiæ*") of the above inscription is omitted in all published records of the monuments of Salisbury Cathedral.

(1) Bishop Seth Ward succeeded Bishop Hyde in the see of Salisbury, *A.D.* MDCLXVI.—died *A.D.* MDCLXXXVIII.

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of Allmighty God, y^e^ salvation of o^r^. own soules, and of theirs who are comitted to o^r^. charge.

Be pleas'd therefore to know, that y^e^ office of a bishop being not onlie the most eminent for honour, but the greatest for burden in the church of Christ (of w^ch^ the manie passages of Scripture that concern that function, as well as the canons of antient councills, and y^e^ sayings and exemples of y^e^ fathers doe informe us[1]) it was thought fullie necessarie, that some part of the burden should be taken off from the bishops, and plac't in the care and managerie of such, whom the church thought fittest to be intrusted therew^th^. Which practise, both for y^e^ necessitie, reasonablenes and lawfullnes thereof, is grounded upon severall precedents in the word of God:—as appeares by w^t^ Moses did in conferring part of y^e^ burden of civill governm^t^ on 70 of the elders of Israel[2], *Numb.* xi.—by w^t^ o^r^. Saviour himself did, in adding y^e^ like number of disciples to his Holie Apostles, allreadie in commission for preaching[3], *Luke* x.—and also by w^t^ was done by the Apostles of o^r^. Lord, in transferring y^e^ office of ministring the πτωχικὰ[4], y^e^ goods of y^e^ poore, upon an order instituted for that purpose, whom they therefore call'd deacons, or ministers of the church[5], *Acts* vi.[6]

(1) *See* particularly the *Epistles to Timothy* and *Titus*, which, as Bishop Burnet justly observes, (*Pastoral Care*, c. iii.) are the foundation of all the canons of the church; Rabani Mauri *de Institut. Clericorum*, L. i. c. v. *de ordine tripartito episcoporum*, C.D.E.; Albini Flacci Alcuini, *lib. de Divinis Officiis*, Episcopi Officium; Bevereg. *Annott. in Can. Apost.* i. ii.; *Synodic.* Tom. ii. pp. 9, seqq. in *v.* ἐπίσκοπος *et passim*; Suicer. *T. E.* in *v.* ἐπίσκοπος, Tom. i. col. 1179. 1184; and Cave's *Primitive Christianity*.

(2) *Numbers*, chap. xi. vv. 16, 17—24, 25. *See* Honorii *Gemm. Animæ de Antiq. Ritu Missæ*, Lib. i. cap. 182, *de Sacerdotibus*.—"*Hos septuaginta viri expresserunt, qui spiritum Moysi accipientes populo prælati sunt.*"

(3) *St. Luke*, chap. x. vv. 1--17.—On the seventy disciples, the ἑτέρους ἑβδομήκοντα of our Lord's personal appointment, *see* Suicer. *Thes. Eccl.* Tom. ii. col. 288. in *v.* Μαθητὴς, iii. 2; Hooker's *Eccl. Politie*, B. v. p. 419; Mosheim's *Eccl. Hist.* Vol. i. pp. 56, 96; Jablonski, *Inst. Hist. Christ.* Tom. i. p. 19.

(4) πτωχικὰ.—"*Reliqua redituum episcopalium, quæ ut superflua mendicis distribuebantur.*" Meursii *Glossar.* in *voce* p. 466. ὁ ἐπίσκοπος ὀφείλει μετὰ τὴν ἀναγκαίαν αὐτοῦ δαπάνην, καὶ τὴν τῆς ἐκκλησίας, καὶ τῶν κληρικῶν συνήθη οἰκονομίαν, τὰ περισσεύοντα ἐκ τῶν δεήσεων τῆς ἐκκλησίας, διαδιδόναι πρὸς πένητας· πτωχικὰ γὰρ καλοῦνται. Balsamon *ad Can. Apost.* lix.; and again Zonaras, *ibidem*, τὰ τῶν ἐκκλησιῶν πράγματα ἡ γραφὴ πτωχικὰ ὀνομάζει· κ. τ. λ.; Bevereg. *Synodic.* Tom. i. pp. 38-9.

(5) *Acts*, chap. vi. v. 3.—Zonaras, *ad Can.* xvi. *Trullanum*, calls the primitive deacons ὑπηρέται καὶ οἰκονόμοι τροφῶν. *See* Suicer. *T. E.* Tom. i. col. 870, 2. a.; Hooker's *E. P.* B. v. pp. 419, seqq.; Cave's *P. C.* Part i. c. 8. pp. 231, seqq.; Bingham's *Eccles. Antiq.* B. ii. c. xx. 16.; Mosheim, *E. H.* Vol. i. p. 104; Jablonski, *J.H.C.* Vol. i. p. 20; Zeigler, *de Diaconis et Diaconissis*, passim; Bevereg. *Annott. in CC. Apost.* can. ii. in *voce*, καὶ διάκονος, p. 15; Boehmer. *Jus Parochiale*, Sect. vi. c. i. p. 309; Johnson's *Vade-Mecum*, Vol. ii. pp. 152, 166; Burnet's *Observations on the Second Canon of the Apostles*, pp. 65, seqq.; and Blomfield's judicious Annotations in his *Synopsis*, Vol. iv. pp. 187, seqq.

(6) "Whereupon," says the immortal Hooker, "wee may rightly ground this axiome, that when

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After the Apostles' times (to omitt w^t some learned men have conceaved of y^e order of presbyters themselves) the first instance of this partition of things belonging to the episcopall function, I take to have bin made in the Eastern church, in that degree of ministers, w^ch they call'd ΧΩΡΕΠΙΣΚΟΠΟΙ[1]: of whom the first mention we have in antient councills is that of Ancyra[2], *c.* 13, held in the year of Christ CCCXIV., w^ch, together w^th four other provinciall synodes[3], was receaved into the *Cod. Can. Univers.*

when the subject wherein one man's labours of sundrie kinds are imployed, doth waxe so great, that the same men are no longer able to manage it sufficiently as before, the most naturall waye to helpe this is by deviding their charge into slipes, and ordaining of under-officers, as our Saviour under twelve Apostles seaventie presbyters; and the Apostles, by his example, seaven deacons to be under both."—*Eccles. Politie*, B. v. p. 420.

(1) ΧΩΡΕΠΙΣΚΟΠΟΙ are supposed by Morinus, *de Sacris Ordinationibus*, Pars III. cap. I—III. p. 40, to have been first ordained in Pontus and Galatia, about *A.D.* CCLXX., and thence to have spread over Eastern Christendom. The earliest notice of them, in the West, is in the *Concil. Regiense* of France, *A.D.* CCCCXXXIX. *See* Blondell. *Apolog. pro Sententiâ Hieronymi*, Sect. III. p. 131; and *SS. CC.* Tom. IV. col. 534. The signification of the term is better understood by Suicer than Meursius. "*Dicti fuere non regionum aut paræciarum episcopi*," says the former, "*ut vulgò sibi persuadent, τῆς χώρας ἐπίσκοποι, sed τῶν χωρῶν villarum aut vicorum, ut rectè interpretatur* D. Exiguus *in Can.* X. *Antiocheno: qui in vicis vel possessionibus* chorepiscopi *nominantur.*" *Thes. Eccl.* in *voce*, Tom. II. col. 1563. *See* Spelman. *Glossar.* in *voce* chorepiscopi; Ducang. in *voce*; Constantine, Hoffman, and Martini, in *voce*; Morisan. *de* Protopapis, c. VII. pp. 105, seqq.; Walonis Messalini, *de Episcopis et Presbyteris*, pp. 312, seqq.

(2) The council of Ancyra, the metropolis of Galatia, *first* mentions chorepiscopi *by name*, in its thirteenth canon: ΧΩΡΕΠΙΣΚΟΠΟΙΣ *μὴ ἐξεῖναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν, ἀλλὰ μὴν μηδὲ πρεσβυτέρους πόλεως, χωρὶς τοῦ ἐπιτραπῆναι ὑπὸ τοῦ ἐπισκόπου μετὰ γράμματων, ἐν ἑκάστῃ παροικίᾳ.* — *Cod. Can. Eccl. Univ.* in *Bibl. J. C. V.* Tom. I. p. 31; *SS. CC.* Tom. K col. 1492; Blondell. *Apolog.* Sect. III. p. 95. But it is supposed, with great probability, by Valesius, that these villan bishops are alluded to in the *Concilium Antiochenum contra Paulum Samosatenum*, *A.D.* CCLXIX., under the designation of *ἐπισκόπους τῶν ἐμέρων ἀγρῶν*, as distinguished from those *τῶν πόλεων.*— Eusebii Pamphili *Eccles. Histor.* L. VII. c. XXX. p. 362. Valesii *Annot. in loco.* Mosheim places chorepiscopi in the first century, *Eccl. Hist.* Vol. I. p. 106; and probably they are as old as the apostolical times, as Raban Maur asserts. *See* Dr. Brett's *Church Government*, p. 223; Maurice's *Diocesan Episcopacy*, p. 77; and Boëhmer. *Dissert.* V. *de Christ. Cœtibus in vicis et agris*, p. 310.

(3) The four other provincial synods were those of Neocæsarea, *A.D.* CCCXIV.; Gangra, *A.D.* CCCXXV.; Antioch, *A.D.* CCCXLI.; and Laodicea, *A.D.* CCCLXIV.; which, with the canons of four œcumenic councils, Nice, *A.D.* CCCXXV.; Constantinople, *A.D.* CCCLXXXI.; Ephesus, *A.D.* CCCCXXXI.; Chalcedon, *A.D.* CCCCLI.; constitute the ΒΙΒΛΟΣ ΚΑΝΟΝΩΝ ΤΗΣ ΚΑΘΟΛΙΚΗΣ ΕΚΚΛΗΣΙΑΣ of the *Bibliotheca Juris Canonici* of Justellus, Tom. I. It is to the first canon of the latter council, held at Chalcedon in Bithynia, that Dr. Priaulx refers, as ratifying and confirming the canons of five antecedent provincial synods: *τοὺς παρὰ τῶν ἁγίων πατέρων καθ' ἑκάστην συνόδον, ἄχρι τοῦ νῦν ἐκτεθέντας κανόνας πρατεῖν ὁπισθόραμεν. C. C. E. U.* in *B. I. C. V.* Tom. I. p. 61; *SS. CC.* Tom. IV. col. 1681.

The council of Antioch, twenty-seven years after that of Ancyra, limits the functions of chorepiscopi in its tenth canon,—bidding them, in obedience to the synod's decree—*εἰδέναι τὰ ἑαυτῶν μέτρα κ. τ. λ.*—to be satisfied with their delegate and subordinate duties, and not to usurp

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Eccl̃iæ, and confirmed by the generall council of Chalcedon, *Can.* I. But y^e^ mention there made of y^e^ chorepiscopi is not such, as if they had bin there first instituted[1]; but that canon was fram'd, to restraine the chorepiscopi from some intrenchm^ts^ on y^e^ episcopall function; w^ch^ must needs inferre, that they had their place in the church long before: for the invasion of other men's rights is usuallie the practise of those, who have gain'd some reputation in the world; to obtaine w^ch^, we know, is the work of time.

Now that the chorepiscopi were ordain'd for ease of the bishops under that soli. citude, that must needs increase dailie, as did the number of beleevers, appeares by the fourteenth Can. of the councill of Neocæsarea[2], held in y^e^ yeer of Xt. CCCXVI., wherin it is expresslie said, the ΧΩΡΕΠΙΣΚΟΠΟΙ were instituted *εἰς τύπον τῶν ἑβδομήκοντα* after y^e^ form or exemple of the seventy Disciples, which are commonly esteem'd to have bin soe manie *συλλειτουργοὶ*, or assistants of y^e^ H. Apostles. So Raban^s^ Maurus, Chorepiscopi (saith he) *vicarii sunt episcoporum ad exemplum* 70 *seniorum aptati; nec aliq^d^ eis licet in eccl̃iâ ordinare aut constituere, nisi quantum eis concedit^r^ à legitimis episcopis, qui sedem et regimen integrum in eccl̃iis obtinent*[3]. *De Inst. Cler.* L. I. c. 5. Vid. *Gemm. Anim. De Antiq. Ritu Missæ*, L. I. c. 182. *B. PP.* But as for that part of y^e^ episcopall function w^ch^ was com̃itted to their trust, it seemes

the privileges of their superiors, the urban bishops, on pain of deprivation. *C. C. E. U.* in *B. I. C. V.* Tom. I. p. 45. and Routh, *Reliquiæ Sacræ*, Vol. III. *Annot. in Ancyr. Conc. Can.* p. 434.

(1) So Morinus, "*Præcedit hæc* chorepiscoporum *institutio concilia memorata* (*scilicet* Ancyran. *et* Neocæsar.); *nam in iis non agitur de* chorepiscopis *creandis, sed de eorum autoritate coercendâ, et episcoporum fascibus submittendâ, à quibus jam se eximere tentabant.*"—*De Sacris Ordinat.* P. III. *Exercitat.* IV. c. I. II. *See* also J. H. Boehmer *Observationes Selectæ ad calcem* P. de Marca *de C. S. et I.* obs. IX. ad cap. XIII. Tom. I. p. 334.

(2) The council of Neocæsarea, in Pontus, celebrated according to Hermant's *Clavis*, *A.D.* CCCXIV., and certainly not later than CCCXV. in the opinion of Bishop Beveridge, is, by Ruelius and Hartmannus (*Concilia Illustrata*, Tom. I. p. 1117) fixed at *A.D.* CCCXVI., the date specified by Dr. Priaulx. As to the distribution and number of the canons of this council, there is again some difference among the learned. By dividing canon XIII. (in the *Codex Can. Eccl. Univ.*) into two, the common reckoning makes a total amount of fifteen canons in the Neocæsarean council; of which, the one alluded to is numerically the fourteenth:—*αἱ δὲ* ΧΩΡΕΠΙΣΚΟΠΟΙ *εἰσὶ μὲν εἰς τύπον τῶν ἑβδομήκοντα· ὡς δὲ συλλειτουργοὶ διὰ τὴν σπουδὴν τὴν εἰς τοὺς πτωχοὺς προσφέρουσι τιμῶμενοι.* But the venerable editor of the *Reliquiæ Sacræ*, supported by a strong phalanx of authorities, unites the latter clause on ΧΩΡΕΠΙΣΚΟΠΟΙ to the preceding on *ἐπιχώροις πρεσβύτεροις*, considering them, instead of distinct canons, to be members of one and the same canon, *viz.* the thirteenth;—whereby the aggregate number is reduced to fourteen. *See Bibl. I. C. V.* Tom. I. p. 40; *Reliq. Sacr.* Vol. III. pp. 461, seqq.; and *SS. CC.* Edit. Colet. Tom. I. col. 1509.

(3) "*Ordinati sunt autem* chorepiscopi," continues the archbishop of Mentz, "*propter pauperum curam, qui in agris et villis consistunt, ne eis solatium confirmationis deesset.*" But when he says they are called "*chor*episcopi, quia de *choro* sunt sacerdotum," we may be allowed to doubt.—*De Inst. Cler.* L. I. c. 5. E. *See* Meursii *Glossar.* p. 630; Ducange *Gloss.* in *voce*, and other references beyond, at p. 454, note 1. The *Gemma Animæ* de *Sacerdotibus* has been adduced at p. 450, note 1. "*Hos septuaginta viri expresserunt* &c."

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in S^t. Basil's time (as appeares by his epistle to the **chorepiscopi**)[1] to have consisted of all that now belongs to the **dean rurall**, and some of y^e office of archdeacon.

But the church soon found the inconvenience of comunicating the whole title, and but part of the office of a bishop unto those **chorepiscopi**; of whose encroachm^ts S^t. Basil complaines in the forementioned epistle[2]: and they undoubtedlie were antiquated (by w^t may be collected from y^e fifty-seventh *Can.* of y^e Conc. of Laodicea[3],

(1) Basil had no less than fifty **chorepiscopi** attached to his large diocese; as we learn from Gregory Nazianzen, *Carm. de vitâ suâ*, p. 8:

τούτοις μ' ὁ πεντήκοντα ΧΩΡΕΠΙΣΚΟΠΟΙΣ
στεινούμενος δίδωσι.

See S. Basilii *Opera*, Tom. III. *Epist.* CLXXXI. p. 193. The archbishop complains of the general decay of discipline in his days, and the indifference shewn to the characters and qualifications of persons about to be ordained to the priesthood:—φοβοῦμαι μὴ κατὰ μικρὸν τῆς ἀδιαφορίας ταύτης ὕδῳ περιὁδους, says he, in *warning* words well worthy the attention of the church in all ages, εἰς παντελῆ σύγχυσιν ἴλθῃ τὰ τῆς ἐκκλησίας πράγματα, κ. τ. λ.—and contrasts the greater care of the clergy of earlier days, in properly attesting the certificates of candidates for orders, with the laxity of those of his own days:—καὶ τοῦτο ἐξήταζον μὲν πρεσβύτεροι καὶ διάκονοι οἱ συνοικοῦντες αὐτοῖς, ἐπανέφερον δὲ τοῖς ΧΩΡΕΠΙΣΚΟΠΟΙΣ, οἳ τὰς παρὰ τῶν ἀληθινῶς μαρτυρούντων δεξάμενοι ψήφους, καὶ ὑπομνήσαντες τὸν ἐπίσκοπον, οὕτως ἐπηρίθμουν τὸν ὑπηρέτην τῷ τάγματι τῶν ἱερατικῶν. κ. τ. λ. Balsamon glosses on this letter of Basil (the ninetieth canon to Amphilochius, bishop of Iconium) that all the abuses of the **chorepiscopi** there mentioned had entirely ceased—ἰσχύλασαν παντελῶς, καὶ πάντες οἱ κληρικοὶ παρὰ τῶν ἐπισκόπων γίνονται κατὰ μόνην δοκιμασίαν αὐτῶν. Bevereg. *Synod.* Tom. II. p. 375. *See* Natalis Alexander *de* **chorepiscopis** *Dissertatio*, pp. 174, et 180, on this epistle of Basil.

The **chorepiscopal** duty referred to by Dr. Priaulx, on the authority of Basil (*Epist.* CLXXXI. p. 193), has been, at different times, fulfilled by archdeacons and **rural deans**; and so also that, which Basil subsequently commands the **chorepiscopi** of his diocese to perform; *viz.* of enrolling the names of the ministers of each village and town in a register—ὑπὸ τίνος ἑκάστη ἴλαχεν, καὶ ἐν ποίῳ βίῳ ἐστὶν, κ. τ. λ.—the ἀναγραφὴ of which was to be sent to the archbishop, and a duplicate kept by each **chorepiscopus**. This primitive regulation, it is not improbable, may have been the archetype whence Archbishop Peckham derived his plan of archidiaconal and **decanal** agency in the registration of the clergy and their livings, &c. *A.D.* MCCLXXIX.—*CC. M. B. et H.* Vol. II. p. 33. *See* **Horae Decanicae Rurales**, *Part* IV. *Sect.* V. c. VII. § 2.

(2) Νῦν δὲ πρῶτον μὲν ἡμᾶς παρωσάμενοι, writes Saint Basil, καὶ μηδὲ ἐπαναφέρειν ἡμῖν καταδεχόμενοι, εἰς ἑαυτοὺς τὴν ὅλην περιεστήσατο αὐθεντίαν, κ. τ. λ. *Epist. Cit.* Not only had the **villan bishops** encroached on the just prerogatives of the urban, and thereby given offence, but they had also uncanonically delegated their own functions to presbyters, or at least, from weakness and sheer carelessness, had allowed of their functions being usurped and exercised by the latter.

(3) The council of Laodicea, the metropolis of Phrygia Pacatiana, was held *A.D.* CCCLXIV. The fifty-seventh canon was the following:—Ὅτι οὐ δεῖ ἐν ταῖς κώμαις καὶ ἐν ταῖς χώραις καθίστασθαι ἐπισκόπους ἀλλὰ ΠΕΡΙΟΔΕΥΤΑΣ· τοὺς μέν τοι ἤδη προκατασταθέντας μηδὲν πράττειν ἄνευ γνώμης τοῦ ἐπισκόπου τοῦ ἐν τῇ πόλει. *C. C. E. U.* in *Bibl. I. C. V.* Tom. I. p. 54. *SS. CC.* Tom. I. col. 1539. Still it may be inferred, from the subscriptions of **chorepiscopi** to councils in this and the next century, that they remained frequent in the East. At the council of Nice, two **chorepiscopi** subscribed from Cœlesyria, one from Cilicia, five from Cappadocia, three from Isauria, and two from

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hereafter spoken of) long before Balsamon's time, who lived about y^e^ year of X^t^. MCXC., and says of these **chorepiscopi**[1], y^t^ *ὁ τῶν* ΧΩΡΕΠΙΣΚΟΠΩΝ *βαθμὸς παντελῶς ἠπράκτησεν, ad* Conc. Ancyr. *c.* 13., that order was wholie abolisht in y^e^ church: and in y^e^ place thereof we find there succeeded y^e^ ΠΡΩΤΟΠΑΠΑΣ or ΠΡΩΤΟΪΕΡΕΥΣ[2], after

from Bithynia: at the council of Ephesus we have Cæsarius **chorepiscopus** Cappadociæ.—Hartman. et Ruel. *CC. Illustr.* Tom. II. p. 213.

(1) Balsamon's words (which the reader will find cited by the learned president of Magdalen, in his *Annott. in Ancyr. Conc. Cann. Reliq. Sacr.* Vol. III. pp. 438--9) are to be received with some qualification. It is true, that in the Eastern church the order of **villan bishops** *παντελῶς ἠπράκτησεν* in the patriarchates of Constantinople and Antioch, but *not* in that of Alexandria; where, on the authority of Petrus de Marca, *de Concord. Sacerd.* L. II. c. 14, the **chorepiscopi** supplanted the bishops, and enjoyed the sole regimen of the churches under the patriarch. This, however, was a particular exception; and may not invalidate the *general* assertion of the Greek canonist and commentator in relation to the East. But the case was very different in the West, where we find, between the time of the suspension of this order in the Greek church and the age of Balsamon, numerous notices of **chorepiscopi** in councils, capitularies, and papal epistles. *See Epist. Joann. Pap.* III. *A.D.* DLIX., *SS. CC.* Tom. VI. 502. *Capitul. Aquisgran. Carol. M. A.D.* DCCLXXXVIII., *SS. CC.* Tom. IX. col. 2; with many others of the age of Charles the Great and Charles the Bald, in the *Concilia Galliæ*. Indeed, even the establishment of archdeacons and **archpriests** does not appear to have led to an entire and perpetual suspension of the **chorepiscopal** order in the West. So far from it, that in our own country, Dr. Inett supposes (*Origines Anglicanæ*, Vol. II. c. III.) the order was *introduced* at a comparatively late period, *viz.* posterior to the Norman Conquest; our forefathers, doubtless, following the type of ecclesiastical government, which had earlier obtained among their Gallican neighbours. The grade, once instituted, long prevailed in these islands. And, upon the accurate information of Mr. Wharton, it may be stated, that in the diocese of London, alone, there were no fewer than twenty-eight **chorepiscopi** between the years MCCCXII. and MDXL. *De Episcopis Londinensibus*, p. 124. In the diocese of Sarum, there were twenty-nine, the earliest being *A.D.* ML., the latest *A.D.* MDXXXVII., according to Mr. Wharton's *List of* **suffragan bishops** in the Lambeth Library. Such readers as are desirous of farther information respecting the ancient **chorepiscopi**, are referred to the following works (in addition to the well-known authorities of Meursius, Suicer, Ducange, Morin, Duaren, Thomassin, &c.), Rhaban Maur *de Chorepiscopis*, (*SS. CC.* Tom. X.); Isidore *de Eccles. Offic.* L. II. c. 6; Balsamon, Zonaras, Aristenus, and Blastares, apud Bevereg. *Synodic.*; Routh's *Reliq. Sacræ*, locis citatis; Zeigler *de Chorepiscopis*; Natalis Alexander *de Chorepiscopis Dissertatio*; Boehmer *Jus Eccles. Protest.* Lib. III. Tit. IV.; and *Observat. Selectæ ad calcem* P. de Marca *de C. S. et I.* observat. IX. c. XIII. Vol. I. Dr. Downame, Archdeacon Parker, Dr. Brett, Bingham, Nelson, Johnson, Burnet, and other English writers, will afford much information, in their respective works.—And the *CC. M. B. et H.* Vol. III. p. 398, give us a clear and circumstantial account of the duties of our own **chorepiscopi** in the fifteenth century, in the commission of the archbishop of Canterbury to the bishop of Dromore.

(2) That the ΠΡΩΤΟΠΑΠΑΣ succeeded the ΧΩΡΕΠΙΣΚΟΠΟΣ in the East, is expressly affirmed by Balsamon and Aristenus. The former interprets ΧΩΡΕΠΙΣΚΟΠΟΙ of the eighth canon of Antioch by ΠΡΩΤΟΠΑΠΑΔΕΣ; and the latter as plainly says, ΧΩΡΕΠΙΣΚΟΠΟΙ *δὲ εἰσὶν οἱ σήμερον ἐν ταῖς κώμαις καὶ χώραις* ΠΡΩΤΟΠΑΠΑΔΕΣ *λεγόμενοι.* Of the ΠΡΩΤΟΠΑΠΑΣ, more presently:—ΠΡΩΤΟΪΕΡΕΥΣ, as its synonym, occurs in Goar's *Greek Ritual*, p. 287; but is *not* found in Meursius or Suicer. **Archipresbyter, protopresbyter, archipapa**, and **protopapa**, are glossed by Sir Henry

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the manner of the Western church; in w^ch the burden of episcopacy was principally eas'd by the distinct offices of archdeacons, and archpriests[1]; the former whereof, that they should be soe much greater in dignity then y^e later, who were of the higher order[2], may seem somew^t strange; but y^e histories of y^e church will easilie remove y^e doubt, if we consider, that at Rome y^e deacons[3] ever had y^e care of distributing y^e part of the revenues and oblations of y^e church, w^ch were sett apart for y^e relief of y^e numerous poor of that city; that they were y^e common Ἔκδικοι[4] and defenders of y^e

Henry Spelman, with his usual judgment, as synonymous. *See Glossar. Archaiolog.* p. 39. and Morisan. *de* Protopapis, *passim.*

(1) Archdeacons and archpriests appeared, according to Mosheim (*E. H.* Vol. I. p. 357), and Jablonski (*I. R. C.* Vol. I. p. 100), in the fourth century. Both are mentioned in an epistle of Saint Jerome, *A.D.* CCCLXXVIII., and in the seventeenth canon of the fourth council of Carthage, *A.D.* CCCXCVIII. But in the middle of the *preceding* century, it is clear, on the authority of Anastasius *in Sixto*, that Saint Laurence was an archdeacon, the same who suffered martyrdom, *A.D.* CCLX., in the episcopate of Sixtus of Rome; and whose duties, as the first of the seven deacons, and the church's almoner, are sung by Prudentius, in verses pertinent to the text:—

"*Hic primus è septem viris,*
Qui stant ad aram proximi,
Levita sublimis gradu
Et cæteris præstantior:
Claustris sacrorum præerat,
Cælestis arcanum domûs
Fidis gubernans clavibus
Votasque dispensans opes." Hymn. de S. Laurent. v. 36.

(2) "Archipresbyter *se esse sub archidiacono, ejusque præceptis, sicut episcopi sui, sciat obedire.*" *Decret.* I. *Distinct* XXV. *de Ecclesiasticorum Officiis*, I. 12. *Corp. Jur. Can.* p. 34. "Though the archpriest be *major ordine* than the archdeacon (if he be but a deacon and not a priest"), observes Mr. Somner "(*ex gl. in* c. I. *de Off. Archipresb.* v. *subesse*), yet is the archdeacon than the archpriest *major dignitate.*" *Antiquities of Canterbury*, Part I. p. 175. *See* Ducange *Glossar.* in *voce* archidiaconus; Kennett's *Paroch. Antiq.* Vol. II. p. 356; and Cujacius, quoted by Baluzius, in his *notes on Gratian*, D. I. c. 25. "Archipresbyter *subjectus est archidiacono, presbyter diacono: Quod primâ fronte mirum videtur: et verum est tamen.*"

(3) De officio Diaconi, *see Decret.* I. *pars Distinct.* XCIII. *passim.* "*Numerum et ministerium primitivum diù retinuit diaconus,*" says Spelman, "*illum pro ratione temporis in septenario: istud in curandis mensis, pecuniâ publicâ, viduis, et pauperibus.*" *Gloss.* p. 169. Prudentius, ad vv. 146, seqq. of the hymn before cited, alludes to Saint Laurence's distributing the oblations of the church to the poor:

"*Tales (pauperes) plateis omnibus*
Exquirit, assuetos ali
Ecclesiæ matris penu,
Quos ipse promus noverat."

(4) The Ἔκδικοι and ἐκκλησιέκδικοι of the Greeks answered to the *defensores ecclesiæ*, the syndicks of the church, among the Latins. There were also *defensores pauperum*, as appears from the fifth council of Carthage. It was the business of syndicks to solicit the injured cause of the church, and its poor members, in civil courts; and if not there remedied, to address the emperor in the name of the church, procure a precept in favour of the aggrieved party, and see it

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church, and were besides y^e^ Apocrisiarii[1] of y^e^ B^pe^ of Rome, imploy'd in transacting y^e^ weighty affaires of y^e^ church both abroad and at home; w^ch^ must needs advance their reputation, whilst y^e^ order of presbyters was in a manner lost to y^e^ world, by their close attendance upon sacred offices.—But y^e^ office of y^e^ archdeacon is w^th^out y^e^ compasse of o^r^ design at y^e^ present.

As for y^e^ archpresbyters[2], there were of them two sorts in the church: the one of y^e^ city; and y^e^ other of y^e^ country. Y^t^ of y^e^ city is to my judgm^t^ y^e^ same w^th^ y^e^

it executed. This duty, by our rural dean, and by Zonaras, (*ad Can.* 3. *Chalcedon.*) assigned to diaconal ministration, is by Codinus (*de Offic. Constantinop.* c. I. 30. p. 5) made presbyteral, being bestowed on the archpresbyter or protopapas, *ὁ* ΠΡΩΤΟΠΑΠΑΣ, *ἔνδικος καὶ πρῶτος τοῦ βήματος.* Bishop Beveridge is of opinion that the chancellor of modern days is the representative of this ancient officer, perhaps the *πρωτένδικος*: and so Godolphin, "Those whom we now call the *bishops' chancellours*, are the very self-same persons in office, that anciently did exercise ecclesiastical jurisdiction under bishops, and were called *ecclesiecdici.*" *Repertor. Canon.* chap. X. I. p. 81. *See* Bevereg. *Synod.* Tom. II. p. 123., and Routh, *Opusc. Ecclesiast.* pp. 462--3; also Meursii *Gloss.* in *v.* p. 148; Ducange in *v.* Vol. I. col. 746; Spelman. in *v.* p. 166; and in *vv. Advocatus Ecclesiæ*, p. 19; Suicer. *T. E.* col. 1045, in *v.*; Thomassin. *V. et N. E. D. de benef.* P. I. L. II. c. XVII., seqq.; Morin. *de S. O. P.* III. *Exerc.* XVI. c. VI.; Bingham's *E. A. B.* III. c. XI.; and Goar *de Offic. Eccl. Const.* p. 286, in *v. πρωτένδικος.*

(1) Ducange's account of the *ἀποκρισιάριοι*, or *responsales*, is the best of all the glossariographers: "A. *præsertim dicti qui à pontifice Romano, vel etiam ab archiepiscopis ad comitatum mittebantur, quo res ecclesiarum suarum peragerent, et de iis ad principem referrent. Si enim quæpiam ingrueret difficultas in rebus ecclesiasticis, seu politicis, quæ à principe definiri deberet, vel de quâ consulendus ille esset, per apocrisiarium, qui in comitatu, seu principis curiâ agebat, actitabatur; qui et pontificem, à quo missus erat, de principis, et vicissim principem de pontificis responsis, tanquam internuntius, admonebat, quousque res legitimo exitu donaretur.*" Vol. I. col. 555. Hincmar calls the Apocrisiarius "*responsalis negotiorum ecclesiasticorum,*" *Lib. de Ord. Palat.* c. XIII.; and says the office originated in the days of Constantine the Great. *Ep.* III. c. XIII. "*Primitùs hoc munere fungebantur episcopi, sed quia consultius videbatur, ut ipsi suas curarent ecclesias, plerumque diaconi aut presbyteri eorum vices agebant, et ideò ἀποκρισιάριοι appellabantur.*" Suicer. *T. E.* Tom. I. col. 456, in *voce*; Meursii *Glossar.* in *v.* p. 43, and the works before cited under *ἔνδικος* for farther information, in *v.* Apocrisiarius. The council of Constantinople (*A.D.* DXXXVI.) presents us with Μακάριος *ὁ* Θεσσαλίας *διάκονος, νοτάριος καὶ ἀποκρισιάριος*, and others, *SS. CC.* Tom. V. col. 1048. Σαβῖνος *διάκονος πληρῶν τὰς ἀποκρίσεις*— col. 1064; and in the fifth council of Arles, we have *Quinidius archidiaconus, missus à Theodosio episcopo*, &c.—*Claudianus diaconus missus ab Emerito episcopo*, Tom. VI. col. 462. The subscriptions of archpriests (proper and vicarious) appear to the seventh council of Toledo, *A.D.* DCLIII.—*SS. CC.* Tom. VII. col. 425.

(2) All deans, in the language of the church, are denominated archpresbyters;—of whom the canonists make two kinds. Lancellot of Perugium, in his *Institutiones Juris Canonici*, (*Lib.* I. *Tit.* XIV. *de Officio* Archipresbyteri) distinguishes them by the titles of urbani and exteri. Others again, by those of civitatenses and rurales, urbani and diræi, &c. In the *Summa Silvestrina*, fol. XXXIX. the A. ruralis is defined "*qui præest solummodò plebi;*" and civitatensis as "*ecclesiæ cathedralis,—qui alio nomine dicitur* Decanus." Such also is the distinction of the epitomizer A. Corvinus, p. 27.

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chancellour of y^e Mother Church[1] amg^t us; as may verie reasonably be gathered from the description made of his office in y^e *Decretals*, *L.* I. *Tit.* XXIV. *cap.* I. II. III. where amg^t other things it is said, that it is y^e archpresbyters dutie—*assiduè in eccl̃iâ stare*, and that *in episcopi sui absentiâ ad vicem ejus missarum solemnia celebret, et collectam* (that is *missa matutina aut ferialis*) *dicat, aut cui ipse injunxerit*, cap. I.:—and cap. II. *in p^rcipuis festivitatib^e aut ipse* (*scil.* archipræsbyter *celebrãdem missæ solenniter impleat, aut ad sui jussionem, cui committit^r, peragat venerantèr.* Soe y^e councill of Toledo, archipræsbyter *civitatis subest archidiac. et principaliter p^rest præsbyteris et præsbyteralibus officiis*[2]. And soe amg^t y^e Greeks πρῶτος ἐστι τοῦ βήματος φέρων τὰ δευτερεῖα τοῦ Ἀρχιερέως. Codin. c. I. next to y^e b^p in y^e church[3]; and hath a form of ordination appointed for him[4], as may be seen in Goar, *Euchol.* p. 287.

(1) By "y^e chancellour of y^e Mother Church amg^t *us*," Dr. Priaulx probably means in the church of *Sarum*; but what peculiar functions *this* chancellor performs, so as to approximate more nearly than the dean to the type of the ancient archpriest of the city, the editor is at a loss to discover. The cathedral dean is, by common interpretation, the modern representative of the archipresbyter urbanus or civitatensis, and no reason is known to the writer why the analogy should not obtain in the church of Sarum, as well as elsewhere. "The chief over the *consessus* or *collegium presbyterorum*, or the *vice-præses* next to the bishop," says Burnet, "was called archipresbyter or decanus, *idem quod decurio, qui decem militibus præerat.*" *Observat. on the Second Apost. Canon*, p. 58. Probably, Dr. Priaulx, in the course of transcribing copies of his address, carelessly entered the chancellor instead of the dean of the Mother Church.

(2) These quotations are all taken from the Decretals of Pope Gregory IX. *Lib.* I. *Tit.* XXIV. *de Officio* Archipresbyteri; being there found—I. *ex Concilio Toletano, A.D.* DCXXXIII. II. *Leo Papa* IV. *A.D.* DCCCL. III. *Idem eod. Anno.*

(3) The archipresbyter of the Latins was the protopresbyter, and subsequently the protopapas of the Greeks, as already stated. And the canon cited in the text from Codinus (*de Offic. Constant.* c. I. XXX. p. 5), defining the functions and rank of the ΠΡΩΤΟΠΑΠΑΣ or ΠΡΩΤΟΪΕΡΕΥΣ in the East, is, in the explanation of Gretser, in his commentary, p. 161, ("*defensor, et inter sacerdotes nonnùs primus, et sic proximus à patriarchâ*") equally applicable to the urban archpriest, or cathedral dean of the West—ὁ πρῶτος τῶν ἱερέων (*Turcogræcia*, fol. 218) "*primus sacerdotum*"—"*summus presbyter*"—whose duties in the Greek church are farther illustrated in the ΕΥΧΟΛΟΓΙΟΝ of Goar, p. 271, and again, p. 277, and *note*, p. 287.

(4) The τάξις ἀκολουθίας τῆς τὸ πωῆσαι ΠΡΩΤΟΠΡΕΣΒΥΤΕΡΟΝ, in the Greek Ritual referred to, is too long for entire transcription; but as the learned editor of the *Euchology* seems to think that the ΠΡΩΤΟΠΑΠΑΣ was the then representative of the more ancient ΧΩΡΕΠΙΣΚΟΠΟΣ, and had authoritative superintendence over country presbyters "*in vicis*;"—whereby he is rendered, of course, a more interesting personage to a modern rural dean—("*proximus huic, magno sed proximus intervallo!*") the introduction of the beautiful prayer (ex *Euchologio Allatiano*) offered up by the ἀρχιερεὺς at his ordination, will not, the writer trusts, be deemed impertinent. The volume whence it is extracted—from Dr. Parr's library at Hatton—is of some rarity, and not likely to be found on the book-shelves of many of the rural clergy.

The protopresbyter (ΠΡΩΤΟΪΕΡΕΥΣ—ΠΡΩΤΟΠΑΠΑΣ) kneels at the step of the altar, before the ἀρχιερεύς, who places his hand upon his head, and thus prays:—

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But then for y^e archipræsbyter ruralis (w^th us call'd y^e dean rurall[1]) he was appointed to ease y^e burden of episcopacy in minorib^s titulis (sayes y^e law[2]) in y^e inferio^e or country-churches: and on the behalf and instead of y^e bishop was intrusted w^th y^e oversight of y^e rurall presbyters, and likewise y^e people comitted to their charge, and was by the antients esteem'd an office soe necessarie in the church, that it was not to be intermitted, though a bishop highly qualifyed for goverm^t were plac't in y^e see; because saies the law, *etsi valde idoneus sit* (i.e. *epūs*) *decet tñ ut sua onera partiat^r—ut in nullo titubet ecclesiastica sollicitudo.* See R. Maurus *in fine c. p'fat:*[3]—

The care indeed of y^e antient church was exceeding great for y^e preservation of discipline, and increase of beleevers, as you may see by y^e fifty-seventh *Can.* of y^e counc. of Laodicea[4], where you find an appointm^t of y^e ΠΕΡΙΟΔΕΥΤΗΣ, y^e circum-

ΔΕΣΠΟΤΑ ΚΥΡΙΕ ΙΗΣΟΥ ΧΡΙΣΤΕ, Ὁ ΘΕΟΣ ἡμῶν, ὁ τὴν ἱερωσύνην χαρισάμενος τῷ γένει ἡμῶν, καὶ τῆς ταύτης δωρεᾶς καὶ τιμῆς τὴν χάριν ἡμᾶς ἐνδυσάμενος· καὶ αὐτὸς ἱκανοὺς αὐτοὺς εὐλαβεῖς καθιερώμενος, τοῦ ἱερατικῶς διατάττειν, καὶ διακονεῖν τοὺς ὑποβεβηκότας λειτουργοὺς τοῦ μυστηρίου σου· καὶ αὐτὸς ἐνδύσον τὸν ἀδελφὸν ἡμῶν—Ὁ—καὶ τῇ σιμνότητι καταπόεμησον αὐτὸν, τοῦ ἐν ἀρχῇ ἵστασθαι τῶν πρεσβυτέρων τοῦ λαοῦ σου· καὶ καλὸν ὑποδείγμα τοῖς μετ' αὐτοῦ γινέσθαι καταξίωσον· καὶ μετ' εὐλαβείας καὶ αἰδοῦς ἐν γήρει καλῷ τελέσαι τὸν βίον εὐδόκησον, καὶ πάντας ἡμᾶς ὡς ἀγαθὸς Θεὸς ἐλέησον. ἔτι σὺ εἶ ὁ δοτὴρ σοφίας καὶ σὲ ὑμνεῖ πᾶσα ἡ κτίσις, εἰς τοὺς αἰῶνας τῶν αἰώνων. κ.τ.λ.

(1) "Rural Deans are the same with archipresbyteri vicani or rurales, and their names are often confounded, but more frequently occurreth the name of archipresbyter, and is more used among the canonists than that of Decanus." Somner's *Antiq. of Canterbury*, Part I. p. 175.

(2) The law referred to is the last chapter, *viz.* the fourth, of the *Decretal* before mentioned, D. Gregor. IX. L. I. Tit. XXIV. *de Officio* Archipresbyteri. IV. "*Ut singulæ plebes archipresbyterum habeant.*" *See* Dr. Field *of the Church*, p. 507.

(3) This reference of Dr. P. to the archbishop of Mentz is probably intended to point out the latter part of L. I. c. 5. *de Instit. Clericor.* as far as it is applicable to the chorepiscopi (of whom the archbishop is speaking) and rural Deans in common. It has been already quoted.

(4) The fifty-seventh canon of the council of Laodicea (*A.D.* CCCLXIV.) orders the institution of ΠΕΡΙΟΔΕΥΤΑΙ, *instead of* ΧΩΡΕΠΙΣΚΟΠΟΙ. The words of the canon have been cited. But these spiritual physicians were not *then* established for the first time. Indeed, before the date specified in Dr. P.'s Mss. they are noticed in an epistle of Peter, archbishop of Alexandria, (*circiter A.D.* CCC.), under the title of "*Presbyteri, quibus permissum erat egentes visitare.*" Routh, *Reliq. Sacr.* Vol. III. p. 348. *ex Vet. Vers. Lat.*—And again, in an epistle of the Egyptian bishops, written, it may be, by Phileas, bishop of Thmuis, to Meletius, (about the same time,) under the title of "*Circumeuntes et potentes visitare.*" *Reliq. Sacr.* Vol. III. p. 382. *ex Vet. Vers. Lat.*

It is somewhat strange, that of the ΠΕΡΙΟΔΕΥΤΗΣ, whose station and grade seem to have been between the villan bishop and presbyter, no notice whatever should occur in the long and varied catalogue of Codinus. He is briefly mentioned in the ΕΥΧΟΛΟΓΙΟΝ of Goar, p. 278.

Upon the etymology of the term ΠΕΡΙΟΔΕΥΤΗΣ, Salmasius and Suicer are at issue with Dr. Priaulx, his canonists and scholiasts, with Meursius and Goar. The words of the cited canonists of the text appear favourable to the interpretation of the periodeutæ being itinerant preachers—ΠΕΡΙΟΔΕΥΤΑΙ δὲ λέγονται, says Zonaras, *ad Can.* LVII. *Laodicen.* διὰ τὸ περιέχεσθαι, καὶ καταρτίζειν τοὺς πιστοὺς, μὴ ἔχοντες καθέδραν οἰκείαν: and so the Greek Ritual—ὁ ΠΕΡΙΟΔΕΥΤΗΣ περιφατῶν, καὶ ὁδηγῶν τοὺς μέλλοντας εἰσιλθεῖν εἰς τὴν ὀρθόδοξον πίστιν. Such also is the construction put

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cursator, or itinerant, whose office Blastares, Zonaras, and Balsamon, agree y^t it was, to goe from village to village in y^e country, and καταρτίζειν τοὺς πιστοὺς, by correption, admonition and encouragm^t (as need was) to help forward y^e salvation of believers, and to labour also in y^e conversion of infidells: this office instituted ab^t y^e yeer of X^t CCCXLI. is y^e w^ch (as before I hinted) may be thought to have weaken'd y^e credit of y^e chorepiscopi; and seems to be y^e same w^th the ΕΞΑΡΧΟΙ[1] of y^e bishops in after ages, as some doe rightly conjecture.

put upon the term by Dr. Cave, (*P. C.* Part I. c. VIII. p. 224), and Dr. Routh, (*Reliq. Sacr.* Vol. III. p. 477). But it is the opinion of Salmasius (*de Primatu*) and Suicer (*Thes. Eccl.*) that the periodeutae were *residents* rather than *itinerants*, or *circumcursators*. And, indeed, notwithstanding Goar's "*Caveat Salmasius ne circulatores fucos et theriacum divendentes, pro veris corporum curatoribus ingerat*," &c. (*Euchol.* p. 289)—there is much plausibility in these learned men's hypotheses. The primary signification of ΠΕΡΙΟΔΕΥΤΗΣ, say they, being *medicus, cujuscunque morbi curator* (not *lustrator, circitor*, as supposed by Meursius, *Gl.* p. 420): the term may secondarily signify *curator animæ*;—whence presbyters of urban and rural parishes, with *cure* of souls, were called *curati*. "*Non enim*," says Suicer, Vol. II. col. 676, in *voce*—"ΠΕΡΙΟΔΕΥΤΑΙ *illi, qui pro* chorepiscopis *dicti sunt, et in eorum nomen locumque successerunt, ita vocabantur, quod circitores essent. In uno quippe loco manebant* ἐπισκεπτοῦντες, *id est curantes, ut urbium episcopi.*" Hoffman says: "Periodeuta, *Græcè* ΠΕΡΙΟΔΕΥΤΗΣ, visitator *est—officium ecclesiasticum apud Græcos, institutum in concilio Laodicensi, pro villis, terris, ac castellis, in quibus episcopi non erant. Iidem in Constantinopolitanâ synodo* visitatores, *à Gregorio Thessalonic.* Ambulatores, *à Balsamone* exarchi *dicuntur*," &c. Vol. III. p. 664, in *voce*. The periodeuta was, in grade of office, intermediate between the chorepiscopus and presbyter; as is distinctly set forth by Gennadius, patriarch of Constantinople, in his epistle published by Alexius Aristinus, in his *Synopsis*. *See* Bevereg. *Synodic.* Tom. II.

([1]) Not the μητροπολίται so called, with whom we have no concern; but ΕΞΑΡΧΟΙ under the bishops of later date. "*Postea* ΕΞΑΡΧΟΙ *dicti quoque* chorepiscopi," says Meursius *in Glossar.* p. 157—"*quasi ex principatu dependentes aliorum. Hinc illud scholiastæ in Can.* IX. *Synodi Antiochenæ*, ΧΩΡΕΠΙΣΚΟΠΟΙ, *οἱ νῦν λεγόμενοι* ΕΞΑΡΧΟΙ, *εἴτε πατριάρχου εἰσιν, εἴτε μητροπολίτου.*" When alluding to the supposed identity of exarchi and periodeutae, and giving his sanction to its probability, our author had in view, likely, Balsamon's commentary on the cited canon of Laodicea—ΠΕΡΙΟΔΕΥΤΑΙ δέ εἰσιν οἱ σήμερον περιβαλλόμενοι παρὰ τῶν ἐπισκόπων ΕΞΑΡΧΟΙ· οὗτοι γὰρ περιοδεύουσι καὶ ἐπισκεπτοῦσι τὰ ψυχικὰ σφάλματα, καὶ καταρτίζουσι τοὺς πιστούς· *See* Gretseri *Comment.* L. I. c. XII. *in Codini* cap. I. 4. p. 167; and Goari *Annotatt. ad* ΕΥΧΟΛΟΓΙΟΝ *Græcorum*, p. 288, in *voce* ἔξαρχος.

Many of the services of the Eastern exarch (a functionary assuredly very nearly allied to the ΠΕΡΙΟΔΕΥΤΗΣ and precedaneous bishop of the country) were heretofore performed by archdeacons, and vican archpriests or rural deans, in the Western parts of Europe—a circumstance which renders any attempt to illustrate his duties not out of place in these notes. Indeed, it must be borne in mind by the reader, that out of the chorepiscopal office sprung the rural dean's (as is fully shewn elsewhere from Spelman, Valesius, Stillingfleet, and other competent authorities); and therefore if the former approximate in the same degree to the exarchical office, there will be little difficulty in connecting the latter with the archipresbyteral of the country. But to facts:—Codinus (p. 168) tells us that exarchs were vicars and legates, or ambassadors, of the patriarchal see—collectors of patriarchal dues and subsidies;—that they had power of deposing and excommunicating

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In y^e canon law you have the offices of the archipræsbyter of the city and dean rurall fully set down, agreeable for y^e maine to w^t are customarily us'd amongst us: w^ch for satisfaction of those of my brethren who want y^e helpes of y^e books themselves, I have transcrib'd out of one of their epitomists[1]. *Ille* (*scil.* archipræsbyter urbanus *vicem episcopi absentis gerit, curam præsentis minuit. Nam officia sacra in cantandâ missâ, benedictionib^e conferendis, sacrm̃tis administrandis, et ut sacerdotes in iis administrandis probè se gerant, curat. pœnitentem infirmum, consulto episcopo, reconciliat; pœniam cunctis aliis sacerdotib^e injungit; archidiaconi p^rceptis, sicut et episcopi, obsequium p^rbet*, &c.

Hic (*scil.* archipræsbyter ruralis et decanus (*eò quòd decem clericis rura incolentibus p^rsit*) *dictus laïcorum et præsbyterorum, qui eccl̃ias minores* archip^rsbyteratui *subjectas administrant, curam habet. Gravia delicta, si quæ inciderent, episc̃o significat. Strictè ea, quæ ab ep̃o decreta, sequit^r. Archidiacono paret. Jurisdictionem habet voluntariam, non contentiosam*[2]. Corvin. L. I. Tit. XVI. But for y^e

municating offenders against church-discipline, τοῦ ἀργοὺς ποιῆν καὶ ἀφρίζειν δι' ὑλόγους αἰτίας; and lastly, of absolving penitents, for which they were furnished by the patriarch with proper letters, entitled συγχωρητικὰ γράμματα. *Turcogræc.* fol. 219.

Again, from Goar we learn that the ΕΞΑΡΧΟΙ πατριαρχικοὶ were delegate officers, appointed to visit the different provinces of the patriarchate; wherein they were to inquire, amongst other things, whether canonical discipline was strictly observed in all private churches;—whether the manners of the clergy were lax and needed correction;—whether the laity lived in obedience to God's laws. In short, they were visitatores, subordinate and responsible to the patriarch, from whom they derived their commission, and to whom they were bound to deliver their acts of visitation. Moreover, they were officially concerned in the ceremonial of ordination—the appointed ministers of their superior in advancing candidates through the different grades of orders—as appears from a cited diploma in Goar; who, in his day, says he had personally known many of these Eastern circumcursatores—ὁ δὲ αὐτὸς ΕΞΑΡΧΟΣ καὶ τοὺς ἐξῆς ἱερᾶσθαι μέλλοντας διὰ τῶν κατὰ μέρος βαθμῶν εἰς τοῦτο αὐτὸ προβιβάσει μετὰ τῶν νενομισμένων μαρτυριῶν τοῦ τε βίου, καὶ τῆς ἡλικίας αὐτῶν, καὶ πάσης ἑτέρας κανονικῆς παρατηρήσεως· ἴστι γε μὴν καὶ τῶν γαμικῶν συναλλαγμάτων ἰσοστατήσει προτροπῇ καὶ ἀποτροπῇ. κ.τ.λ. These, and other important duties of oriental exarchs, have, long since, devolved on officers of superior figure to the author and his annotator in the Western church. But if the reader will take the trouble of referring to Bishop Kennett's *Parochial Antiquities*, Vol. II. pp. 349, seqq., or to the Horae Decanicae Rurales of the writer, he will find, that in by-gone days, when chancellors and vicars-general were less amply furnished with delegations of episcopal power than at present, many of the exarch's functions were executed by dican archpresbyters in England and occidental Europe.

(1) Arnoldus Corvinus à Belderen I. U. D. whose "*Jus Canonicum, per Aphorismos strictim explicatum,*" is an instructive breviary of the canon law; consisting in part of the writings of the holy fathers, and the canons of ancient councils; and in part of the decrees and constitutions of popes, reduced into a compendious form, of easy reference.

(2) The Mentz professor applies this final clause on the nature of archipresbyteral jurisdiction *both* to city and country deans: "*Habent* archipresbyteri *jurisdictionem voluntariam, non contentiosam, nec territorium ullum; nisi in foro pœnitentiali: et tum illud episcopo est commune,*" p. 28. Moreover, he adds, "*Uterque presbyter esse debet, aut, si non est, intra annum fieri; ut archidiaconus, si non est, diaconus.*" *Clem.* I. *de ætat. et qual.* c. I. *dist.* 60.

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dean rurall's obedience of y^e^ archdeacon (as he is archipræsbyter) I doubt whether it holds w^th^ us: my reason is, because y^e^ dean rurall is in this church chosen by the bishop alone, and by him alone may be displac't, and soe to him alone his obedience is due;—whereas it was otherwise supposed by this authour, who grounds himself upon y^e^ rule of the law, *Decr.* L. I. Tit. XXIII. c. 7. *Ad hæc. casus.* Where it is sayd y^t^ y^e^ dean rurall is joyntly chosen by y^e^ b^p^ and archdeacon, and so must be displac't by the concurrence of y^m^ both.[1]

As for y^e^ esteem y^e^ church of England had of y^m^ in former times, I shall only give you one instance out of Rog. Hoveden in Henr. II.; where, speaking of the Decimae Saladinae[2] (as they were call'd) a contribution for reinforcing y^e^ holie warre, he tells you y^t^ y^e^ collection of those tenths was not sett on foote untill—*factâ prius excommunicaõe ab archiepisc. episcis et* archipraesbyt. *singulis in singulis parœchiis super unum quemque qui decimam p^r^taxatam non dederit, sub præsentiâ et conscientiâ illorum qui debent interesse*—whereof y^e^ archp^r^sbyter or dean rurall was to be one, and y^e^ other were persons and officers of note.

Thus having, in as few words as I could, declar'd unto you the dutie of my place

(1) Upon the right of election and appointment of deans rural, originally, without doubt, exercised by the bishop *alone* in *all* dioceses, but subsequently conceded to the clergy and archdeacons, separately or conjointly (the bishop reserving to himself the power of approval and disapproval) in *some*, (dependent on the *consuetudo locorum*), much is said in the Horae Decanicae Rurales, Part III. Sect. I.

The case referred to by Dr. Priaulx is at the close of the seventh chapter of the twenty-third title, *de Officio Archidiaconi*—a rescript of Pope Innocent III. (*A.D.* MCCXIV.) *Decretal.* Gregor. IX. L. I. VII. 6. "*Subsequentèr postèa quæsivisti utrùm* decani rurales, *qui pro tempore statuuntur, ad mandatum tuum solum, vel archidiaconi, vel etiam utriusque institui debeant vel destitui, si fuerint amovendi. Ad hoc brevitèr respondemus, quòd cum ab omnibus, quod omnes tangit, approbari debeat; et cum commune eorum decanus officium exerceat; communitèr est eligendus, vel etiam amovendus.*"

(2) "*Decimæ Saladinæ, al. Saladinides, dicuntur quæ in concilio Parisiensi, A.D.* MCLXXXVIII. *Philippo Regi Francorum in oppugnationem Saladini Mahometani principis concessæ erant.*" Spelman. *Glossar. Arch.* p. 166, in *voce;* Ducange *Glossar.* Vol. II. col. 729, in *voce.* The particular occasion alluded to by Dr. P. is the *decimation* of the year above quoted, viz. MCXVIII. when Henry II., at the earnest solicitation of the archbishop of Tyre, determined on a crusade to the Holy Land, in conjunction with the king of France and earl of Flanders. The *decimæ* in question, "*in subventionem terræ Ierosolymitanæ,*" were ordered to be collected by the rural archpresbyters or deans, aided by other officers; excommunication of all non-payers being previously denounced by the same personages. "*Colligatur autem pecunia ista in singulis parochiis,*" says Hoveden's report of the edict, "*præsente presbytero parochiæ, et* archipresbytero, *et uno templario,*" &c. *See* Wilkins, *LL. Anglo-Saxon.* p. 335. Ex Rog. Hoveden. in *anno,* and also *Concilium Gaintingtonense, A.C.* MCLXXXVIII. Henr. II. 35. in *C.M.B. et H.* Vol. I. p. 491.

For other like employments of the dean rural in collecting the *Rome-scot* or *Peter-pence* for the see of Rome—the taxes imposed upon the clergy by the state—the *cathedratica* due to the bishops, &c. too numerous to be cited here, the reader is referred to the author's Horae Decanicae Rurales, Part IV. Sect. XII.

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(the principall end whereof is y^e^ eternall wellfare of y^e^ church and people of God which you yourselves likewise at your ordination have promised to promote, and doe for y^t^ reason eat y^e^ bread of yo^r^ God) I hope you will w^th^ all Xtian meekness and candour receave from me such intimations for y^e^ future, w^thout^ any imputation of arrogance or iñovation, as the Divine Ma^tie^ shall be pleas'd to direct me in, for y^e^ inf^t^ and conscionable performance of my dutie, and y^e^ discharge of y^e^ trust his Lo^p^ hath repose^d^ in

My R^d^. Brethren, your affectionate Brother & Serv^t^ in X^t^.

John Priaulx.

From the year MDCLXXXVIII., when Bishop Burnet succeeded Bishop Ward, the office of **dean rural** seems to have become extinct in the diocese of Sarum, till it was revived in the episcopate of **Bishop Fisher**[1]. There are no traces of its existence during the incumbencies of Bishops Burnet, Talbót, Willis, Hoadly, Sherlock, Gilbert, Thomas, Drummond, Thomas, Hume, Barrington, and Douglas. That Bishop Burnet should have allowed the **rural-decanal** administration, which his predecessor had turned to such good account, to be entirely broken up, is most strange and unintelligible. He seems to have regretted that the office had no means of remuneration (*Hist. of his own Times*, Vol. VI. p. 186. Oxf. Edit.), and suggests that 20*l.* or 30*l.* should be given to each **rural dean**, if possible, out of *the first-fruits and tenths*. But if the office worked well without pay in Ward's days, why should it have been discontinued, on the plea of no salary, by his successor?

Respecting the intentions of Bishops Barrington and Douglas, in reference to the office, Mr. Boucher supplies the following information. "Bishop Barrington once proposed to appoint **rural deans** for the purpose of prosecuting a parochial visitation of the diocese; and, with that view, drew up and printed *Articles of Inquiry* for each parish and chapelry within the counties of Wilts and Berks, to be filled up by the **rural deans**, and returned to him at a given time. But finding, subsequently, that he was not authorised *by custom* to take any such steps (no evidence of such an appointment appearing in the registry of episcopal acts) he laid it aside; and instead thereof, adopted the plan of giving *a special commission* to the archdeacons of the diocese, authorising and enjoining them to make a parochial visitation of their several archdeaconries. And, for that purpose, he supplied them with duplicate copies of *Articles of Inquiry*, in sufficient number to allow of one for each parish and chapelry, to be filled up and left at the place, and another to be returned to the bishop. Such returns were made, and afterwards bound together, and deposited in the bishop's private

(1) The formula of appointment employed by Bishop Fisher on the occasion of his reviving the office in the diocese of Sarum, was exactly the same as that previously in use in the dioceses of Bristol and Bath and Wells—*mutatis mutandis*. It is not necessary, therefore, to reprint it here.

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muniment-room at the palace." See *A Letter to the Clergy of the Diocese of Sarum, by* Shute, Lord Bishop of Sarum, *A.D.* MDCCLXXXIX.—EDITOR.

"Bishop Douglas, after having presided over the diocese many years, finding numerous complaints of dilapidations of churches and glebe-houses, and recollecting what had taken place in his former diocese of Carlisle[1], resolved to appoint rural deans in that of Sarum. But, after several consultations on the subject, his lordship gave up his intention, being of opinion that it exceeded his authority. He also, like Bishop Barrington, gave *particular instructions* to his archdeacons to investigate the complaints which had been made; and a satisfactory report was afterwards rendered to the bishop on the subject of them." *See* my remarks on Mr. Boucher's Letter, a few pages back.

Since the second revival of the office by Bishop Fisher (*A.D.* MDCCCVII.—MDCCCXXV.) —for I give Bishop Ward the merit of the first—(and both prelates were probably induced to restore it from having seen its utility in the diocese of Exeter, whence they were respectively translated to Sarum)—the diocesan alone has appointed to it; —the archdeacons, and sometimes the clergy mentioning to the bishop the names of individuals qualified for the office; not, however, as exercising any right of co-election—for the office is considered as being vested in the bishop's personal jurisdiction —but as willing helpmates in support of church-discipline, and, generally speaking, most capable from their local knowledge of the different deanries, and their personal knowledge of the resident clergy, to point out to the diocesan the fittest persons to fulfil the charge; which is held for such a term as the bishop may think expedient— i.e. *durante episcopi beneplacito.*

Such was the constitution of the office under the late venerable Bishop Burgess: who rendered it much more effective[2] during his occupation of the see of Sarum, by enjoining on his deans rural annual or more frequent inspection of churches and chapels, with their ornaments and furniture, churchyards, manses, &c.:—by circulating periodically *Visitation-Articles of Inquiry*, to be formally filled up by them, and deposited in the archives of the see;—by distributing *mandates*, and prosecuting *inquisitions*, where necessary, by the instrumentality of deans rural;—and lastly, by holding a yearly conference of all the deans of the three archdeaconries of the diocese,

(1) There is no vestige of the office having ever existed in the diocese of Carlisle.

(2) The effective condition of the office of dean rural in the archdeaconry of Sarum is thus vouched for by the venerable Liscombe Clarke, in his *Charge delivered to the Clergy. A.D.* MDCCCXXX. "With regard to other important archidiaconal duties, viz. the visiting the several churches within the archdeaconry, and ascertaining, for the information of the bishop, by personal inspection, the state of these sacred buildings, together with that of the glebe-houses and glebe-lands, much is done, and done efficiently, in this diocese by the rural deans, whose exertions have been attended, in many instances, with the best effects. They are therefore entitled to much praise for so kindly consenting to devote a portion of their time to this service." (*Charge*, p. 7.)

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at the episcopal palace[1];—reviving therein the image of those elder conventions, at which the deans rural, as the proper delegates and standing representatives of the parochial clergy, were heretofore wont to deliver their *acta visitationis* to their diocesan, and to report and consult with him on the spiritual condition of their respective decanates—"*ut quæ ex ipsorum judicio reformatione opus habere comperientur, communi consilio emendentur.*" (*SS. CC.* Tom. xix. col. 1292. can. xviii.) The office continues upon the same footing under our present much-respected diocesan, who employs the same instruments as were in use during the episcopate of his predecessor.

The rural deans at present appointed within the archdeaconries of Sarum, Wilts, and Dorset, constituting the diocese of Salisbury, are:—

Deanries *of*	
	Archdeaconry of Sarum.
Amesbury . . .	Rev. Charles Grove, M.A., rector of Odstock, and prebendary of Sarum.
	—— F. W. Fowle, M.A. P.C. of Amesbury and prebendary of Sarum.
Wilton	Hon. and Rev. C. A. Harris, M.A., rector of Wilton, and prebendary of Sarum.
Chalke	Rev. W. Dansey, M.A., rector of Donhead Saint Andrew, and prebendary of Sarum.
	—— W. E. Hony, B.D., rector of Baverstock, vicar of Compton-Chamberlain, and prebendary of Sarum.
Wylye	Rev. G. P. Lowther, M.A., rector of Orcheston Saint George, and prebendary of Sarum.
	—— E. Eliot, B.D., vicar of Norton Bavant.
	Archdeaconry of Wilts.
Potterne	Rev. R. Crawley, M.A., vicar of Steeple Ashton, and prebendary of Sarum.
	—— M. W. Mayow, M.A., vicar of East Lavington.
Marlborough . .	Rev. H. Wilson, M.A., rector of Collingbourne Ducis.
	—— J. L. Popham, M.A., rector of Chilton Foliatt.
Avebury . . .	Rev. G. A. Goddard, M.A., vicar of Cliffe Pipard.
	—— W. T. Wyld, M.A., rector of Woodborough and Blunsdon Saint Andrew.

(1) *Quotannis, certo designatoque die, omnes* archipresbyteri *episcopum accedant, atque cum illo de statu suorum respectivè districtuum conferant, exponantque quid singuli, tùm in visitatione, tùm* congregationibus pastorum *aut aliundè observarint; quidquid pro bono parochiarum statuendum judicarent; ac deindè post mutuam collationem, maturamque deliberationem audiant, quæ pro salute, ac utilitate animarum episcopus statuenda et ordinanda duxerit.*" Van Espen, *J. E. U.* Part i. Tit. vi. c. iv. p. 31.

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Deanries of	Archdeaconry of Dorset.
Dorchester . .	Rev. E. Bankes, B.C.L., rector of Corfe Castle, and canon of Bristol and Gloucester.
	—— T. Dade, M.A., rector of Broadway with Bincombe.
	—— S. Lane, M.A., rector of Frome Vanchurch with Batcombe.
	—— W. Buller, M.A., rector of East Stoke.
Bridport . . .	Rev. F. Maccarthy, M.A., vicar of Loders.
	—— L. Foot, M.A., rector of Longbredy.
	—— H. Fox, M.A., rector of Pilsdon, and P. C. of Allington.
	—— G. A. Denison, M.A., vicar of Broadwinsor, and prebendary of Sarum.
Pimperne . . .	Rev. R. Moore, M.A., rector of Wimborne St. Giles's, and prebendary of Sarum.
	—— J. Watts, M.A., rector of Tarrant Gunville.
Shaston . . .	Rev. H. Deane, LL.B., vicar of Gillingham, and prebendary of Sarum.
	—— J. Wilson, M.A., rector of Holwell.
	—— R. Grant, M.A., vicar of Bradford Abbas.
	—— W. Blennerhassett, M.A., vicar of Iwerne Minster.
Whitchurch . .	Rev. T. Tyrwhitt, M.A., rector of Turnworth, and vicar of Winterborne Whitchurch, prebendary of Sarum.
	—— J. Venables, M.A., vicar of Buckland Newton, and prebendary of Sarum.
	—— J. A. Templer, M.A., vicar of Puddletown.
	—— R. Waldy, M.A., rector of Turnerspuddle, and vicar of Affpuddle.

Appointment of Rural Dean in the Diocese of Sarum by Bishop Burgess.

THOMAS, by Divine permission Bishop of Sarum, To our well-beloved and reverend brother, clerk, rector of in the Deanry of and our diocese of Sarum, greeting—

Whereas we have thought fit, upon mature consideration, to continue the ancient authority and use of rural Deans, in order that by persons of the best ability and integrity, in each of the ecclesiastical divisions called Deanries, we may be regularly and fully informed of the condition in which all things are, in all parts of our said diocese—We, therefore, having a good account and opinion of the piety and learning, and confiding in the diligence and prudence, of you the said do, by these presents, constitute and appoint you to be a rural Dean, in the Deanry of aforesaid, during our will and pleasure; requiring of you to observe, inquire into, and report to us, all things and persons within all the parishes

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of the said deanry to you assigned, concerning which it may be proper for us, or useful to our diocese, that we should have information. And in order that you may be prepared to make the said reports to us intelligently, and upon sure grounds, we do especially desire, charge, and empower you, on our behalf, to visit personally, and examine, once in the year, at least, every church, chapel, chancel, church and chapel-yard, with the books, ornaments, and utensils, thereto belonging; and the glebe-house, buildings, and lands of the incumbents, with their fences and boundaries, within the said deanry, according to the tenor of the *Articles of Inquiry* annexed to this Commission. And we further enjoin you, after such examination made, to leave, in writing, under your seal and signature, an order at each place, specifying the things which you shall judge wanting to be repaired, amended, or done there; and, at the end of the said order, to require that every such paper be, by such a limited time as you shall think proper, returned to you, with a certificate at the bottom of it, signed by the minister and church- or chapel-wardens, that all things are repaired and done, according to what is therein directed. And we also authorize you, at your annual visitation, and at any other time when you may see occasion, to inspect the charitable foundations, as well as national or other schools, and parochial libraries, in connexion with the Established Church, within your deanry, and to supply us with such information respecting their actual state and management, as our queries may demand, or your judgment suggest. And we likewise give you full power to examine the licences of all stipendiary and assistant curates officiating within your jurisdiction, and desire that you will give immediate notice to us of any who shall officiate as curates without being duly licensed. And we also desire you to call the clergy of your deanry together, whenever we shall appoint you so to do; and diligently to disperse such orders as shall be sent to you for that purpose. And furthermore, we require you, as soon as the avoidance of any living within your district shall have come to your knowledge, to notify the same to us, in order that due inquiry may be made into the state of the vacant benefice, and sequestration issued out of the Ecclesiastical Court. And specially we enjoin you to report unto us all undue disposal of church-property in the hands of church-wardens; and to require, that, in every parish, a distinct churchwardens' book be kept, and in it an entry made of all the moveable church-property entrusted to the care of those officers. And lastly, we desire, with the view to our being regularly supplied with the information required upon all the foregoing matters, that you will carefully fill up, with particular and distinct answers, under the name of each parish, the several queries contained in your *Articles of Inquiry*, (with which we will cause you, from time to time, to be supplied,) subjoining thereto such additional observations as you may think needful; and that you will transmit the same, under your seal and signature, to us, at our palace at Sarum, on or before the first day of August in every year; to the intent that we may take such measures as the circumstances of the several returns, and the general welfare of our diocese, may require.

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In doing of all which things faithfully, you, the said rural dean, will very much assist us, your bishop, in the discharge of the great duty incumbent upon us. In witness whereof, we have caused our seal, which we use in this behalf, to be to these presents affixed.

Dated under our hand, in our palace at Sarum, this day of in the year of our Lord 18 and of our Translation the

T. SARUM.[1]

ARTICLES OF INQUIRY FOR THE PARISH OF IN THE DEANRY OF AND DIOCESE OF SARUM.

I. THE MINISTER.

1. Who is the incumbent?
2. Does he serve the cure himself?
3. If not, where does he reside?
4. What is the reason of his non-residence?
5. Has he a resident licensed curate?
6. Does the officiating minister reside in the glebe-house?
7. If not, where, and at what distance, does he reside?

II. THE CHURCH AND CHANCEL.

1. Are the walls of the church and chancel firm & in good repair?
2. Are they well plastered, clean, & white within?
3. Is the tower or steeple in a sound condition?
4. Are the roofs well covered, and pointed within?
5. Are the ceilings perfect, clean, & white?
6. Is the water sufficiently carried away from the roofs?
7. Are there any trees or ivy growing on the walls? and if so, on what part?
8. Does the earth lie against the outward walls, above the level of the inner pavement?
9. Is the floor of the church and chancel well paved, plain, and even?

(1) The following letter accompanied this commission:—

"DEAR SIR—Being desirous of giving the utmost efficiency to the office of dean rural, which I find to have been of very early institution in the diocese of Sarum, I have caused the inclosed commission to be drawn up and transmitted to those clergymen who have been appointed to the office since its revival in this see.

"The powers which the instrument conveys to you, under my seal and signature, are more extensive than have been entrusted to the deans of this diocese since the days of Bishop Ward; but under the pressure of declining years, I am glad to avail myself of the fullest licence of delegation, which the usage of this see in earlier days, and the forms of existing prelates elsewhere, appear to sanction.

"The additional matters, to which your attention is directed by the enlarged commission, are taken from ancient instruments of my own diocese, and from modern ones of the dioceses of Canterbury, London, Winchester, Lincoln, and Worcester.

"The articles of inquiry have been newly arranged, and adapted to the improved commission. They need not be returned to the palace till the ensuing summer.

"The seal, which I have the pleasure of presenting to you, you will use for the official purposes referred to in the commission.

"I am, dear Sir, yours very faithfully,

"*December* 18, 1835. "T. SARUM."

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10. Are interments permitted, to the detriment of the floor, or to the foundation of the walls?
11. Are the doors of the church and chancel in good repair?
12. Are the windows well glazed?
13. Are there casements enough to admit the air freely through the church and chancel?
14. Is there a convenient reading-desk and pulpit?
15. Is there a decent font of stone, with a cover?
16. Are the Ten Commandments set up at the east end of the church?
17. Is there a decent communion-table, properly railed in?
18. Are the seats and pews floored with wood, kept clean, and in good order?
19. Is the whole church kept clean, and in decent order, without dust, cobwebs, or any thing that may be offensive or unseemly?
20. How many bells are there? and are they all in good order?
21. Is there a vestry-room attached to the church?
22. Is there any chapel or chapels within the parish?
23. Is every thing in good repair & order there?
24. Is there any ruinated chapel or chapels?
25. Have they become so within the memory of man?
26. To what may their decay be imputed?

III.—The Books, Furniture, &c.

1. Is there a folio Bible, fair and perfect?
2. Are there Common-Prayer Books, fair and perfect, for the minister and clerk?
3. Are the reading-desk and pulpit decently adorned with a cloth and cushion?
4. Is there a decent surplice?
5. Is there a cloth or carpet for the communion-table?
6. Is there a fair linen cloth to cover the same at the times of ministration?
7. Is there a decent chalice, and of what metal?
8. Is there a decent flagon, and of what metal?
9. Is there a decent paten, & of what metal?
10. Is there a Book of Homilies?
11. Is there a Table of Degrees?
12. Are there register-books of parchment, or of good and durable paper, for entering baptisms, marriages, and burials?
13. Is there a proper book, of substantial paper, for the registration of banns of marriage?
14. Is there a well painted iron chest, with lock and key, for the safe keeping of the register-books?
15. Is there a chest for vestments and utensils belonging to the church?
16. Is there a bier with a black hearse-cloth for the burial of the dead?
17. Is there a distinct churchwardens' book kept, and entry made in it, by way of inventory, of all the moveable church property entrusted to the care of those officers[1]?

([1]) This is a very important item of inquiry, and pleads some antiquity for its introduction. In the *Synodal Constitutions* of Sodor and Mann *A.D.* MCCXCI. we find this injunction:—"*Habeat* archidiaconus *omnia ornamenta ecclesiarum in scriptis redacta, et utensilia earum, vestes et libros, et singulis annis suo conspectui ea faciat præsentari, ut videat, quæ adjecta fuerint per diligentiam parochianorum, vel quæ medio tempore per negligentiam vel malitiam vicariorum deperdita, vel per incuriam eorum aliquo modo diminuta, quid per clericos, quid per laicos.*" *CC. M. B. et H.* Vol. II. p. 179.

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IV.—THE CHURCHYARD.

1. Is the churchyard sufficient for the present population?
2. Is it well fenced, clean, and decent?
3. Is it kept free from fairs, and other unholy uses?
4. Are cattle ever admitted within it?
5. Are the graves dug of a proper depth (at least four feet) and at a proper distance (at least six feet) from the foundation of the church?

V.—THE GLEBE-HOUSE.

1. Is the house of the minister, with its barns, stables, and other outhouses, in good and sufficient repair?
2. In particular, is the parsonage, or vicarage-house, over and above necessary repairs, kept in such decent manner as is fit for the residence of the incumbent?

VI.—CHARITABLE FOUNDATIONS.

1. Are there any bounty-lands, or houses belonging to the benefice?
2. Are they duly recorded in the church[1]?
3. Are they occupied by the incumbent, or let?
4. Are they taken good care of?
5. Are there any funds (arising from what source) for the repairs of the church?
6. Are they duly recorded in the church?
7. Are they properly expended?
8. Is there a Sunday school, and how supported?
9. What is the average number of scholars?
10. Is it in union with the National Society?
11. Is there a day school, and how supported?
12. What is the average number of scholars?
13. Is it in union with the National Society?
14. Is there a parochial library?
15. Is it preserved for the uses to which it was given?
16. Are there any other charitable foundations, and of what description?
17. Are they duly recorded in the church?
18. Are they well administered?
19. Who are the trustees and visitors?
20. Are there any other matters which require notice?

(Signed) Rural Dean.

TO THE CHURCH- OR CHAPEL-WARDENS OF THE PARISH OF IN THE Deanry OF AND DIOCESE OF SARUM.

By virtue of a Commission to me directed, under the seal and signature of the Right Rev. the Lord Bishop of Salisbury, I have this day visited the church or chapel of with the appurtenances thereof; and it becomes my duty to call your attention to certain things wanting to be repaired, amended, and done there, the particulars whereof are stated in the following Schedule; and to require that you will cause the same to be forthwith commenced: and further, that you will return this paper to me, within the space of from the date hereof, together with the subjoined Certificate, signed by the minister

(1) The Charter orders this to be done. *See* Hodgson's *Account of the Augmentation of Small Livings*, &c.

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and yourselves, that all things are repaired and done, according to what is herein directed.

Dated under my hand and seal, this day of 184 .

(L. S.)

Rural Dean.

SCHEDULE.

Deanry of Parish of

CERTIFICATE.

We, the undersigned, minister and church- or chapel-wardens of the parish of in the Deanry of do hereby certify that all things are repaired and done, according to what is directed in the above schedule.

Minister.
} Church- or
} Chapel-wardens.

Dated[1]

To the foregoing documents, connected with the personal duties of deans rural in this diocese, I have much pleasure in attaching others, having reference to their capitular functions. It was in the year MDCCCXXXVIII. that the present archdeacon of Sarum, when addressing his clergy at visitation on the subject of clerical meetings, first suggested the advantage which might accrue from adhering to the ecclesiastical divisions of the diocese in instituting such associations. In the following year a formal proposal was made by him, with the bishop's sanction, for the actual organization of rural synods or chapters throughout the archdeaconry; and they have since been instituted, under the following *regulations*, with the best success, in each Deanry.

(1) The following letter accompanied the last distribution of *Articles of Inquiry*, &c., preparatory to a general parochial visitation of the diocese of Salisbury by rural deans:—

Palace, Salisbury, April 1.

"Rev. and Dear Sir—The period having arrived at which it appears to me desirable to institute again a general parochial visitation by the rural deans, I have caused *Articles of Inquiry* to be printed, and have directed my secretary to supply you with the requisite number for the parishes within your jurisdiction.

"I rely with confidence that you will give the same careful attention to this important duty which has already proved so useful in the administration of the affairs of this diocese.

"I remain, Rev. and Dear Sir,

"Your faithful friend and brother,

"E. Sarum."

"To the Rev. Rural Dean of

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SUGGESTIONS FOR THE ORGANIZATION AND GOVERNMENT OF Rural Chapters WITHIN THE Deanries OF THE ARCHDEACONRY OF SARUM.

1. That[1] the archdeacon, rural deans, and clergy of the archdeaconry of Sarum, whether under peculiar jurisdiction or not, do, *with consent of the ordinary*, meet within their respective decanal districts periodically; *viz.* during[2] the last week in January or first week in February, the week after Easter week, and the second week in October, at twelve o'clock in the morning, at such places as may be locally convenient to the clergy, and will afford the advantage of private accommodation.[3]

2. That[4] the archdeacon, or, in his absence, the senior rural dean, preside on the occasion, regulate the proceedings of the day, and[5] record the minutes of the meeting, for the[6] inspection of the bishop, together with the names of the clergy present.

3. That[7] the business of the day be opened with prayer, either in the church or in the house of the minister whereat the chapter is held: in which latter case, the form of prayer be the collects following:—"Prevent us, O Lord," &c.; "Collect for Quinquagesima Sunday," "for Unity," "Good Friday," (Almighty and Everlasting God, &c.) "for the Church militant," and "the Lord's Prayer;" to conclude with "the Grace."

(1) "Archipresbyteri diligentèr convocari faciant capitula ruralia præcipuis locis decanatuum," &c.

"Ad capitula universus clerus conveniat; iis solum exceptis, quos impedimentum canonicum, aut præsens ecclesiæ necessitas venire non permittet," &c.

(2) "Quivis in suo decanatu parochos sibi commissos ter quotannis convocet inter Epiphaniam, scilicet (Jan. 6), et Purificationem (Feb. 2), Dominicam *exaudi* (S. after Ascension) et Trinitatem, Festum Remigii (Oct. 1) et omnium Sanctorum (Nov. 1) diebus et locis per eum electis." —"Ordinariè ter in anno, et non sæpiùs, absque singulari causâ, convocent omnes suos pastores decani," &c. "Semel in quartâ anni," &c.

(3) "Non fiant in hospitiis aut cauponis publicis congregationes, sed vel in ecclesiâ parochiali, vel in domo canonicâ; nec semper in uno eodemque loco, sed in diversis; vel ubi magis commodum videbitur . . . peractis omnibus, qui voluerint, panem cum caritate et gratiarum actione, in domo confratris sui simul cum fratribus suis frangant," &c.

"The meeting to be allwaies either in the dean's, or some other grave minister's house."—Bp. Ward's *Papers*, 1670. *Diocese of Sarum.*

(4) "In hisce capitulis archipresbyteri præsint, et moderentur tractatus cleri de communibus negotiis decanatuum," &c.

"Vicarios prohibemus constitui ab archidiaconis et decanis, nisi ex justâ causâ absentes fuerint," &c.

(5) "Matricula habeatur, in quâ omnium sacerdotum nomina inscribantur, officia," &c "Acta capitulorum singulorum præsertim majoris momenti in librum peculiarem referantur," &c.

(6) "Post cujusque capituli finem referet decanus vicario nostro coram, si commodè possit, vel per literas, quid actum sit," &c.

(7) "Ante omnia hoc diligentissimè observetur, ut ab oratione quæque congregatio inchoetur, et simul terminetur," &c.

"In capitulis initium rerum agendarum sumatur ab invocatione Spiritus Sancti, quo dirigente de rebus ecclesiæ conferatur," &c.

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4. That these **meetings** be for the general purpose of maintaining and furthering[1] clerical communion, of transmitting through authorized agency[2] the wishes and sentiments of the diocesan and archdeacon, whenever deemed advisable, to the rural clergy; and, on the other hand, of collecting, by a prompt and convenient method, the individual opinions of the latter on any pending matters of interest to the church.

5. That[3] the subjects of discussion be such matters only as are of ecclesiastical interest, whether of a local or general nature; and that the **rural dean**, when notifying the day and house of meeting[4], communicate, as far as is practicable, to the clergy of his district, the subjects to be submitted[5] by the archdeacon, or his representative, with the bishop's sanction, to the consideration of the **chapter**.

6. That, in addition to the periodical **meetings**[6], the **rural dean**, at the request of the bishop or archdeacon, invite the attendance of the district clergy, at such special times and places as circumstances may require.

7. That, for the purpose of maintaining a more intimate union between the several **deanries**, the **rural dean**, or other clergyman of one **decanal** district, may, at the request of the archdeacon, accompany him to the meeting of the district next adjoining. And should circumstances render it necessary for the archdeacon to appoint a representative on any occasion, then the person so appointed shall be empowered to appear and report the proceedings of the antecedent meeting in his own district to the assembled members of the district immediately adjoining.

(1) Conferant **decani** cum suis confratribus de iis, quæ ad boni pastoris officium, et ad curam animarum rectè gerendam pertinent, et consulant de difficultatibus, gravaminibus, et incommodis cujuslibet ecclesiæ, quorum explicatio, vel remedium, aliorum consilium et operam requirat," &c.

(2) **Congregationis praesides**, si quæ nos illis significata aut dicta voluerimus, ea nostro nomine exponent," &c.

"**Archipresbyteri**, quos **decanos rurales** vocant, adhibentur ad convocandum Clerum—significandum eis nonnihil ab ordinario (ut fit) per literas.

"De his omnibus, et si quid propriè mandârit episcopus, deque aliis quæ ad utilitatem animarum episcopi cognitionem desiderant, ipsum per literas diligentèr certiorem faciant."

"In his **kalendarum comitiis**, ut decet ministros Christi sapientèr se gerant, et quæ inter ipsos agitata fuerint, ad episcopum referant, ut quod statuendum censuerit ad ipsos remittat."

(3) "Ut **decani**, quæ ipsis ratione **decanatûs** incumbunt officia facilius exequantur, liceat ipsis pastores sui districtûs, cum expedire judicarint, convocare, de statu et rebus ecclesiarum cum illis, vel singulis, vel omnibus simul agere, de pastorali officio, observatione statutorum consilia inire, controversias, si quæ ortæ sint componere, aliaque agere quæ pro officio facienda ipsis incumbent," &c.

(4) "In literis innotescentialibus pro futurâ congregatione intimandâ, proponantur per **decanum loci** quæstiones," &c.

(5) "**Capitula ruralia** nihil omninò facient, quod eis, vel eorum **decanis**, in synodalibus decretis, vel aliàs expressè permissum non fuerit."

(6) "**Archipresbyteri** convocari faciant **capitula ruralia** aliquando extraordinariè ad voluntatem nostram, si nobis visum fuerit aliquid in istis conventibus cum clero communicare."

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Extract from the Minutes of Rural Chapters held in the Archdeaconry of Sarum and Diocese of Salisbury, June 3, mdcccxxxix.

Prayers having been read by the rural dean of the district,

The archdeacon of Sarum opened each of the primary chapters throughout the deanries of his jurisdiction, with a brief introductory summary of the reasons and objects which had induced him to convene the meeting. The following address may be considered as embodying his opinions and sentiments, as then expressed and generally responded to by the assembled clergy:—

"My Reverend Brethren,

"It is usual, on occasions like the present, to open the business of the day with a few observations from the chairman; and there seems to be more than an ordinary propriety in following this usage when the character and objects of a meeting are of no common occurrence, and when the person called on to preside has been the means of bringing those present together.

"Let me, then, after first thanking you for the kind and ready manner in which the invitation I ventured to make has been responded to, endeavour to explain the motives which have induced me to take this step, and the purposes I had in view in requesting you to assemble on this occasion.

"I have long felt, and I doubt not it is a feeling in which all present will have more or less sympathized, that neither as regards the laity nor the clergy, is that social, that brotherly intercourse to be found, which ought to exist among those who profess to be members of one spiritual body, joined under one spiritual head, and without which a church has but "a name to live;" without which, instead of being one in heart and one in purpose, she is rather as a building, composed, it may be, of stones, goodly and precious in themselves, but which, being without sufficient bond or cement, is liable to be blown down by any rude blast that may assail it, or to be overturned by the lever with which the hand of malice or mischief may attempt its subversion.

"And why, we may well ask, is it thus? whence proceeds the defect of which I am speaking? Is it that the church is really so forgetful of its principles, and so unworthy of its name, that her members, and especially her clergy, will acknowledge no brotherhood? Though open, from her apparent want of cordiality, to the charge of being disunited, is the connexion among her children only like that of the sand, mere contact without coherence? However it may be as to the outward appearance, is there no warmth, no brotherly love at the bottom? I cannot believe it; ungrateful indeed would it be in me thus to judge: when I see how I am myself welcomed on this occasion, and how readily our brethren have responded to the call to meet each other, I cannot think we are really so cold and distant as has been represented. I believe there is a warmth, a genial warmth below, far stronger than is suspected: remove the ashes which, owing to neglect or time, have been suffered to

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accumulate, fan the latent spark with gentleness, give it proper fuel whereon to feed, and it will soon break forth in all its wonted brightness. Our brethren, it will be found, are not like the bones of the valley seen in the prophet's vision, where all was 'very dry'; on the contrary, 'a noise' has been heard, 'a shaking' has been among them, they are alive and stirring; as yet, perhaps, too much divided; but let the call to union be made—let it be raised by the voice of authority—let it be sent out in the spirit of love—and they will 'come together,' we may hope, instinct with warmth and life, 'as an exceeding great army,' compact and strong, 'fair as the moon, terrible as an army with banners.'

"Is it that we are not aware of the dangers which surround us? While they that oppose us are all confederate, well knowing the strength which union gives, are we crying peace, where there is no peace—slumbering at our posts, and unwilling to league together in defence of our common safety? Neither is this the case: all appear ready; all would unite; the danger is clearly seen; there wants but the way marked out, the needful discipline enforced, to enable us to meet it. For it is not that we have no polity to bind us together, to supply us with that strength which unity is so well fitted to secure: we have the most perfect which the wisdom of man—or, rather, a better wisdom than that of man—ever devised; we have an ecclesiastical polity, scriptural in its basis, admirable in all its parts, and adapted to every exigency. The church is immensely superior to dissent in its education, influence, wealth, numbers, but, above all, in its polity; yet how has dissent, without any thing like the advantages we possess, increased around us by well organized and systematic activity; what a front has it shewn; what a standing has it attained; whilst we, with all our advantages, are behind-hand, from want of union and co-operation. We are either ignorant of the privileges we possess as churchmen, or we know not how to use them, or, at least, we do not avail ourselves of them; and so our adversaries for a time prevail.

"In thinking how this state of things can best be remedied, how union may be promoted, and all the many blessings which result from union be secured, I have been naturally led to inquire into the ancient usages of the Catholic church in furtherance of this desirable object, both in our own and foreign countries, and to see whether any facilities of clerical intercourse obtained among our forefathers which have been denied to ourselves: or whether the defect of communication, of which we now so generally complain, be not attributable to the church having allowed her institutions in support of ministerial union to fall into disuse and decay. While looking back upon these things, I have been brought to the recollection of those ancient meetings of the clergy, denominated **decanal** or **rural chapters**. These **synods** are, as you know, among the elder institutions of the church, and for many centuries were generally prevalent in this country as well as the continent. The best authorities inform us that throughout the dioceses of England and Ireland they were accustomed to be held as often as once every three weeks, subsequently once a month,

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for commoner purposes; while others for weightier matters were convened every three months. Both classes of synod were concurrently held in each deanry, and were attended by all the clergy, whether beneficed or not, within its precincts. They were usually congregated at the house of the rural dean, who opened the proceedings of the chapter with prayer, either at home or in the parish church, followed often by an appropriate discourse. The archdeacon was frequently present at them, and acted as president of the chapter. After awhile, and by degrees, the more frequent monthly meetings began to fall into disuse, and were eventually absorbed in the larger quarterly assemblies, which continued to be regularly held up to the time of the Reformation, when they seem to have been lost in the archidiaconal visitation courts. Kennett's *Par. Antiq.* Vol. II. p. 354.

"I am one of those who think that great event was productive of immense blessing to this country. The church then purified herself of much that was sadly dark and unscriptural as to doctrine, and shook off many ceremonies which were superstitious, burthensome, and unprofitable; but she also departed from much that was wholesome in point of discipline: and I believe, that, in proportion as we search out the practices of our forefathers in this respect—as we stand in the old ways marked out for our guidance, and submit to those ecclesiastical rules of government from which the reformers never meant we should depart—we shall find ourselves, under God, compact and strengthened.

"Allow me now to point out some of the many advantages which, as it appears to me, would accrue from the revival of those decanal meetings to which I have just adverted. Supposing them to be held, as they have suggested in whose opinion I confide, and as my own judgment approves, periodically—say once in each quarter, with the exception of that in which the annual visitation takes place—they might, and probably would, under the Divine blessing, prove of great and permanent advantage to the diocesan, to the clergy, to the archdeacon, and, through them, to the church at large.

"1. To the diocesan—and I trust there is no presumption in the thought—it surely would be satisfactory to every bishop to know that at certain seasons his clergy would be found assembled regularly together: that at such times he might, through his archdeacons or rural deans, have an opportunity of proposing to them any important questions that may arise, and of collecting their opinions. It is true the power of communication between the bishop and those committed to his charge is open—and, in this diocese, open, as we have reason to know, in the freest manner; but it is, after all, the conference with the individual, not with the body. At present our diocesan has no stated periods at which he can consult with us collectively, and, by means of a well-organized and certain method of communication, receive the sentiments of his assembled clergy. And here let me state, that, previous to calling you together on this occasion, I did, as in duty bound, consult with our bishop on so important a measure; and, I am happy to be allowed to say, I have his lordship's sanction for giving it a trial, and his best wishes for its success.

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"2. To the clergy themselves—here again the advantage would be equally great. Whatever matters of interest and importance to the church may arise—and in these days they are of constant occurrence—such meetings would afford a legitimate and easy method of conveying our sentiments to our bishop, of submitting our opinions, and of asking his advice. Then what an opportunity of good to our younger brethren would present itself. How often must it have happened to each of us in the early days of our ministry to find questions of difficulty arising, and to be uncertain as to the best way of acting under them. What a privilege should I have thought it, aye, and should now think it, to have such opportunities of conference. And how many of those who have lately been called to the sacred office, and are feeling by experience something of its weight and difficulties, would account it a vast benefit to be enabled, from time to time, to seek counsel from their elders, to propose their doubts, to be advised in their uncertainties, and thus to be strengthened and encouraged in their labours.

"May I also be allowed to mention the further advantages of such meetings to those who, like myself, have been called to hold office? These are times when more than usual decision and prudence are wanting in church functionaries—when matters of grave importance are continually calling for attention. For example, a subject of the deepest interest to the church arises: the archdeacon feels that a petition should be presented to the legislature upon it; he frames one, which, after all, embodies only the sentiments of an individual, and circulates it for signature among his brethren. Some agree with him in his views; others only partially concur; but out of personal regard it may be, or from a feeling of respect for his office, add their names: while others take a different view of the matter, and therefore withhold, as a point of conscience, their approval of the measure; and the petition goes forth without the impress of unanimity, and possibly may be followed by one expressing different sentiments. But had the archdeacon the advantage of consulting, in the first instance, with his brethren in conclave, of hearing their opinions, and being directed by their advice, he would be able to embody their united sentiments; and the petition meeting, as it then would, with unreserved approval, would, in consequence, carry a weight and influence far greater than in many instances can at present be secured.

"I might go on to enumerate other benefits as likely to arise from these local meetings when held at stated intervals; and, indeed, were they to become general, it would be difficult to describe the vast amount of good which, under God, might result from them, by the influence they would exercise (under well-digested rules, approved and sanctioned by the diocesan,) upon the general and local interests of the church. But let us remember, unless the trial be made, unless a beginning be attempted, that good cannnot follow: unless the seed be sown, the harvest cannot be gathered.

"May God look down upon and bless this humble attempt! May He who maketh men to be of one mind, pour out upon us, and upon his church at large, a spirit of concord! Let us not forget we are members of a church whose foot, like the ladder

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seen in the patriarch's dream, is on earth, but whose top reacheth unto heaven; that the Lord standeth at the head overruling all things for her good; and that if we keep in the path of duty, holding the faith in unity of spirit, in the bond of peace, and in righteousness of life, our works of love and our prayers of faith, we may hope, will, through the great Mediator, ascend to the throne of grace, and blessings of the choicest kind will be vouchsafed in return."

SECT. XXVI.—Diocese of Worcester.

THE diocese of Worcester[1] consists of the counties of Worcester and Warwick, which constitute two archdeaconries:—I. Worcester; within which are nine rural deanries—Worcester, Blockley, Droitwich, Evesham, Kidderminster, Powick, Pershore, Warwick, and Kineton. II. Coventry, containing four rural deanries—Arden, Coventry, Marton, and Stonely. Deans rural appear to have been very early instituted in this diocese. In the days of S. Wlstan (*A.D.* MXCII.), or even in those of S. Oswald (DCCCCLXIX.), it may be inferred they were in existence, from the following extract from the *Acta Synodi Wigornensis* of the former prelate, relating to the exemptions of the monastic churches: "*Anno tertio conversionis* Wynsii *presbyteri, beatus* Oswaldus *prioratum ei super monachos sanctæ Elenæ ecclesiæ concessit, assensu regis* Eadgari. *Concessit etiam illi omnibusque suis successoribus, prioribus hujus ecclesiæ, decanos esse super omnes ecclesias suas et presbyteros; ita videlicet quod nullus decanus, nullus* archidiaconus *de monachorum ecclesiis seu clericis se intromittat, nisi per priorem ecclesiæ omnes ecclesiasticas consuetudines prior sicut summus decanus episcopi pro suis ecclesiis episcopo reddat, &c.*" (*CC. M. B. et H.* Vol. I. p. 370.) The notice is an interesting one, as it gives to the prior the title of *chief dean of the bishop*, the rural dean, at his first institution, being called the *dean of the bishop*. While, again, if the facts here appropriated to S. Oswald are to bear the date of his episcopate, it will carry back the rural-decanal institution to an earlier period than we have before assigned to it; *viz.* to the reign of Edgar, instead of that of Edward the Confessor. *See* H. B. K. Vol. I. p. 86. The *Consititutions* of Bishop de Bleys (*A.D.* MCCXIX. and *A.D.* MCCXXIX.), enter fully into the services performed by deans rural towards the clergy of their decanates. (*CC. M. B. et H.* Vol. I. pp. 570--1, and pp. 626--7.) And those of Bishop de Cantilupe (*A.D.* MCCXL.) are equally confirmatory of the important station of these officers in the diocese, and of the trust reposed in them by the diocesan. (*CC. M. B. et H.* Vol. I. pp. 671, seqq.) The passages have been already cited.

The *Valor Ecclesiasticus* Henrici VIII. notices one solitary dean rural in the diocese of Worcester, in these words—"Decanatus *de* Powycke *D'nus* Joh'es Rycrofte decanus rural' *ib'm.*" *Valor. Eccles.* Vol. III. p. 237.

(1) The alterations suggested by the *Church Commission* of MDCCCXXXV--VI., in reference to this diocese have, I believe, been carried out in full.

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Having seen in the public journals (*Feb.* 17. MDCCCXXXIV.), that "the bishop of Worcester (Carr) had, with his accustomed solicitude for the welfare and good regulation of his diocese, determined on reviving in the various deanries within his jurisdiction in Worcestershire and Warwickshire the ancient office of rural dean, which had been discontinued in the diocese for nearly a century," I applied to his lordship for the *forms* used on that occasion; and have pleasure in laying them before the reader. Mr. Clifton, the deputy registrar, has communicated, by command of the bishop, a copy of the *instrument of appointment*, and likewise of the *questions* propounded by the dean rural to the clergy of each deanry.

Bishop Pepys informs me (*Oct.* 2. MDCCCXLIII.), that the rural-decanal administration of his diocese remains upon the same footing, with the same *commission* and *Articles of Inquiry*, as in the days of Bishop Carr. Finding that the plan, as then adopted, worked well, his lordship has not thought fit to make any change in it; although he is of opinion that the *reports* of the rural deans should be made to the archdeacon and not to the bishop; and any directions to the churchwardens required thereby should be issued by the former, *viz.* the archdeacon. As yet, however, no change has been deemed expedient in the wording of the *commission*, or its application to parochial visitation.

1. Appointment of Rural Dean in the Diocese of Worcester, by Bishop Carr, *A.D.* MDCCCXXXIV.

ROBERT JAMES, by Divine permission, Bishop of Worcester, To our well-beloved brother, *A. B.*, clerk, Master of Arts, vicar of *C.*, in the county of Warwick, within our diocese of Worcester, greeting—

We, being desirous to procure more frequent parochial visitations through the archdeaconry of Worcester, within our diocese, than the archdeacon can himself make, and confiding in your diligence and prudence, do, by these presents, constitute and appoint you, the said *A. B.*, to be rural dean within the deanry of *D.*, in the said archdeaconry; requiring your fidelity, care, and diligence, in observing, inquiring into, and from time to time making a report to us, or, in our absence, to the said archdeacon, of all matters within the parishes mentioned in the Schedule hereunto annexed; and which are assigned to your care, or any of them concerning which it may be expedient that we should have information. And we particularly desire and require you, at least once in every year, personally to visit and examine every church and chapel, and house of the minister, and the buildings and lands thereto belonging, within the same parishes. And we desire that, immediately after such examination, you make a special report to us, in every case where there shall be no house of residence, or one wholly unfit, or where some additions may render it not unfit for the residence of a clergyman; but in all cases where repairs only are wanting for a decent abode, that you deliver, in writing under your hand, to the minister and churchwardens in each parish, an order specifying the things which you shall judge necessary

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to be repaired, amended, corrected, or done; and that you will, in such order, require that the same order be, by such a limited time as you shall think proper, returned to you, with a certificate subjoined thereto, signed by the minister or churchwardens, specifying what has been done pursuant to such order. And we further desire that the order and certificate, when returned to you, together with any observations you may think proper to make, may be forthwith transmitted to the said archdeacon. By faithfully discharging the duties imposed on you by these presents, you the said rural dean will greatly assist us your bishop, and also the said archdeacon. In witness whereof, we have caused our seal, which we use in this behalf, to be affixed to these presents, this twenty-third day of May, in the year of our Lord One thousand eight hundred and thirty-four, and in the third year of our Translation.

2. Deanry of Parish of

QUESTIONS.

I. The Church.

What is its present state with respect to—

1. The walls?
2. The roof?
3. The tower or steeple?
4. The pavement?
5. The doors?
6. The windows? How many casements are there, to admit air?
7. The desk and pulpit?
8. The font?
9. The pews?
10. The bells? How many are there?
11. Is the water properly carried away from the roof?
12. Does earth lie against the outward walls, above the level of the inner pavement?
13. Is there a vestry-room?
14. Is there any special fund for the repair of the church?

II. The Chancel.

What is the present state with respect to—

1. The walls?
2. The roof?
3. The pavement?
4. The windows?
5. The doors?
6. The communion-table and rails?

III. Articles necessary for Divine Service.

Is there provided—

1. A proper Bible and Prayer Book for the reading-desk, and a Prayer Book for the clerk?
2. A decent surplice?
3. A cloth and cushion for the pulpit?
4. A cloth or carpet for the communion-table, &c.; and a linen cloth, for the administration of the Holy Sacrament?
5. Plate for the communion-table; and of what does it consist?

IV. The Churchyard.

1. Is it sufficient for the present population?
2. Is the wall or fence in proper repair?
3. Are pigs or cattle ever admitted therein?
4. Is it ever profaned on the Lord's Day by being made a playground?

V. The Glebe-House.

If the Incumbent does not reside in the house,

1. Is it in tenantable repair?
2. In what state are the offices and out-houses?

VI. School, or other Charitable Foundation.

1. Is there a school connected with the church?
2. If there is, how many children are now on the books?
3. What is its present state of efficiency?
4. Is there any endowment? of what does

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it consist? and how is it applied?
5. Is there any hospital in the parish for the relief of the sick and poor? how is it endowed? and in what manner are the funds employed?

1. How many acres are there in the parish?
2. What is the assessed rental; and on what rent is it taken?
3. What was the poor's rate for last year?

Have all the orders left by the chancellor, at his late personal visitation, been duly executed?

(Signed)
Rural Dean.

SECT. XXVII.—Diocese of Sodor and Man.

As the whole Island of Man, constituting the episcopal diocese of Sodor and Man, contains only seventeen parishes or kirks, and the bishop is resident within his jurisdiction (in the administration of which he is aided by an archdeacon and two vicars-general), there can be little call for deans rural. But there is evidence, in Archdeacon Wilkins's *CC. M. B. et H.* (Vol. III. p. 10.), of their existence during the episcopate of William Russel (*A.D.* MCCCL). The *Constitutiones Synodales Sodorenses* notice the institution, in the chapter *De sepulturâ;* and it is probably again adverted to in that *De ædificio in solo ecclesiæ.* (p. 11.) Bishop Short informs me that the office of dean-rural has not been re-established in the Isle of Man; but that he has had some thoughts of reviving it: in which case, according to *his* view of the rural-decanal economy, the *commission* should proceed from the archdeacon. (*Oct.* 2. MDCCCXLIII.)

PART III.

Irish Documents.

SECT. I.—Diocese of Armagh.

THE diocese of Armagh contains nearly all Armagh and Louth, one-third of Tyrone, and four parishes in Derry. It is divided into nine rural deanries—three in the county of Louth; *viz.* Collon, Ardee, and Dundalk (the deanries mentioned by Ware, Vol. I. pp. 181, 182, as being disunited from the diocese of Clogher, *A.D.* MCCL. and annexed to the see of Armagh—Ware's deanry of Drogheda[1] being now called the deanry of Collon—and his Athirdee, being now spelt Ardee)—two in the county of Armagh; *viz.* Armagh, Mullabrack, and Newtown Hamilton—and three in the county of Tyrone, and that portion of the county of Derry within the diocese of

(1) In the *Calendarium Rol. Patent.* &c. (Dublin MDCCCXXVIII.) the Rev. W. Reeves informs me, there is a *Patent Roll* described, 3 *Henr.* IV., which mentions "*Vicar' de Pert, in* Decanat' *de Drogh*" (eda), and the "*Vicar' de Dromyng in* Decanat' *de Dundalk*" in the diocese of Armagh.

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Armagh; *viz.* Aughnacloy, Dungannon, and Cookstown. The archdeaconry of Armagh is co-extensive with the diocese; but the archdeacon, as such, has not any jurisdiction over the rural deans.

The learned Dr. Todd, of Trinity College, Dublin, to whom I am obliged for much valuable intelligence, as well as references to sources of information not generally accessible, touching the office of rural dean in Ireland, states it to be "his impression," in which I entirely agree, "that the office was introduced there along with the papal yoke in the 12th century.[1] In the early Irish church," he says, "there does not appear to have been any such functionary, although it is very probable that the office was discharged, in part at least, by the erenachs[2] and comharbs, or corbes," of whom I have already given a few brief notices in Vol. I. pp. 53, 54, and Vol. II. p. 15. Some further curious remarks on these ancient ecclesiastical officers, supplied by Spelman, by the fore-named learned antiquary, and others, are subjoined, which the reader, who is interested in such inquiries, may compare with the above references. They came before me too late for insertion in my earlier pages, where they would have been more appropriately introduced.

(1) "Distributio diocœsium in decanatus rurales facta est sub adventum Paparonis legati circa annum MCLII." *Tractatus de Visitationibus Episcopalibus*, per R. P. Anthonium episcopum Midensem *A.D.* MDCXCVI. p. 9.

(2) The prime duty of the *Herenachs*, or *Erenachs*, was to take care of, and administer for ecclesiastical purposes, the *termon-landes* or *church-glebes*, the inhabitants and cultivators of which had an hereditary right of occupation by episcopal licence, as long as they paid a certain fine, and duly contributed to the repair of the mother church. "*His terris atque ipsis colonis*," writes Sir H. Spelman, "præfectus *est ex assignatione* Episcopi *Herenachus: qui et munus obtinuit* archidiaconi *et nomen. Vernaculè enim* Cinciniseach *et* Oinchinseach (*quasi* archidiac.) *nuncupatus est: et à munere* archidiaconus *esse cognoscitur. Non autem superioris generis, qui hodiè sub* episcopo *jurisdictione fruitur: sed antiqui illius, qui presbytero inferior, pauperes et Xenodochia* (diaconias *indè appellata*) *curabat.*" The dependence of the Herenachate upon the bishop, and its hereditary nature, are clearly shewn from two documents in the registry of the see of Armagh, entitled "*Concessio* Herenaciæ *à* Milone Armachano Archiepiscopo *facta An. Dom.* MCCCLXV." and "*Confirmatio Herenaciæ hæreditariè possidendæ, facta à* Johanne Mey Armachano Archiepiscopo *An. Dom.* MCCCCLV."

To the same effect writes my learned Irish correspondent of Trinity College, as to the origin of the title &c. "The word erenach is a corrupt spelling of the Irish word arderannach, often spelt airceannach, and pronounced, as nearly as possible, erenach. It is compounded of ard, *high* or *chief*, and cean, *a head*; ach being the adjective termination: so that the word may be represented in Latin by *archicapitalis*. It was applied to a bishop in relation to his chapter, and to a dean or abbot in relation to his canons or monks: but of late, perhaps since the twelfth century, when the Roman supremacy was admitted, it came to signify an officer who had the care of relics and precious consecrated things belonging to a church or diocese;—and in this sense the office of erenach was hereditary. And this part of the office is still kept up by the peasantry in many parts of the country; although the Romish church in Ireland has never availed itself of this portion of the customs of the primitive Irish church. There are, to this day, many curious ecclesiastical reliquaries, and cases of books, bells, croziers, &c. in the hands of the hereditary descendants of the ancient erenachs of the different dioceses; and it is almost impossible to get them to part with such relics, from the superstitious fear of being visited with some divine judgment for so doing."

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Spelman, as I have before pointed out (H. D. R. Vol. I. p. 53, and *note*), derives the title of corba (*barbarâ contractione*) from that of chorepiscopus, and seems to consider the office the same with that of decanus ruralis, plebanus, and archipresbyter; in which view he is sustained by the united authorities of Isidore Moscovius, Sir John Davis, and Usher. But the precise meaning of the term comharb (pronounced coworb or corbe), Dr. Todd remarks, it is very difficult to unravel. "Sometimes the word is used nearly in the sense of *successor*[1], as when a bishop is said to be the comharb of the first founder of his see; in which sense the archbishop of Armagh is the comharb of St. Patrick: and the same in the case of abbots, as the comharb of St. Columbkill," &c. "But besides these," he adds, "there seems to have been another sort of comharb in the Irish church, who appears to have held a kind of office not unlike that of the rural bishops or rural deans."

I am informed by the Lord Primate's private secretary, the Rev. Alexander Irwin, that "there are no entries whatever in the registries of Armagh, nor any official documents, on record, respecting rural deans." I have myself looked through Archbishop Usher's *Visitation-Book* in quest of such memorials in vain. "Archbishop Newcome, on his appointment to the see of Armagh," Bishop O'Beirne informs us, "not only revived the institution of rural deans in his own diocese, but strongly recommended it to his suffragans." (*Sermons and Charges*, Vol. I. p. 230.) At the present time it exists, and is most efficient, in this diocese, under Archbishop Lord J. G. Beresford, who himself appoints to the office without any formal instrument *durante beneplacito*.

The archbishop holds a visitation of his provinces of Armagh and Tuam once in three years; a visitation confined to Armagh diocese on the year following his provincial visitation; and a confirmation every third year. This is the cycle of his duties as regards visitations, &c.; and the rural deans are employed in procuring information preparatory to each, the archbishop sending to all the deans of all the dioceses the *Articles of Inquiry* hereafter given. The rural deans of this diocese are also the centres of exertion in behalf of *the Society for the Propagation of the Gospel in Foreign Parts, and the Church-Education Society for Ireland.*

Articles of Inquiry of the Diocese of Armagh.[2]

Parish of

The rural dean *is requested to report on the following matters in the above parish in his* rural deanry, *and to return his report to the registrar of the diocese before the day of*

1. State of repair of the church, both inside and outside, distinguishing particulars.

(1) "Colganus ad 17 Feb. in *Vita S. Lomani* ait, *Comorbanum successorem* significare." Ducang. *in voce.*

(2) These *articles* are used by all the rural deans of the province of Armagh, as well as by those

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2. Is the church furnished with all things requisite for the due administration of public worship?—stating particulars.

3. Is the church furnished with plate and linen for the decent celebration of the Holy Communion?—stating particulars.

4. How many Bibles and Common-Prayer Books belong to the church? and are they in good order?

5. Is divine service regularly performed, morning and evening, on the Lord's Day? and at what hours? and what other times?

6. What is the average number of attendants at public worship?

7. How often is the Sacrament of the Lord's Supper administered? and what is the number of communicants at festivals, and at other times?

8. Are the children duly catechised? at what times? and what places? and what is the number of attendants?

9. Is the churchyard well and sufficiently fenced in, and walled round?

10. Is the incumbent resident? How many months did he reside within the last twelve? Does he reside in the glebe-house; or how otherwise? And if not resident, has he a license, or a legal, and what cause of exemption for non-residence? and what is the date of his appointment?

11. Is the curate resident in the parish? and where does he reside? Is he licensed? and what is his salary?

12. What is the state of repair of the glebe-house, offices, and other improvements, stating particulars?

13. Is the glebe-house furnished? and by whom occupied?

14. Is any rent payable for glebe; or any instalment of a loan for building the glebe-house? and is any such rent or instalment due? and what of each?

15. Is there any quit-rent or crown-rent, or other charge upon the benefice? and are any arrears due?

16. What is the name of the parish clerk? Is he licensed and duly qualified for his office? and what is his salary?

17. What is the name of the parish schoolmaster? What is his salary and emoluments? and by whom paid? Is he licensed and properly qualified? and how does he discharge his duty? and is he a regular attendant at church and the Holy Communion?

those of the diocese. The practice of the archbishop of Dublin is different—his Grace *directing* the *articles* used by each bishop in his province to be issued, and not sending round to the Deans severally the *articles* used in the diocese of Dublin.

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18. What has been the average number of children attending him at the different seasons for the last twelve months? and does he keep an accurate account of the attendants?

19. Do the children pay for their schooling? and how much?

20. Is there a parochial school-house? and in what state of repair, both inside and outside? and by what fund kept in repair?

21. Are there any other provisions, by endowment or otherwise, for the education of children, in the principles of the Established Church, within the parish?

22. Are there any other schools in the parish under the superintendence of the clergy? and by whom established? and how supported? and what is the average number of children attending?

23. Is there a registry of births, marriages, and burials, on parchment, pursuant to the canon? and is it kept with sufficient care and regularity? and is a copy of it annually forwarded to the registry of the diocese, as required by the canon?

24. Is there a book in which preachers' names are regularly entered?

25. Are the numbers of attendants at public worship and at the Holy Communion regularly entered?

26. Is matrimony solemnized in church; and within the canonical hours?

27. Is any cess laid on at vestry; and for what purposes? and, if so, are the accounts of vestry regularly settled; and at what time?

28. What amount has been expended on the repairs of the parish church within the last year?

Instructions to the Rural Deans.[1]

You are requested to send this paper to the incumbent as soon as you receive it; and give him a competent time for preparing his answers. Let your report be made on this paper, immediately opposite the different queries. Make any further remarks on subjects which may seem to require consideration. Add, also, the address of the incumbent and curate, and the names of the churchwardens; and sign your name to the report.

John G. Armagh.

Sect. II.—Diocese of Dublin.

THE diocese of Dublin and Glandelagh consists of the counties of Dublin and Wicklow, with small parts of Kildare and Wexford. It is divided into twelve rural

(1) It appears from Robertson's *Clerical Register, A.D.* mdcccxliv. that there are nine rural Deans appointed for the diocese of Armagh.

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deanries; Dublin, north of the river Liffey, and south of ditto, Swords, Garristown, Finglas, Newcastle, Tauny, Leixlip, Bray, Wicklow, Ballymore, and Omurthy. All these decanates, with others, it is said, were rural sees or chorepiscopates, till the visit of Cardinal Paparo, *A.D.* MCLII., when archpresbyters-rural supplanted rural bishops. *See* H. D. R. Part II. Sect. I. and *notes;* and for the change of the higher to the lower office, see the *constitutions* in full, under the section devoted to the diocese of Meath.

A synod of the see of Dublin, supposed by Wilkins to have been held *A.D.* MCCXVII., records the inspectionary duties of deans rural in more than one institute (*CC. M. B. et H.* Vol. I. p. 548.) The passages have been already quoted. The provincial synod of Dublin, under archbishop Alexander de Bricknor, notices the seals of deans rural, their local chapters, election, &c. (*A.D.* MCCCXLVIII.) See *cann.* VII. VIII. X. XXI. (*A.D.* MCCCXLVIII.)

A curious instrument is below printed from Sir Henry Spelman's *Glossary*, entitled,[1] The *sequestration* of a corbanate (or rural decanate) by archbishop Walton (*A.D.* MCCCCLXXIII.)

From that date until modern days I have nothing to communicate to my readers, no documents[2] of the intervening period having been supplied to me. At the present time, the course generally pursued in Ireland in respect to the rural-decanal administration, Dr. Wilson informs me, is this: "A short time previous to the yearly visitations of the dioceses, the rural deans send to the bishops' registrars information taken from personal visitation and inspection, under such heads as the printed *Queries*, previously transmitted to the deans, supply. The substance of the information so sent in, is transcribed into the *Visitation-roll* which lies before the party holding the visitation. The duties of the rural deans in Ireland, generally, comprise little beyond

(1) Sequestratio Corbanatûs concessa à Johanne Walton, archiepiscopo Dublinæ.

Quia ex quibusdam rationabilibus causis nobis deductis, animum nostrum justè moventibus, officium corbanatûs ibidem cum omnibus emolumentis et pertinentiis suis duximus sequestrandum, et sequestramus per præsentes. Tadeum Oskelly clericum ejusdem villæ et ecclesiæ Glindelacensis ipsius sequestri custodem deputantes, juriumque et pertinentiarum dicti officii antiquitùs excrescentium et excrescere valentium, usque nostram visitationem et ecclesiæ et populariorum de Glindelaghe prædict. ratiocinio emolumentorum ipsius officii, et rerum ad illud pertinentium, nobis reservato, &c. Etiam et scrutatis antiquis ecclesiæ nostræ Dublinensis scripturis et monumentis seu chartis, dispositionem dicti officii (cum illud vacare contigerit) ad nos et nostros successores pertinere debere et nullum alium (sede Dublinensi duntaxàt plenâ et consulto archipræsule) pronuntiamus, decernimus, et declaramus in his scriptis. Dat. &c. XI. Decemb. An. Dom. MCCCCLXXIII. et nost. consecrat. an. 11.

(2) There is an ancient *Visitation-roll*, entitled "*Repertorium Viride*," belonging to the archbishop of Dublin; formerly in the possession of Archbishop Alan (*temp.* Henr. VIII.), which I was led to expect might have supplied some information on rural-decanal visitation: but Dr. West states that it contains nothing more than a roll of the parishes arranged in deanries, with some observations in connexion with each.

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what is here stated; except that they may be in some instances directed to make an examination or investigation, distinct from their yearly ones, for some special purpose. And it may be added, that since, by the Church-temporality Acts for Ireland, church-cesses have been abolished, and all the matters formerly provided for by such cesses defrayed from sums under the administration of the ecclesiastical commissioners for Ireland, the latter officers require every estimate which comes before them for church purposes to have the signature of the rural Dean of the district, together with that of the incumbent, or other minister sending in the estimate, accompanied with the approval of the bishop of the diocese."

The archbishop of Dublin having desired his secretary and chaplain to supply me with all the information in his power respecting the rural-decanal administration of the diocese, Dr. West has kindly forwarded to me the following documents. The form of *Queries* to be filled up by the Deans, preparatory to the archiepiscopal *visitations* annually held, indicate the sphere these officers occupy in the diocese. I would particularly call the attention of those who are concerned in *parochial visitation* to the wise course adopted by the archbishop for the prevention of accumulated *dis-repairs* in glebe-houses, the execution of which is committed to the rural Deans.

Dioceses of Dublin and Glandelagh.

Parish of

MDCCCXLIII.

The rural Dean is to report on the following matters, in the several parishes in his rural Deanry, preparatory to the ensuing visitation, which is fixed for the

Queries.	Report.
1. State of repair of church, inside and out; condition of books, and of all other things requisite for the due administration of public worship, and the decent celebration of the sacraments, *distinguishing particulars;* and whether the churchyard is sufficiently fenced in by a wall or otherwise.	
2. Whether glebe-house is insured, and to what amount; with any other remarks on the glebe premises.	
3. Is the incumbent resident? If so, does he reside in the glebe-house; or how otherwise? What portion of the year (ending with the day of your inspection) has he been actually within the parish, or in his residence?	
How is the curate circumstanced as to residence?	
4. How often is divine service performed on the Lord's Day? and at what other times?	
5. Has the service been omitted on any Sunday in the past year? if so, how often? and for what reasons?	

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6. How often is the Lord's Supper administered? and the average number of communicants?

7. What clerical religious instruction (independently of the ordinary church service) is given to the children in the parish? and the average number receiving such instruction?

8. Is there a parochial school? is it efficiently conducted? what number of children attend? and in what state is the school-house?

9. Is there a register kept of baptisms, marriages, and burials, *in a parchment book*, and with sufficient care and regularity?

10. Is there a preachers' book kept? and the name of the preacher regularly entered therein?

11. Is there any debt for quit-rent, glebe-rent, or instalment for glebe-house? and if any, what is the amount due under each head?

12. Name the churchwardens, and their residences.

13. State the number of children likely to be presented for confirmation on the next occasion.

Visited and inspected by me on the day of 184

(Signature of rural Dean.)

Note for Duty of Rural Deans[1] respecting Glebe-houses.

With a view to prevent the heavy charges for dilapidations on glebe-houses, by securing regular attention to the *small repairs*, as they become needful, the following was approved by the archbishop of Dublin, in the absence of any legislative improvements on the present Dilapidation Laws:—

"That once in three years (the rural Deans continuing their annual inspections, as heretofore,) the diocesan should specially appoint, *by letter*, the rural Dean and two other clergymen (not necessarily belonging to the same Deanry) to examine *minutely* into the state of the glebe-houses, being furnished *with a list of instructions prepared by an experienced builder or architect.*

"Their report to appear in the visitation-book of that year.

"The diocesan, therefore, to order the requisite repairs to be completed in a limited time.

"The rural Dean, at his next annual inspection, to be charged with seeing whether the order has been executed in conformity with the former report.

"In any case where it has not, the diocesan to issue a *formal commission*, which would be at the expense of the neglectful incumbent, and would lay the legal ground for a *monition* from the diocesan, under penalty of a sequestration for the execution

(1) The rural Deans of the diocese of Dublin are stated, in Robertson's *Clerical Register* (*A.D.* MDCCCXLIV.), to be fourteen.

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of *all* repairs found necessary by this formal commission." (See 11 and 12 Geo. III. ch. 17.)

SECT. III.—Diocese of Meath.

THE diocese of Meath consists of the counties of Meath, Westmeath, and King's County; with small parts of Longford, Cavan, and Kildare. It is divided, according to Ware, into twelve rural deanries; *viz.* Duleek, Ratoath, Scrine, Trim, Kells, Slane, Clonard, Mullingar, Ballymore-Loughseudy, Ardnurcher, Foure, and Ballyloughgort, *alias* Clonmacnois.[1] All which decanates were, with others, of the grade of chorepiscopates, or rural sees, till the visit of Cardinal Paparo in the twelfth century, when archpresbyters-rural took the place of rural bishops. *See* H. B. M. Part II. Sect. I.

I will first lay before my readers the twelve *Constitutions* of Simon de Rochfort, bishop of Meath (*A.D.* MCCXVI.), the earliest Irish council bearing on archipresbyteral government, now extant. The distribution of dioceses into deanries only took place in the preceding century. See *Tractatus de visitationibus episcopalibus per* R. P. Anthonium episcopum Midensem, cap. v. p. 9. and *CC. M. B. et H.* Vol. I. p. 547, seqq. — Constitutiones factæ in Ecclesiâ Cathedrali SS. Petri et Pauli novæ villæ juxta Athrumiam, per Simonem Dei gratiâ Episcopum Midensem, in Synodo ibidem tentâ, *Anno* MCCXVI. Ex MS. *penes* Joh. Episc. Klogherensem.

Cum dominus Johannes Paparo, presbyter cardinalis tituli S. Laurentii in Damaso, summi pontificis et domini nostri Eugenii III. legatus in Hiberniâ, in synodo generali tentâ apud Kenanas in Midiâ, anno gratiæ MCLII. inter alias salubres constitutiones, tunc et ibidèm factas, ordinaverit, ut decedentibus chorepiscopis, et exiliorum sedium episcopis in Hiberniâ, in eorum locum eligerentur et succederent archipresbyteri à diœcesanis constituendi, qui cleri et plebis solicitudinem gerant infra suos limites, et ut eorum sedes in totidem capita decanatuum ruralium erigerentur; idcircò nos episcopus antedictus ejus ordinationi morem gerentes, statuimus et ordinamus, prout sequitur:—

1. Imprimìs, ut in ecclesiis Athrumensi, Kenanunensi, Slanensi, Skrynensi, Don-

(1) The deanry of Clonmacnois was, "in tymes past, a bishopricke, and now united to the bishopricke of Meath. There hath been in tymes past belonging to that bishopricke a deanry, yet contayning an archdeaconry and twelve prebendaries—all long since wasted and extinct—which all were mayntayned by the offerings and funeralls. The churches of Clonmacknoshe being the auncyent buriall-places of the kings of Ireland, and of the best of the nobility of the same—there is in one church-yard tenne churches, whereoff two are in reasonablie good repayre." Usher's *Visitation Book*, MS. *penes*, Rev. Dr. Todd.—*A.D.* MDCXXII.

In the *Calendarium Rot. Patent.* &c. (Dublin MDCCCXXVIII.) the Rev. W. Reeves informs me that a *Roll*, dated 4 *Henr.* IV. records six deanries in this diocese; and a second, dated 1 *Henr.* VI., records ten. Baronies occur in the same *Roll*, bearing the same names as the deanries, in eight several instances; and Mr. Reeves is of opinion that the secular was modelled upon the ecclesiastical division, the latter having the precedence.

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naclsacheling, olim sedibus episcopalibus in Midiâ, nunc verò capitibus ruralium decanatuum, archipresbyteri de futuro instituendi, non solùm perpetuam et personalem residentiam faciant in iisdem ecclesiis, verùm etiam cleri et populi infra limites eorum decanatuum solicitudinem gerant.

II. Ut nullus in archipresbyterum ordinetur, nisi qui presbyter sit, sub pœnâ amotionis à suo officio.

III. *Item*, quòd vacante per mortem, aut alio quovis modo archipresbyteratûs officio, eligendus est per nos, aut successores nostros successor, quià jurisdictionem suam à nobis haurit.

IV. *Item*, ut archipresbyteri quotannìs, et sæpiùs, si opus fuerit, personaliter visitent statum et conditionem omnium ecclesiarum infra suos decanatus; et si quâ ecclesia reparatione indigeat, hortentur gregem dominicum ad earum reparationem, actaque visitationis ad nos in proximâ synodo transmitti curent. Videant etiam an domus pastorum et capellanorum sint sartæ tectæ; corruptelas morum in populo reformare studeant, et si quas abstergere nequeant, ad synodum diœcesanam referant, ut de iis emendandis cum consilio cleri deliberari possit.

V. *Item*, ut procurent fidele transcriptum ad nos in synodo transmitti de statu et conditione librorum, vasorum, vestimentorum, et aliorum ornamentorum et supellectilium in ecclesiis infra suos decanatus, ut de iis reficiendis, quoties expedit, statuamus.

VI. Curent insuper pœnitentias canonicas à nobis vel officialibus nostris impositas delinquentibus debitè, et eâ, quâ decet solennitate, peragi, et perimpleri in ecclesiis infra suos limites, quibus ipsi cum presbyteris parochialibus intersint, tanquàm testes, ut quâ humilitate et devotione pœnitentiæ laboribus defuncti sunt, testificare possint.

VII. *Item*, ut in admissione ad officium, juramentum præstent de fideli executione sui officii. Item de inquirendo et præsentando nobis et officialibus nostris nomina et cognomina omnium et singulorum infra suos decanatus, qui publicè et notoriè defamati aut vehementèr suspecti sunt de aliquo crimine aut infamiâ, per auctoritatem nostram puniend. et corrigend.

VIII. *Item*, ut capitula ruralia diligentèr convocari faciant per se, aut per suos nuncios, in præcipuis locis decanatuum, de tribus septimanis in tres tenenda, et aliquandò extraordinariè ad voluntatem nostram, si nobis visum fuerit aliquid in istis conventibus cum clero communicare.

IX. In hisce capitulis ipsi præsint et moderentur tractatus cleri de communibus negotiis decanatuum; in iisdem etiam faciant inquisitiones fieri de beneficiis vacantibus, et de intrusis vi laïcâ in beneficia. Curent insupèr transcriptum fieri statutorum provincialium et diœcesanorum, eaque in singulis capitulis post proximas synodos recitari faciant et exponi clero infra suos limites, ne quis peccet in eadem per aliquem prætextum ignorantiæ; admoneant etiam curatores animarum, ut populo infra suas parochias publicari faciant, et exponi eas constitutiones, quæ ad plebem spectant et pertinent.

X. Prohibemus archipresbyteris probationem testamentorum, tractationem causarum

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matrimonialium, causas simoniæ, et omnes causas criminales, quæ deprivationem cleri, et amissionem beneficiorum exigunt.

xi. Præterea decanis ruralibus districtius inhibemus, ne in suos subjectos exactiones vel tallias per se vel per suos exercere præsumant.

xii. Quodsi in præmissis negligentes aut remissi aut inobedientes fuerint, et de hoc constare poterit per testes fide dignos, à nobis aut successoribus nostris ab officio suo suspendantur, donec mores emendaverint.

Dr. Ledwick, in his *Antiquities of Ireland*, after quoting Bishop Rochfort's *Constitutions*, makes the following remarks:—

"Here we have a full and clear development of the state of our ancient hierarchy, and a confirmation of what has been delivered. Ireland was full of chorepiscopi, village or rural bishops. In Meath[1] were Clonard, Duleek, Kells, Trim, Ardbraccan, Dunshaughlin, Slane, Foure, Skrine, Mullingar, Loughseedy, Athunry, Ardnurchor, and Ballyloughort. In Dublin were Swords, Lusk, Finglas, Newcastle, Tawney, Salmon-leap or Leixlip, Bray, Wicklow, Arklow, Ballymore, Clondalkin, Tallaght, and O'Murthy, which included the rural deanries of Castledermot and Athy. These were all rural deanries, and of course rural sees, before the year 1152: however, the transmutation of one into the other proceeded slowly; for by Bishop Rochfort's *Constitutions*, before, we find it was far from being completed in the 13th century. If the number of rural deanries at their first erection, and afterwards, in consequence of Paparo's regulation, could be discovered from records in the Vatican or elsewhere, it would give us the number of our rural sees. The rural deanries in the common diocesan registers are not correct, or I might easily have adduced them. Our bishops, I suppose, might have amounted to above 300. Our ignorant[2] legendary writers, to account for this number, had recourse to the fable of St. Patrick's ordaining three hundred and fifty or sixty-five."

In primate Marsh's library, St. Patrick's, Dublin, there are, Dr. Travers tells me, two *Visitation-books;* one by Bishop Usher, in mdcxxii., the other by Bishop Dopping, in mdcxcv.; in both of which the diocese is said to consist of twelve deanries: but there is nothing to indicate that the rural dean exercised any jurisdiction at either of those dates.

I am in possession of a very rare little book, published, *A.D.* mdcxcvi., by Bishop Dopping, entitled, *Tractatus de Visitationibus Episcopalibus*, in which deans rural are frequently mentioned; but from the way in which their presentments are alluded to (p. 17), and contrasted with the less perfect discipline of *churchwardens* and *sidesmen* in his days, it seems as if deans rural were not then in the exercise of their functions, or, at least, of this part of them.[3]

(1) Ware's *Bishops*, p. 138. (2) Nennius. Colgan. sup. 432.

(3) It was customary heretofore, Bishop Dopping says, for the Irish bishops to send their notices of approaching visitations through the rural deans: "*Monitiones de temporibus et locis visitationum*

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In reply to my inquiries respecting the office as at present discharged in the diocese of Meath, Bishop Stopford very briefly states that "the rural deans have no *commissions* here, not having legal jurisdiction." (*Oct.* 9, MDCCCXLIII.) Robertson's *Clerical Register* for the year MDCCCXLIV. states their number to be eleven.

SECT. IV.—Diocese of Kildare.

THIS diocese consists of the greater portion of the county of Kildare, and King's and Queen's Counties. Whether it was of old divided into rural deanries or not, I am uninformed. Ware does not record any such divisions. In MDCLXXXII. the deanries are styled Kildare, Naas, Clane, Killighy: at present they are Carbury, Naas, Kildare, Lea, Geashill; and are presided over by four rural deans, whose names are given in Robertson's *Clerical Register* for the year MDCCCXLIV.

My readers are indebted to the Rev. C. Crosthwaite, of Monasterevan, and the Rev. J. Browne, registrar of the diocese, for all the information I am enabled to lay before them respecting the decanal office of the diocese of Kildare. No ancient records exist in the registry, the whole having been carried away in the year MDCXLI. by the Roman-Catholic bishop; and what became of them is not known. The fact of their having been so carried off was attested at the Restoration, in a document still existing.

The diocese seems to have been early divided into deanries; but the exact date thereof is not known. It had clearly been so distributed when a parochial assessment was made for the payment of the diocesan schoolmaster, *A.D.* MDCLXXXII.; though there is no express notice of deans at that date. The office was restored, *A.D.* MDCCCII., by Bishop Jones, whose *commission* is annexed. It again fell into disuse till *A.D.* MDCCCXIX., when the present bishop, who succeeded *A.D.* MDCCCIV., restored it once more, and re-divided the diocese. The *Queries* now issued triennially by the archbishop, preparatory to his grace's visitation of the diocese, are subjoined.

Appointment of Rural Dean in the Diocese of Kildare, by Bishop Jones, *A.D.* MDCCCII.

GEORGE LEWIS, by Divine Providence Lord Bishop of Kildare, To our beloved in Christ, the Rev. clerk, M.A., greeting—

Forasmuch as our diocese of Kildare was heretofore of old divided into rural deanries or districts, and rural deans were appointed therein, we have thought fit, the care and good arrangement of our said diocese us thereunto moving, to revive the said antient constitution. Unto you, in whose industry, ability, and fitness in this

visitationum archipresbyteris *intimentur, et per* archipresbyteros *ad clerum infra suos* decanatus." —P. 220.

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behalf, we greatly confide in the Lord, we do grant and commit full power and authority, by these presents, from time to time, as you shall think fit, to visit the several and respective churches in the rural deanry of in our said diocese of Kildare, containing in its district the parishes of and to inspect into the state and condition of the said churches, and of the churchyards, the communion-tables, pulpits, desks, pews, vestments, books, and all things necessary for the decent celebration of divine service; as also to examine the several glebe-houses, and the glebes thereunto belonging, in your deanry; and to transmit unto us, once before the first day of May in each year, an account of the state and condition of the several churches, glebe-houses, and all other things as aforesaid; and also to certify unto us which rectors, vicars, and curates are resident in their respective parishes, and which are not; to the end that we may more effectually make order with the respective incumbents and churchwardens of the said parishes, for the repairing and providing of such necessary things as shall be wanting, and for the due residence of the incumbents and curates. And we do, by these presents, constitute, ordain, and appoint you, the aforesaid to be rural dean of the deanry of aforesaid, for the purposes aforesaid, for the term of three years, or during our pleasure. In testimony whereof, we have caused our episcopal seal to be hereunto affixed, the sixth day of October, in the year of our Lord One thousand eight hundred and two.

William Fitton, Registrar.

(*) Seal. George Lewis, Kildare.

18 Diocese of Kildare.

Parish of

THE rural dean is to report on the following matters, in the above parish, in his rural deanry, preparatory to each visitation:—

State of repair of church, inside and out; condition of the books, and of all things therein requisite for the due administration of public worship, and the decent celebration of the Holy Sacrament, *distinguishing particulars;* and whether the churchyard is sufficiently fenced in or walled round.

State of repairs of glebe-house and offices, distinguishing particulars.

Whether or not the incumbent and curates be resident; and if incumbent resides in the glebe-house, or how otherwise? On this head be pleased to say what portion of the year the incumbent has been actually within the parish.

Whether or not divine service is regularly performed, morning and evening, on the Lord's Day? and at what other times?

How often the Sacrament of the Lord's Supper is administered; and the usual number of communicants?

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Whether the children are duly catechized? and at what seasons? and by whom? and what number?

Whether or not there is a Protestant schoolmaster, properly qualified? his name? is he licensed? what number of children attend the school? and in what state is school-house?

Whether or not there is a sufficient parish clerk? his name? is he licensed?

Whether there is a registry kept of births, marriages, and burials, in a *separate* book, and with sufficient care and regularity?

Whether there is a preaching-book kept, and the name of the preacher regularly entered therein?

Is any quit-rent, glebe-rent, or instalment for glebe-house or church due to the Board of First Fruits? and what each? and are the glebe-house and offices insured?

Name the churchwardens, and their residences.

Make any further remarks on subjects that may seem to require consideration; and let your report be made on this paper, immediately opposite the different heads, in the blanks left for that purpose.

Whether the Prayer Books are of the Irish edition?

State the number of children fit for confirmation.

SECT. V.—Diocese of Cashel, Emly, Waterford, and Lismore.

THIS diocese contains the counties of Tipperary and Waterford, and a small part of the county of Limerick. Cashel, according to Ware, is divided into five **rural deanries**; *viz.* Muscry, Featherd, Owthny, Ely, and Slewardagha. Emly, now united to Cashel, contained, he says, the ancient **deanries** of Any, Grien, Tipperary, and Natherlow. Waterford and Lismore are also subdivided into **decanal jurisdictions**.

In the *statutes* of the provincial council of Cashel, convened at Limerick, *A.D.* MCCCLIII. **decanates** are mentioned as ecclesiastical cantonments of the province; but the **presidents** of them are not noticed. *CC. M. B. et H.* Vol. II. p. 568. Stat. 47. The **decani** of the general council, recorded by Giraldus Cambrensis, *A.D.* MCLXXII., I believe to be cathedral **deans**.

The ancient office of **rural dean** doubtless existed here in early times, though it is not in my power to adduce evidence thereof beyond the *statute* referred to, and the above territorial divisions of the consolidated sees. The revival of it in the last century was owing to Agar, archbishop of Cashel, in the year MDCCLXXX., when, as I am informed by the **dean** of Lismore, the *Visitation-books* for Cashel present the first *reports* from **rural deans**. To this revival Bishop O'Beirne alludes in his *Primary Charge to the Clergy of the Diocese of Ossory, A.D.* MDCCXCV. "The present archbishop of Cashel," says he, "to whom the Church of Ireland is as much indebted as

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to any prelate of modern days, has got the office of rural dean revived throughout his whole province, under new regulations, perfectly calculated to answer its best purposes."

The Rev. John Jebb, afterwards Bishop of Limerick, held the situation of dean rural in the diocese of Cashel, *A.D.* MDCCCVI. See *Correspondence with* A. Knox, Vol. I. p. 262. *Letter* XLI. (Second Edition.)

According to Robertson's *Clerical Register*, by King (*A.D.* MDCCCXLIV.), the rural-decanal staff at present consists of four for Cashel, two for Emly, one for Waterford, and six for Lismore.

The following form of *instructions* and *questions* has been kindly supplied by the Very Rev. H. Cotton, D. C. L., dean of Lismore.

Diocese of Cashel, Emly, Waterford, and Lismore.

Parish of

The rural dean is to report on the following matters, in the above parish, in his rural deanry, preparatory to each visitation:—

State of repair of church, inside and out, and of all things therein requisite for the due administration of public worship, and the decent celebration of the Holy Sacrament, distinguishing particulars. Whether there is any stove or fire-place?

State of repairs of glebe-house and offices, distinguishing particulars.

Whether or not the incumbent and curates be resident? and if incumbent resides in the glebe-house, or how otherwise? If incumbe non-resident? Whether curate reside in the glebe-house? if not, whether in the parish? or how far from church, or from centre of parish, if no church?

Whether or not the church-yards within the benefice are well and sufficiently fenced in or walled round?

Whether or not divine service is regularly performed, morning and evening, on the Lord's Day? and at what other times? If not in the evening, state reason, if any. State number of Protestants, and average attendance at church.

How often the Sacrament of the Lord's Supper is administered; and the usual number of communicants? Whether baptism is administered in the church or in the houses?

Whether the children are duly instructed in the Scriptures and Catechism? and at what seasons? and by whom? and what number?

Whether or not there is a Protestant schoolmaster, properly qualified? if he performs his duty regularly and rightly? What number of children attend the school? Are the Scriptures read by all the scholars who can read?

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Whether or not there is an efficient parish clerk? Are any efforts used to promote psalmody? and with what effect?

Whether there is a registry kept of births, marriages, and burials, in a separate book, and with sufficient care and regularity?

Is any quit-rent, glebe-rent, or instalment for glebe-house or church due to the Board of First Fruits? and what of each?

Examine the accounts of the vestry; state whether they are annually; and when last settled: and whether there is any and what money in hands? and in whose? and any and what arrears?

Is the glebe-house insured? and when was the insurance paid last?

Make any further remarks on the subject that may seem to require consideration; and let your report be made on this paper immediately opposite the different heads in the blanks left for that purpose.

SECT. VI.—Diocese of Clogher.

THE diocese of Clogher consists of the counties of Monaghan and Fermanagh, and small parts of Tyrone, Donegal, and Louth. Whether the diocese was of old divided into rural deanries or not, I find no notice in Ware. From an inquiry, kindly prosecuted by Precentor Darby, of Ossory, through the dean of Clogher, I am informed, by the registrar, that there are no ancient forms of decanal commissions, nor any vestiges of the existence of deans rural previous to the year MDCCCXXII.; at which period the diocese was divided into eight districts: *viz.* 1. Clogher. 2. Enniskillen. 3. Drumkeeran. 4. Irinismacsaint. 5. Monaghan. 6. Ematris. 7. Ballikea. 8. Clontibret. Commissions have been since issued, from time to time, by the present bishop, as circumstances required. I subjoin copies of the *Commission* and *Queries* directed to each rural dean, to be answered and transmitted to the registry, before each annual visitation, when all the returns are entered in the Visitation-books. The names of the five rural deans now in office are given in Robertson's *Clerical Register* for the year MDCCCXLIV.

Appointment of Rural Dean in the Diocese of Clogher, by Bishop Lord Robert Ponsonby Tottenham, *A.D.* MDCCCXLIII.

ROBERT PONSONBY, by Divine permission bishop of Clogher, To our well-beloved in Christ, the reverend clerk, M.A., rector and vicar of the parish of in our diocese of Clogher.

Forasmuch as we have thought fit, for the care and good government of our said diocese, to divide the same into rural deanries or districts, and to appoint rural deans thereof; unto you therefore, in whose industry and fitness in this behalf we greatly confide in the Lord, we do grant and commit full power and authority, by these presents, from time to time, and as often as you shall think fit, to visit the several

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and respective churches and chapels of the rural deanry of containing in its district the parishes of and to inspect into the state and condition of the said churches and chapels, and of churchyards, tables, pulpits, desks, pews, vestments, books, and all things necessary for the decent celebration of divine service; and also to examine the several glebe-houses and the glebes thereunto belonging in your district; and to transmit unto us, one month before the day of our annual visitation, in each year, an account of the state and condition of the several churches, chapels, glebe-houses, and all other things as aforesaid; and certify unto us which rectors, vicars, and curates are resident within their respective parishes, and which are not; to the end that we may the more fully and effectually make order with the respective incumbents and churchwardens of the said parishes, for the repairing and providing such necessary things as shall be wanting for the due residence of incumbents and curates; and we do, by these presents, constitute, ordain, and appoint you, the said to be rural dean of the rural deanry of aforesaid, for the purposes aforesaid, during our pleasure. In testimony whereof, we have caused our episcopal seal to be here affixed the day of in the year of our Lord One thousand eight hundred and forty-three.

Parish of

The rural dean is to report on the following matters, in the above parish in his rural deanry. The returns to be sent to M. Burnell, Esq., Monaghan, on or before the day of 18 .

1. State of repair of church, inside and out, and of all things therein requisite for the due administration of public worship, and the decent celebration of the Holy Sacrament, distinguishing particulars.
2. State of repairs of glebe-house and offices, distinguishing particulars; and whether or not they are insured?
3. Whether or not the incumbent and curates be resident? and if incumbent resides in the glebe-house, or how otherwise?
4. Whether or not the churchyard is well and sufficiently fenced in, or walled round?
5. Whether or not divine service is regularly performed, morning and evening, on the Lord's Day? and at what other times?
6. How often the Sacrament of the Lord's Supper is administered; and the usual number of communicants?
7. Whether the children are duly catechized? and at what seasons? and by whom? and what number?
8. Whether or not there is a Protestant schoolmaster, properly qualified? if he performs his duty regularly, and rightly? his name, salary, and whether licensed?

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9. Whether or not there is a sufficient parish clerk? his name, salary, and whether licensed?

10. Whether there is a registry kept of births, marriages, and burials, in a separate book, and with sufficient care and regularity?

11. The name and address of the churchwardens.

12. Whether any, and what instalment for glebe-house is due to the Ecclesiastical Commissioners?

13. Preachers' book kept, and number of attendants at church and at communion?

14. Glebe rent?

Arrears due?

15. Make any further remarks respecting the parish of which may seem to require consideration; and let your report be made on this paper, immediately opposite the different heads, in blanks left for that purpose, and sign it.

SECT. VII.—Diocese of Cork, Cloyne, and Ross.

THIS diocese comprehends the county of Cork, and is divided, under its once distinct episcopates, into fifteen rural deanries—Cork and Ross consisting of ten, and Cloyne of five decanates. Their names may be found in Harris's *Ware's Works*, Vol. I. pp. 553, 573, 583. Some of the larger deanries are subdivided into two districts, as is the case generally in England, when they are too extensive for the effective supervision of one functionary. There are at present seven rural deans in Cork, seven in Cloyne, and three in Ross.

I am indebted to the Venerable S. Moore Kyle, Archdeacon of Cork, and Vicar-General of Cork, Cloyne, and Ross, for the documents connected with this diocese. He tells me that "the institution of rural deanries is of ancient date, and has been in constant operation here." Probably this remark may apply to the decanal divisions *alone*, not to the officers presiding over them. The latter seem to have fallen into disuse and oblivion in this as in other parts of Ireland. Indeed, Dr. Stock, in his Life of Bishop Berkeley, prefixed to his *Works*, says: "He *revived* in his diocese the useful office of rural dean, which had gone into disuse:" p. XIII.; and Mr. Hunter, in his "Deanry *of Doncaster*," p. I., remarks: "The Bishop of Cloyne attempted the *revival* of the office in his diocese in the last century."

APPOINTMENT OF RURAL DEAN IN THE DIOCESE OF CORK, CLOYNE, AND ROSS, BY BISHOP KYLE, *A.D.* MDCCCXL.

SAMUEL To our beloved in Christ, the reverend rector of in our diocese of greeting—

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Whereas our said diocese have been heretofore of old divided into rural deanries, and rural deans respectively appointed therein; now we, confiding in your industry, ability, and fitness for said office, do grant and commit to you full power and authority, by these presents, from time to time, and as often as you shall think fit, to visit the several churches and church yards, glebes and glebe-houses, within the rural deanry of wherein are the parishes of and to inspect the same, and the communion-table, desks, pulpits, pews, vestments, books, and all other things necessary and decent for the celebration of divine service; and to transmit to us, from time to time, as we shall hereafter require, an account of the state and condition of the several matters and things aforesaid; as also of all rectors, vicars, and curates who do or who do not reside in their respective parishes within the said deanry, specifying the distance at which each non-resident lives from his parish; to the end that we may effectually take order with the respective incumbents and church wardens of the said parishes, for the preparing and providing such necessary things as shall be wanting: and we do, by these presents, constitute and appoint you, the said to be rural dean of the deanry of aforesaid, for the purpose aforesaid, during our will and pleasure only. In testimony whereof, we have caused our episcopal seal to be hereunto affixed this day of .

Diocese of Cork, Cloyne, and Ross.

Parish of

The rural dean is to report on the following matters, in the above parish in his rural deanry, with the least possible delay:—

1. State of repair of church, inside and out; condition of the books, and of all things therein requisite for the due administration of public worship, and the decent celebration of the Holy Sacrament, *distinguishing particulars;* and whether each churchyard in the parish or union is sufficiently fenced or walled round.

2. State in what case repairing or re-building the church of this parish may be most urgently required.

3. State of repairs of glebe-houses and offices, distinguishing particulars.

4. Whether or not the incumbent or curate be resident? and if incumbent resides in the glebe-house, or how otherwise? On this head be pleased to say what portion of the year the incumbent and curate respectively, have been actually within the parish.

5. Whether or not divine service be regularly performed, morning and evening, on the Lord's Day? and at what other times?

6. How often the sacrament of the Lord's Supper be administered; and the usual number of communicants?

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7. Whether the children be duly catechised? and at what time? and by whom? and in what manner? and what explanations are used?

8. Whether or not there be a Protestant schoolmaster, properly qualified? how he is paid? and what course of instruction is pursued? what books read? what number of children attend the school? and in what state is the school-house?

9. Whether or not there be a sufficient parish clerk? State his name, and also the names of the churchwardens.

10. Whether there be a registry kept of baptisms, marriages, and burials, in a *separate* book, and with sufficient care and regularity?

11. Whether there be a preaching book kept, and the names of the preacher and reader regularly entered therein? Let a copy of this book for the last year be brought by the clergyman to the visitation.

12. Is any quit-rent, glebe-rent, or instalment for glebe-house or church to the Board of First Fruits due? and what of each? Let the last receipts for these and for insurance be brought to the visitation.

13. Make any further remarks on subjects that may seem to require consideration; and let your report be made on this paper, immediately opposite the different heads, in the blanks left for that purpose.

14. If there be a licensed place of worship in the parish. State what are the times for holding divine service, and whether it be performed in all respects as in a church.

15. State the exact Protestant population within this parish.

Dated this day of 184

(Signed)

SECT. VIII.—Diocese of Derry and Raphoe.

THIS diocese consists of the counties of Londonderry, Donegal, the greater part of Tyrone, and a small part of Antrim. There is no account of the rural deanries of the diocese of Derry in Ware; but a Visitation-book, in the possession of Dr. Todd, states them to be Derry, Mohey, Bynagh, and Rathlowry (*A.D.* MDCXXII.) Ware distinctly states that Raphoe is not divided into deanries (Vol. I. p. 270, *Works* by Harris); and there is no trace of such a division, in the Visitation-book (*A.D.* MDCXXII.) above referred to, annexed to that of Derry. Indeed, the jurisdiction of the diocese seems to have been administered by officials under the bishop at that time.

In the see of Derry deans rural existed, *A.D.* MCCCCXXX., the appointment to the office being in the bishop of the diocese; and, during vacancy, in the archbishop, who exercised the right of election, at that time, in the instance of Donat-O-Kernlan. *See* Ware, as above, p. 290. and H. D. R. Part III. Sect. I.

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In a foot-note I have subjoined, a curious document, entitled the *collation* of a[1] **corbanate** or **decanate**, *A.D.* MCCCCVI., within this diocese. It is extracted from the Glossary of Sir Henry Spelman. (*See* also diocese of Armagh.)

In the registry-office of the see of Derry there is no record whatever connected with the subject of my inquiry. The Rev. Dr. Boyton has kindly examined all the Visitation-books and other records in my behalf. He informs me, however, that **rural deans** were restored here in the episcopate of Bishop Knox, who occupied the see from *A.D.* MDCCCIII. to *A.D.* MDCCCXXXII. They are mentioned by Sampson in his *Statistical Survey of the County of Derry*, published some years ago.

There is no trace of the institution of **rural deans** in the registry of Raphoe, I am informed by the same kind friend, until the year MDCCCXXVI., when the annual *queries* appear to have been *first* distributed to these offices throughout the diocese. But though there are no records of the office, it is stated, on competent authority, that the present archbishop of Armagh, when Bishop of Raphoe, revived the office during his episcopate; and his successor, Bishop Magee, continued it. Since the translation of the latter, I believe, there has been no interruption to the appointment. The administration of the office is thus conducted. The districts allotted to the **deans** are arbitrary. There is no *commission* or *seal* of office. The bishop appoints to it, and sends to each **rural dean**, annually, copies of a list of *queries*, of which the latter forwards one to each incumbent in his **deanry**. The answers to the *queries* are sometimes filled up by the incumbent himself, and sometimes by the **dean** on the incumbent's report, subject of course to the former's correction, whenever he personally visits. The papers, when filled up, are sent back to the bishop, and are opened formally at the visitation, as each incumbent's name is called. This is the official paper which lies before the bishop during the visitation; and its contents usually form the subject-matter of all the bishop's inquiries and observations in reference to eccle-

(1) Collatio **Cormorbaniæ**, seu **Corbanatûs**, de Ro Derensis Diœcesis.

Nicholaus permissione divinâ Archiepiscopus Ardmachanus Hiberniæ primas, dilecto nobis in Christo magistro Odoni Macthaig ecclesiæ Derensis canonico salutem, gratiam, et benedictionem. Rectoriam ecclesiæ parochialis Sancti Kynnici de Drumgossa alias de Ro Derensis diœcesis **comorboniam** nuncupatam, per mortem Magistri Johannis Macthaig ultimi Rectoris et **comorbani** ejusdem, vacantem et ad nostram collationem hâc vice jure devoluto spectantem, tibi conferimus intuitu charitatis, teque de eâdem investimus, et per annuli nostri traditionem instituimus auctorizabilitèr in eâdem, decernentes te in corporalem possessionem ejusdem rectoriæ sive **comorbaniæ**, cum omnibus suis juribus et pertinentiis universis, vel quasi fore realitèr inducendum et defendi inductum. In cujus rei testimonium sigillum nostrum præsentibus est appensum. Dat. apud Dundalke, 26. die mens. Octob. An. Dom. MCCCCVI. et nostræ consecrat III.*

Ex *Registro* Nic. Stoning Archiep. Ardmachani, fol. 3.

* "**Comorbaniam**, seu **Corbanatum** (vides) ad jus ecclesiæ restitutum, sed ecclesiam (more veteri) in unam eandemque familiam hunc conferre. Anno enim MCCCLXVII. Augustinus Macthaig **Comorbanus** S. Kynnici fuit: deinde Joh. Macthaig, nunc Odo Macthaig." Spelman. *Gloss.* in voce.

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siastical matters. The archbishop of the province visits once in three years, and the bishop of the see the other two; the archdeacon not at all. An effort is being made, I am told, to revive rural chapters in this diocese, and I sincerely hope it may be successful. Something of the kind seems to be essentially necessary in Ireland generally, in order to enable the parochial clergy, scattered and dismembered as they are, to acquire that collective strength and influence so necessary for them to compete with the well-disciplined organization of the Romanists, and the democratic organization of the Presbyterians and others.

The Rev. Dr. Boyton has supplied me with the *Visitation-queries* of the diocese of Raphoe for the years MDCCCXXVI--VII--IX--XXXV--VIII--XLI.—of Derry for MDCCCXXXVI. —and Derry and Raphoe for MDCCCXXXIX. and MDCCCXLII. The most important of these documents are annexed. The others differ only in some few particulars. The earlier ones have the signature of the archbishop of Armagh, having been used at his triennial visitations; the later, that of the bishop of Derry, or of the bishop of Derry and Raphoe. The *articles of inquiry* for the year MDCCCXLII. indicate an earnest desire on the part of the bishop to render the deans as useful as possible in supplying him with information as to the state of his diocese in the rural districts. If the queries are received in the spirit with which they are dictated, and are fully and conscientiously responded to in practice, they must tend essentially to preserve the discipline of the church. There are at present six rural deans in Derry, and five in Raphoe, according to Robertson's *Clerical Register* for the year MDCCCXLIV.

1. Diocese of Raphoe.

Parish of

The rural dean is requested to report on the following matters in the above parish, in his rural deanry, and to return his report to the registrar of the diocese, on or before the 21st day of June 1826:—

1. The number of churches in the parish or union.
2. State of repair of the church, both inside and outside, distinguishing particulars.
3. Is the church furnished with all things requisite for the due administration of public worship?—stating particulars.
4. Is the church furnished with plate and linen for the decent celebration of the Holy Communion?—stating particulars.
5. How many Bibles and Common-Prayer Books belong to the church? and are they in good order?
6. Is the churchyard well and sufficiently fenced in, and walled round?
7. Has any dead body been buried in the church, or within twelve feet of the wall thereof, during the last year?

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8. Is divine service regularly performed, morning and evening, on the Lord's Day? and at what hours? and at what other times?

9. Are the minister and congregation punctual in observing the appointed hours?

10. What is the average number of attendants at public worship?

11. How often is the Sacrament of the Lord's Supper administered? and what is the usual number of communicants at festivals, and at other times?

12. Is the number of attendants at public worship increasing or diminishing? and is the number of communicants increasing or diminishing?

13. Are the attendants on divine worship furnished with Prayer Books?

14. Is the number of families of the Established Church increasing or diminishing?

15. Are the children duly catechized? and at what times and places? and by whom? and what is the number of attendants?

16. Is the incumbent resident? How many months did he reside within the last twelve? Does he reside in the glebe-house? or how otherwise? And if not resident, has he a licence, or a legal, and what cause of exemption for non-residence?

17. Is the curate resident in the parish? and where does he reside? is he licensed? and what is his salary?

18. Is there a glebe-house?

19. What is the state of repair of the glebe-house, offices, and other improvements, stating particulars?

20. Is the glebe-house furnished? and by whom occupied?

21. Is there a glebe? and of how many acres does it consist?

22. Has a terrier of the glebe been taken by the present incumbent, pursuant to the canon, and a copy of it lodged in the registry of the diocese?

23. Is any rent payable for the glebe, or any instalment of a loan for building the glebe-house? and is any such rent or instalment due? and what of each?

24. Is there any quit-rent, or crown-rent, or other charge upon the benefice? and are any arrears due?

25. Is any instalment payable by the parish to the Board of First Fruits of a loan for building or enlarging the church? and is any instalment due? and how much?

26. What is the name of the parish clerk? is he licensed? and is he duly qualified for his office? and what is his salary?

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27. Is there a parish schoolmaster? what is his name? and what his salary and emoluments?

28. Is the parish schoolmaster licensed? is he properly qualified for the discharge of his duty? and how does he discharge it? and is he a regular attendant at church and at the Holy Communion?

29. What has been the average number of children attending him at the different seasons for the last twelve months?

30. Do the children pay for their schooling? and how much?

31. Are there any other provisions, by endowment or otherwise, for the education of children in the principles of the Established Church within the parish?

32. Is there a parochial school house? and in what state of repair inside and outside? and by what fund is it kept in repair?

33. Is there a registry kept of births, marriages, and burials, on parchment, pursuant to the canon? and is it kept with sufficient care and regularity?

34. Is a copy of the registry annually forwarded to the registry of the diocese, pursuant to the canon?

35. Is there a book in which the preachers' names are regularly entered?

36. Is baptism administered in the manner prescribed by the rubric?

37. Are the sick diligently visited? and is the Holy Communion duly administered to them?

38. Is matrimony solemnized in the church, and within the hours prescribed by the canons?

39. Are the accounts of the vestry regularly settled? and at what times?[1]

40. Is the number of Roman-Catholic families increasing or diminishing?

41. Is the number of the families of Protestant Dissenters increasing or diminishing?

42. Are the whole tithes of the parish or union payable to the incumbent? and if not, what proportion is so payable? and to whom is the remainder payable?

Furnish each incumbent in your **rural deanry** with a copy of the above, a few days previous to your visit, that he may have his answers prepared. Make any further remarks on the subjects that may seem to require consideration; and let your report

([1]) The queries of 1835 inquire if there be any cess laid on at vestry? to which the MS. answer is, "*Only cess for foundlings.*"

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be made on this paper, immediately opposite the different heads, in the blank left for that purpose, and sign your name to the report.

N.B. Add the address of the incumbent and curate.

2. Parish of Diocese of Derry.

Rural Dean's Report for the Visitation of the Lord Bishop, for the Year 1836.

1. Is the church in good repair, and sufficiently commodious for the congregation?
2. Is it provided with all requisites for the due celebration of divine service?
3. How often is divine service celebrated?
4. How often is the Sacrament of the Lord's Supper celebrated?
5. Is baptism administered publicly in the church?
6. State the numbers usually attending Sacrament at festivals, and on ordinary cases?
7. Are the children catechized in the church? and at what time? and in what numbers?
8. Are the parish clerk and parochial schoolmaster men of good conduct, and duly qualified for their respective stations?
9. How far distant from the church do the most remote members of the congregation reside?
10. What number of the congregation are thus distant from the church?
11. Is the glebe-house in good repair?
12. Has the incumbent been resident during the legal period of the past year?
13. Is there a curate or curates kept? and is he or they licensed?
14. What salary or salaries do they receive? and are they regularly paid?
15. How many schools for the education of the lower orders are in the parish? and with which societies connected?
16. What degree of superintendence do these, or some of these, schools receive from the incumbent and curate?
17. To how many of these schools does the incumbent contribute pecuniary aid? and to what extent?
18. Do these schools receive any aid from the lay-proprietors of the parish? and to what extent?
19. State the number of children of the lower orders, as accurately as you can, who are receiving education in your parish.

N.B. Whatever alterations, repairs, or improvements are most called for at the present time in your church, please to mention, in order that the bishop may be enabled, on the report of the rural dean, to recommend to the Board of Ecclesiastical Commissioners to grant money to carry them into effect.

You are furnished with this copy of queries that you may be ready to give answers to them on the visit of the rural dean of your district.

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3. United Dioceses of Derry and Raphoe.

The rural dean is requested to report on the following matters, in the above parish in his rural deanry, and to return his report to the bishop's secretary, (Rev. W. Henn, Derry,) before the 10th September, 1842:—

1. Is the incumbent resident? How many months did he reside within the last twelve? Does he reside in the glebe-house, or how otherwise? and at what distance from the church or chapel? If non-resident, has he a licence, or a legal, and what cause of exemption for non-residence? and what is the date of his appointment?

2. What is the state of repair of the glebe-house, offices, and other improvements, stating particulars?

3. Is the curate (if any) resident in the parish? and where? Is he licensed? What is his salary? and what the date of his admission into these dioceses?

4. What is the gross, and what the net value of the benefice?

5. Is the church or chapel in good repair, inside and outside; and kept clean, and in decent order? State particulars.

6. Is the churchyard well and sufficiently fenced in or walled round? and has the timber therein (if any) been carefully preserved?

7. Is divine service regularly performed, morning and evening, on every Lord's Day? and at what hours? and on what other days? Were these services duly performed last year? If not, state which were omitted; and why?

8. Has the church and chapel (if any) been duly consecrated? And is there any other building, licensed or unlicensed, employed for divine service?

9. Is the church and chapel (if any) furnished with all things requisite for the due performance of public worship, stating particulars?

10. In the celebration of divine service, is there any departure, usual or occasional, from what is prescribed, either by omission, or misplacing, or addition, or in any other way? If there be, state the particulars of the irregularity, whether it is of long standing, and what the reason of its continuance.

11. Is the communion-table decently covered and railed in, and employed for no purposes other than the sacred rites proposed to it? and is there a supply of plate and linen for the decent celebration of the Holy Communion? If not, state what is defective; and whether attempt has been made to supply it?

12. Is there a provision of the necessary ministerial vestments? and in suitable repair? and are they kept sedulously neat and clean?

13. How often is there a communion? and on what occasions?

14. State respectively the average number of communicants; of attendants on the services of the Lord's Day, morning and evening; and the number of members of the church in the parish or cure.

15. Are the children duly catechized? and at what times and places?

16. State respectively the number of children, that, from their age, ought to be, and

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the number that are, in process of education in this way; and how many are prepared for confirmation; and when it was last administered.

17. Is the church provided with a font, as specified in the canons, which the ecclesiastical commissioners would supply? and if so, is it used in the administration of baptism?

18. If there be no font, or if it be not used, state where, and with what vessel, this sacrament is administered; and whether publicly, unless in the cases excepted by the rubrics; and at the appointed time.

19. Is there unwillingness found on the part of parents, or any other difficulty, in obtaining sponsors? And is exertion made to satisfy the requirements of the church in this particular?

20. In case of infants privately baptized surviving, are they publicly introduced into the church according to the prescribed ritual? or is any effort made to comply with this provision?

21. Is matrimony solemnized in church, and within the canonical hours?

22. At the burial of the dead, does the officiating minister wear his vestments? and is any part of the appointed office omitted? If so, state particulars, and the reasons of such omissions.

23. Has the custom of women coming to return thanks after child-birth fallen into disuse? If so, state how it is accounted for; and whether exertion is made to revive it; and whether this office is ever privately celebrated.

24. Is there a registry of births, marriages, and burials, on parchment, pursuant to the canon, kept with care and regularity? and is a copy of it annually forwarded to the registry of the diocese?

25. Is there a book kept in which preachers' names are regularly entered?

26. What is the name of the parish clerk? Is he licensed, and duly qualified for his office, and a regular communicant? and what is his salary?

27. What is the name of the parish schoolmaster? What is his salary and emoluments? and by whom paid? Is he licensed and properly qualified? and how does he discharge his duty? Is he a regular attendant at church and holy communion?

28. What has been the average number of children attending him at the different seasons for the last twelve months? and does he keep an accurate account of the attendants?

29. Is there a parochial school-house? and in what state of repair, inside and outside? and by what fund maintained?

30. Does the incumbent contribute what is by law required to the maintenance of education, either by way of salary to schoolmaster, or to keep the school-house in repair?

31. Is there a Sunday school? and is it well attended?

32. Are there any other schools in the parish under the superintendance of the clergy? Are they connected with any educational society? and what? Are they

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in an efficient state? and how supported? And what is the specific nature of the religious instruction given to the scholars?

33. Has the church-population increased or decreased recently, estimated proportionably to the aggregate population of the parish or cure? If so, state the amount either way, and the immediate causes to which it may be ascribed.

The foregoing articles were accompanied with the following letter, addressed by the bishop's secretary to each rural dean:—

"Rev. Sir—I am directed by the lord bishop of Derry to forward to you, as rural dean, the accompanying *forms* which relate to the several parishes comprised within your deanry. The object for which they are sent, will, of course, be at once apparent from their contents. But you will not fail to observe, that, on some important points, these forms have been expanded in detail somewhat more than has hitherto been usual. His lordship hopes by this means to possess himself of fuller knowledge of the state of the several parishes within his jurisdiction than is wont to be attained through the ordinary *Articles of Inquiry;* and he looks with confidence to your official reports as a further assistance to him towards this end. With this design, he has directed me to express his earnest desire that your reports should be, as far as may be possible, grounded on personal inspection, and as explicit as you may think necessary to enable him to ensure the information which he is so anxious to obtain.

"I have the honour to be, Rev. Sir,

"Your very obedient Servant,

"W. HENN."

SECT. IX.—Diocese of Down and Connor, and Dromore.

THIS diocese consists of the county of Down, nearly all of Antrim, and a small part of Armagh and Londonderry. The names of the rural deanries constituting the united dioceses, Sir J. Ware, I believe, has not noticed. But my kind antiquarian correspondent, the Rev. W. Reeves, of Ballymena, informs me, that the *Taxation* of Pope Nicholas IV. divides Down into four deanries; *viz.* Blaetheury, Ardo, Lethayl, and Dalboyn; and Connor into three; *viz.* Manlyne, Twescard, and Turtyre; while a later document, entitled the *Ledger*, or *Terrier*, (*A.D.* MDCXIV.--MDCXXX.) divides the former into six deanries, adding Clandermont and Morne; and the latter into five, adding Manchrimorne and Maglennie Vordburne. In practice, the distribution into deanries is now acknowledged; and one of the *Commissions*, with which Bishop Mant has kindly supplied me, very properly refers to their existence "heretofore of old."

In the MS. Visitation-book (*A.D.* MDCXXII.), entitled, "*The State of the Bishoprick of Downe and Connor with the jurisdiction and officers,*" courteously entrusted to me by Dr. Todd, I find it stated that "jurisdiction is exercised by virtue of a commission from the bishop, *durante beneplacito*, in the diocese of Downe, by the archdeacon of Downe, excepting two deanerges; the one the deanery of Hygall (Lecale?) exercised by

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Richard Hygnett, vicar of Ballee; the other the deanry of Morne, where noe way is given to ecclesiasticall jurisdiction, Mrs. Bagnall clayming that it belongeth to her by patent." "The jurisdiction of the whole diocese of Connor," is said to be "exercised by the archdeacon of Connor, in virtue of a commission from the bishop, *durante beneplacito*." Under the title of "Decanatus de Lecale," Cappella de Ballychurter and C. de Ballentagher, it is recorded that the "Deane taketh up the small tithes as parcell of his deanery:" but this probably refers to the urban or cathedral dean.

The Lord Bishop of Down and Connor, and Dromore, as soon as he received my letter of inquiry as to the rural-decanal administration of his diocese, caused search to be made in the registries, and forwarded to me, without loss of time, the annexed documents. They are both extracted from the Registry of Down and Connor, being the only records there found bearing upon the subject. The search made in the Registry of Dromore has been unsuccessful, save as to certifying the fact that no instruments of the kind sought for exist therein. The *Clerical Register*, by Robertson and King, for the year MDCCCXLIV., enumerates seven rural deans in Down, nine in Connor, and seven in Dromore.

Form of Commission to Rural Deans in Down and Connor Diocese, *A.D.* MDCCCXX.

by Divine permission Lord Bishop of

To our beloved in Christ, the reverend

clerk. Forasmuch as the diocese of was heretofore of old divided into rural deanries or districts, and rural deans were appointed therein, we have thought fit, the care and good government of the said diocese us thereunto moving, to revive the said ancient constitution. Unto you, therefore, in whose industry, ability, and fitness in this behalf we greatly confide in the Lord, we do grant and commit full power and authority, by these presents, from time to time, as often as you shall think fit, to revisit the several and respective churches and chapels in that part of the rural deanry of containing in its district the parishes of and to inspect into the state and condition of the said churches and chapels, and of the churchyards, the communion-tables, pulpits, desks, pews, vestments, books, and all things necessary for the decent celebration of divine service; as also to examine the several glebe-houses and the glebes thereunto belonging in your district; and to transmit unto us, one month before the day of our annual visitation in each year, an account of the state and condition of the several churches, chapels, glebe-houses, and all other things whatsoever; and also to certify unto us which rectors, vicars, and curates are resident within their respective parishes, and which are not; to the end that we may the more fully and effectually make order with the respective incumbents and churchwardens of the said parishes, for the repairing and providing such necessary things as shall be wanting, and for the due residence of incumbents and curates: and we do, by these

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presents, constitute, ordain, and appoint you, the aforesaid
to be rural dean of that part of the rural deanry of aforesaid,
for the purposes aforesaid, for the term of three years, or during our pleasure.
In testimony

A LATER FORM OF COMMISSION IN THE SAME DIOCESE.

RICHARD, by Divine permission Lord Bishop of Down and Connor, and Dromore, To our beloved in Christ, the reverend
clerk, greeting—

Whereas, we do grant and commit unto you, in the Lord, in whose industry, ability, and fitness in this behalf we greatly confide, full power and authority, by these presents, from time to time, as often as you shall think fit, to visit the several and respective churches and chapels in the rural deanry of
containing in its district the parishes of and to inspect into the state and condition of the said churches and chapels, and of the church-yards, the communion-tables, pulpits, desks, pews, vestments, books, and all things necessary for the decent celebration of divine service; as also to examine the several glebe-houses and the glebes thereunto belonging in your district; and to transmit unto us, one month before the day of our annual visitation in each year, an account of the state and condition of the several churches, chapels, glebe-houses, and all other things whatsoever; and also to certify unto us which rectors, vicars, and curates are resident within their respective parishes, and which are not; and we do, by these presents, constitute, ordain, and appoint you, the aforesaid
to be rural dean of that part of the rural deanry of aforesaid,
for the purposes aforesaid, during our will and pleasure.
In testimony

SECT. X.—Diocese of Killaloe, Kilfenora, Clonfert, and Kilmacduagh.

THIS diocese consists of the county of Clare, parts of Tipperary, of King's County, of Limerick, and of county of Galway. The rural deanries, on the authority of Mr. Martin, the registrar, within the diocese of Killaloe, are seven; *viz.* Ikerrin, Lower Ormond, Upper Ormond, Traddery, Corkavarkin, Dromcliffe, and Kilnasoologh.

The *British Magazine* (April MDCCCXXXIV. p. 197) reports, that "the bishop of Clonfert had appointed rural deans in the diocese of Clonfert and Kilmacduagh." But it appears that in Killaloe they had been of earlier institution. No commission was used till within these last forty years, nor was it usually signed by the bishop till the episcopate of Bishop Tonson.

The precentor of Ossory has kindly procured for me copies of the *commission* and *queries* now in use. There are at present eight rural deans in Killaloe, one in

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Kilfenora, and two in Clonfert and Kilmacduagh. The names of the officers are mentioned in Robertson's *Clerical Register* by King, for the year MDCCCXLIV.

Appointment of Rural Dean in the Diocese of Killaloe, Kilfenora, Clonfert, and Kilmacduagh, by Bishop Tonson, *A.D.* MDCCCXLIII.

by the Divine permission Lord Bishop of Killaloe, &c., To our beloved in Christ, the reverend *A. B.* Clerk, R. and V. of *D.*, greeting—

Forasmuch as our said diocese of Killaloe was heretofore of old divided into seven rural deanries or districts, and rural deans were appointed therein, we have thought fit, the care and good government of our said diocese us thereunto moving, to revive the said ancient constitution: unto you, therefore, in whose industry, ability, and fitness in this behalf we greatly confide in the Lord, we do therefore grant and commit full power and authority, by these presents, from time to time, as often as you think fit, to visit the several and respective churches and glebe-houses in the rural deanry of in our said diocese of Killaloe, containing in its district the parishes of and to inspect into the state and condition of the said churches and glebe-houses, and their appurtenances and improvements; to transmit unto us, once a year, to wit on the 1st day of May, a true and faithful account thereof, with an answer to the queries annexed for each parish in your district; to the end that we may more effectually take order with the respective incumbents and curates for the effectual performance of their respective duties; and we do, by these presents, constitute, ordain, and appoint you, the aforesaid *A. B.*, rural dean of said deanry of for the purpose aforesaid, during our pleasure. In testimony whereof, we have caused our episcopal seal to be hereunto affixed this day of in the year of our Lord one thousand eight hundred and forty three.

R. MARTIN, Registrar.

Queries for Rural Deans.

1. What is the state of the church, churchyard, wall, gate, &c.?
2. What is the state of the books, surplice, communion-linen, and plate?
3. Has an estimate been forwarded to ecclesiastical commissioners for repairs &c., and such necessaries as may be wanted?
4. State of the glebe-house? Is it insured?
5. Are the incumbent and curate constantly resident?
6. Is there a parochial register regularly kept?
7. Number of Protestants in parish or union?
8. Average number attending divine service?
9. How often is the Sacrament administered?
10. Average attendance on the Sacrament?

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11. Is there a parochial school, and by whom supported?
12. Is there a Protestant master?
13. Number of children attending the school.
14. Is there a Sunday school?
15. Number of children attending it?
16. Are the children regularly catechized? on week-days as well as on Sundays?
17. Is the sexton a Protestant?
18. Is a preaching book kept, and are the entries regularly made?
19. Has divine service been regularly performed? and evening service where a congregation can be had?
20. Number attending divine service?
21. Name the curate, parish clerk, schoolmaster, and churchwardens.

SECT. XI.—Diocese of Kilmore, Elphin, and Ardagh.

THIS diocese consists of Roscommon, most part of Cavan, parts of Sligo, Galway, Mayo, and Leitrim; and small parts of Fermanagh and Longford. Ware tells us of many peculiarities about the see of Kilmore: "It has neither cathedral, chapter, canons, or prebendaries.... The archdeaconry is ambulatory, and hath no corps; but the bishop annexeth that dignity to any parish, at his discretion. Ardagh is united to it."—Harris's *Ware's Works*, Vol. I. p. 225. There is no account of the rural deanries of Kilmore; but those of Elphin are enumerated, Vol. I. p. 627.

The apostolical Bishop Bedell took measures to restore deans rural in the diocese of Kilmore, *A.D.* MDCXXXVIII. by enacting, in the 5th and 6th statutes of its first diocesan synod: "v. *Ut secundum pristinam et antiquam hujus dioeceseos* Kilmorensis *constitutionem in tribus ejus regionibus, tres* decani *sint, ab ipsis ministris ejusdem* decanatûs *eligendi, qui vitam et mores cleri jugi circumspectione custodiant, et ad episcopum referant, ejusque mandata accipiant, et quoties opus erit, per apparitorem* decanatûs *ad compresbyteros suos transmittant.*

"VI. *In quovis* decanatu, *in oppido ejus principali,* conventus *sive* capitulum *sit ministrorum quolibet saltem mense, ubi lectis plenè publicis precibus concionentur per vices sine longis precibus et prooemiis.*" *CC. M. B. et H.* Vol. IV. p. 538.

From the above date to the present time I have no facts to communicate connected with the decanal government of this diocese. No reply to my letter of inquiry addressed to the bishop of Kilmore has reached me: but I have seen, in the church-periodicals of the day, that the office now exists in the united dioceses of Kilmore, Elphin, and Ardagh. (*Nov.* MDCCCXLIII.) Indeed, the *Clerical Register* of Robertson and King records the names of ten rural deans in Kilmore, four in Elphin, and five in Ardagh.

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SECT. XII.—Diocese of Limerick, Ardfert, and Aghadoe.

THIS diocese consists of the counties of Limerick and Kerry, with small portions of Clare and Cork. According to Ware, Limerick is divided into five rural deanries; *viz.* Kilmalloch, Adare, Garth, *alias* Ballingarry, Ardagh, and Rathkele. Ardfert has been annexed to it since MDCLXIII.; but I find no account of its deanries either before or since its union. *See* Harris's *Ware's Works*, Vol. I. pp. 501, 518. There are at present fourteen rural deans in Limerick, and the same number in Ardfert and Aghadoe.

The late Bishop Jebb had kindly promised to supply me with all the information he could procure respecting the ancient and modern history of deans rural here and elsewhere in Ireland; and if his valuable life had been spared a little longer, that promise would, no doubt, have been fulfilled. But Deo *aliter visum est!* he hath begun "the travel of eternity." My readers will peruse with pleasure, in the absence of all information from the present Bishop of Limerick as to the usages of his see, the following eloquent appeal of *him who is no more*:—

"There is another class of dignitaries, so called," says Bishop Jebb, in his *Speech in the House of Lords on the Church in Ireland*, "respecting whom a word must be said; I mean the rural deans. Of this body we have heard much. They have been repeatedly brought forward, as contributing to swell the pomp and dignity of the episcopal retinue; as drawing large revenues from the oppressed population; as constituting one great division of the enormous staff of the church.

"Now what, in reality, are these portentous rural deans? My Lords, they are simply six or eight of the parochial clergy in each diocese, selected on account of their good character, or appointed in rotation, to discharge the laborious, invidious, and unpaid duty of visiting and reporting upon every parish in their respective districts. Every year, previously to the bishop's visitation, and at as many other times as the bishop may require, they inspect the glebes and glebe-houses, the church-yards and churches, the vestments, the books, the communion-plate and linen, and all things requisite for the celebration of divine service. On all these particulars they make a special report; as also on the condition and regularity of parish registers; on the residence and attendance at church of the officiating clergy; on the number of communicants, whether monthly or at the great festivals; on the time set apart for the catechetical-examination of young persons; and the numbers actually catechized in the church.

"Such, My Lords, are our Irish rural deans, and such the duties which they perform. And it appears that these idle and useless staff-officers, in addition to their ordinary duties, undertake this charge, which implies much labour, much travelling, sometimes no trivial expence, without any other recompense whatever than the consciousness of being usefully employed."—*Practical Theology*, Vol. II. pp. 368, 369.

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SECT. XIII.—Diocese of Ossory, Ferns, and Leighlin.

THIS diocese consists of the counties of Carlow, Kilkenny, Queen's County, Wexford, and part of the counties of Wicklow and King's County. Ossory is divided, according to Ware, into eight **rural deanries**; *viz.* Siller, Claragh, Aghoure, Odoh, Kells, Obercon, and Iverk. *See* Harris's *Ware's Works*, Vol. I. p. 397. Ferns and Leighlin are also so divided: pp. 553—583. But these divisions (I am informed by a kind correspondent, Mr. Precentor Darby,) are now altered so as to give to the **rural deans** greater facility of visiting, and more constant superintendence of their districts. There are at present twelve **rural deans** in Ossory, nine in Ferns, and the same number in Leighlin. Their names are recorded in Robertson's *Clerical Register*, by King, for the year MDCCCXLIV.

The office of **dean rural** is first brought under our notice in the see of Ossory by Bishop Richard Ledred in his *Synodal Constitutions*, *A.D.* MCCCXX. *See* can. XIV. *De Sanctâ Synodo, et lecturâ statutorum*, and others. *CC. M. B. et H.* Vol. II. p. 504.

It appears, from an accurate search made by the Rev. C. Darby, Precentor of Ossory, by desire of His Grace the Lord Primate, that there is no record in the registry of any *Commission* issued to **rural deans** till the late Bishop Fowler's time, who was consecrated in May MDCCCXIII. The earliest ordinary Visitation-book, the Precentor informs me, found in the registry, is for the year MDCCXLIV., in which the diocese was visited according to **rural deanries**, which are all stated, but the names of **rural deans** are not inserted. A similar method is observed in the Visitation-books for MDCCL.—MDCCLV.—MDCCLVIII.—MDCCLIX.—MDCCXCII.—MDCCXCV.—The intermediate Visitation-books appear to have been lost or mislaid.

In the last-mentioned year, however, we have evidence of the restoration of the office by Bishop O'Beirne; which I extract from his *Primary Charge*: "I take this opportunity," says the bishop, "to return my warmest thanks to those gentlemen, my most respectable brethren, who have so cheerfully and zealously undertaken the very laborious task I have imposed on them in the *restoration* of the ancient office of **rural dean**, and who are engaged in rendering me such essential services towards the discharge of my duty. Their labours, I trust, will not be in vain. In the information they have conveyed to me, I find much to rejoice at, much to lament: from henceforth, the object of my life, while God gives me health, shall be to endeavour to strengthen and extend the one, and to remedy and correct the other."[1]

(1) A subjoined foot-note by the bishop gives us the following additional information: "**Rural deans** were of very ancient institution: their office was to inquire and search into the lives and conversations, as well of the clergy as of the laity, who were within their **deanries**, and to see that the clergy duly served their cures and performed their duties according to the constitution of the church; and if they found any of the clergy negligent of their duty, or any of the laity blameworthy, they were, by their office, to rebuke and admonish them: and if admonition to the clergy, and rebuke to the laity, would not make the one supply their cures and perform their

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The first *Commission* issued by Bishop Fowler was, as I have said, *A.D.* MDCCCXXVI.: a second, giving considerably enlarged powers to his rural Delegates, was employed *A.D.* MDCCCXXXIX. Both these *Forms*, with the *Articles of Inquiry*, I subjoin, by the kindness of the Rev. C. Darby, M.A.

Form of Commission to Rural Deans issued from the Lord Bishop of Ossory in the year MDCCCXXVI.

ROBERT, by Divine permission Lord Bishop of Ossory, to our beloved in Christ, the reverend in our said diocese, greeting—

Forasmuch as this our diocese of Ossory was heretofore of old divided into rural Deanries, or districts, and rural Deans were appointed thereto, We have thought fit (the care and good government of the said diocese us thereunto moving) to revive the said antient constitution. Unto you, therefore, in whose industry and fitness we greatly confide in the Lord, we grant and commit full power and authority, by these presents, from time to time, as often as you shall think fit, to visit the several churches and chapels in that part of the rural Deanry of , consisting of the several parishes of , and to inspect into the state and condition of the said churches and chapels, and of the churchyards, the communion-plate, pews, vestments, and books, and all other things necessary for the decent celebration of divine service: likewise to examine and inquire into the state and condition of the several glebe-houses, offices,

duties, nor the other amend their lives, they were to inform the bishop, and the bishop was to proceed against them according to law. But the institution has been long laid aside, and in this diocese (Ossory) is only known by the names of the several Deanries being still retained on the Visitation-books.

"It fell into the same disuse in England as here; but as the power and jurisdiction of the archdeacons is there in full force and actual exercise, the deficiency has been the less felt, and the discipline of the church, as far as it was committed to such institutions, suffered the less materially.

"Yet, even in England, we find many pious bishops expressing their regret at the disuse of this office; and some of them succeeded in having it re-established, under new regulations. Archbishop Secker observes, that the institution took place in England before the Conquest; that it was kept up till the Great Rebellion; and was afterwards restored in several dioceses, and preserved till his days.

"The Convocation, at one time, made some progress towards its general re-establishment; but nothing was completed; and it has since been left to the zeal and discretion of the several bishops, how far they may think it expedient to revive, and how to regulate it.

"As the jurisdiction and power of the archdeacon's court have fallen into disuse in this kingdom, this office might be of essential service to our discipline. The present archbishop of Cashel, to whom the church of Ireland is as much indebted as to any prelate of modern days, has got it revived throughout his whole province, under new regulations, perfectly calculated to answer its best purposes.

"The Lord Primate, on his appointment to the see of Armagh, not only revived the institution in his own diocese, but strongly recommends it to his suffragans." (*Sermons and Charges*, Vol. I. pp. 229--30.)

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and improvements, and the glebes thereunto belonging in your said district; and also into the state and condition of the several parish schools within your district, and report unto us the number and religion of the scholars attending, and the description of books used in each, from the 1st day of May 1826 to the 1st day of May 1827; and to transmit to us, one month at least before our annual visitation in each year, an account of the state and condition of the several churches and chapels, glebe-houses, and all other things whatsoever, and the average number of communicants attending on Sundays and festivals, and at other times: and also that you certify unto us which rectors, and vicars, and curates are resident within their respective parishes, and which are not; to the end that we may more fully and effectually make order with the respective incumbents and churchwardens of such parishes for the repairing and providing such necessary things as shall be wanting, and for the due residence of incumbents and curates, together with all the names of the parish clerks, schoolmasters, and churchwardens of each parish respectively. And we do, by these presents, constitute, ordain, and appoint you, the aforesaid , rural dean of the rural deanry of aforesaid, for the purposes aforesaid.

In testimony whereof we have caused our episcopal seal to be hereunto affixed, this day of April, in the year of our Lord One thousand eight hundred and twenty-six.

(Signed.) ROBERT OSSORY.

Commission, *A.D.* mdcccxxxix.

We, Robert, by Divine permission Lord Bishop of the united dioceses of Ossory, Leighlin, and Ferns, To our beloved in Christ, the Reverend Christopher Darby, clerk, incumbent of the Union of Kells, in our diocese of Ossory, greeting—

Whereas it has become requisite, in order to the well-being of the church, and the good government of all matters and things thereunto belonging, and over which, by virtue of the ecclesiastical laws now in force, and the custom and laws of this realm, we are placed in authority, that due care be taken, and special provision made by us, as well for the inspection of the several churches, glebe- and school-houses, as also for that moral and ministerial superintendence over the clergy of our said diocese, so necessary to the edification and welfare of the church committed to our charge, to and upon all which matters we heretofore bestowed our personal care and attention, but which, by reason of the extended sphere of our episcopal jurisdiction, we are not now enabled to do in the manner and to the extent which the present state of our church requires, and to us would be satisfactory: And whereas our said diocese of Ossory was heretofore divided into rural deanries or districts, and rural deans were appointed therein: And we, being desirous to continue the same, have, for the purpose of facilitating the performance of the many and important duties thereunto belonging, and in order to render the same less onerous than hitherto they were found to be, deemed it expedient to make certain alterations in the said deanries, and the parishes of which the same were heretofore composed: We, therefore, reposing

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special trust and confidence in your prudence, circumspection, and zeal, do hereby nominate, constitute, and appoint you, the said Christopher Darby, rural Dean of the Deanry of Kilfane, consisting of the parishes following; to wit, Thomastown, Kilfane, Dungarvan, and Ennisnay. And we grant and commit unto you, by these presents, full power and authority, from time to time, and as often as you shall think fit, to visit and inspect the several churches and churchyards within your said Deanry, and minutely to inquire into and ascertain the state and condition thereof, in respect of the furniture, books, communion-plate, and all other the requisites for divine service and the decent celebration of the Holy Communion; likewise as to the numbers attending, and the times in each year on which the Lord's Supper is administered: also, that, in virtue of your office, and according to the ancient constitution and usage thereof, you diligently inquire into the personal life and behaviour, as also the moral and ministerial conduct, of the several and respective incumbents and curates within your said Deanry, and which of the said rectors, vicars, and curates have been, and which have not been, resident within their respective parishes; to the end that, in all lesser matters requiring correction, you may, by a discreet and kindly interposition, hear and determine the same; reserving, however, to us or our commissary our episcopal authority in all important and other matters appertaining to the honour of God and that portion of His church committed to our charge. And, further, that in all cases in which it shall be proposed to rebuild, enlarge, and repair any church or churches in your said district, that, by personal view and inspection, you fully inform yourself of the necessity for the works so contemplated, and of the fitness of the same for the purpose intended, and also of the due expenditure of all sums of money granted for such works, in order that when thereto required you may be the better competent to make certificate in those particulars unto us, and to the Ecclesiastical Commissioners for Ireland. Also, that you inquire into, and ascertain, the state and condition of the several glebe-houses, offices, glebes, and improvements within your said Deanry, and report to us in what particulars, if any, dilapidations have been suffered therein, either in respect of the buildings, improvements, or fences. Moreover, that you inquire into the state and condition of the several parish schools within your said rural Deanry, with reference to the number and religion of the scholars attending, the description of books used, and the competency of the several teachers employed therein, as also how, and by what funds, all such schools are supported and upheld, to the end that we may be fully informed in respect of all those matters and things hereby given you in charge; and that you do transmit unto us or our commissary, one month at the least before our annual visitation in each year, true, full, and accurate reports of your said rural Deanry, under the heads and with reference to the several matters in this our commission set forth.

In testimony whereof, we have caused our episcopal seal to be hereunto affixed, this twelfth day of April, in the year of our Lord One thousand eight hundred and thirty-nine.

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Diocese of Ossory.

Consistory Office, Kilkenny.

The Rural Dean's Report of the Parish of .

What is the state of repair of the church, both inside and out, distinguishing particulars? Is it furnished with all things requisite for public worship, and the decent celebration of the Holy Communion? and is the churchyard enclosed?

Has any dead body been buried in the church, or within twelve feet of the wall thereof, during the last year?

Is divine service, with sermon, regularly performed morning and evening on the Lord's Day? and at what hours? and at what other times?—specifying the holy-days observed, and whether service is at fixed times, and never altered.

What is the average number of attendants at public worship?

How often is the sacrament of the Lord's Supper administered? and what is the average number of communicants at festivals, and at other times?

Is the number of attendants at public worship increasing or diminishing? and is the number of communicants increasing or diminishing?

Is the number of families of the Established Church increasing or diminishing?

Are the children duly catechized? and at what times and places? and by whom? and what is the number of attendants? and what explanations are used?

Is the incumbent resident? How many months did he reside within the last twelve? Does he reside in the glebe-house, or how otherwise? and if not resident, has he a licence, or a legal, and what, cause of exemption for non-residence?

Is the curate resident in the parish? If not, where does he reside? Is he licenced? and what is his salary?

What is the state of repair of the glebe-house, offices, and other improvements?—stating particulars.

Is the glebe-house furnished? and by whom occupied?

Is there a glebe? and of how many acres does it consist?

Has a terrier of the glebe been taken by the present incumbent, pursuant to the canon, and a copy of it lodged in the registry of the diocese?

Is any rent payable for the glebe; or any instalment of a loan for building the glebe-house? and is any arrear of such rent or instalment now due? and what amount of each?

Is there any quit- or crown-rent, or other charge upon the benefice? and are any arrears due?

Name of parish clerk.

Name of parish schoolmaster; whether he is of the Established Church, and properly qualified; and what course of instruction is pursued.

What has been the average number of children attending the parish school for the last twelve months?

Do the children pay for their schooling? and how much?

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Are there any provisions, by endowment or otherwise, for the education of children in the principles of the Established Church, within the parish?

Is there a parochial school-house? and in what state of repair inside and out? and by what fund is it kept in repair?

Is there a registry kept of births, marriages, and burials, on parchment, pursuant to the canon? and is it kept with sufficient care and regularity?

Is a copy of the registry annually forwarded to the registry of the diocese, pursuant to the canon?

Is there a book in which the preachers' names are regularly entered? and who were the preachers for the last twelve months?

Is baptism administered in the manner prescribed by the rubric?

Are the sick diligently visited? and is the Holy Communion duly administered to them?

Is matrimony solemnized in the church, and within the hours prescribed by the canons?

Names of churchwardens appointed at Easter vestry, 184 .

(Signed) Rural Dean of the Deanry of

The rural Dean is requested to afford full information on the several matters referred to under the foregoing heads; and also to report generally on all other matters and things given to him in charge by virtue of his commission, after an actual and minute inspection by him of all the premises, and to transmit his reports to the registrar of the diocese, on or before the day of next ensuing. And he is further earnestly requested, that he will, on some convenient day previous to his signing the church estimates for each year, make a second actual inspection of the churches, &c. and churchyards within his Deanry, as well to enable him to give a conscientious approval of the particulars therein specified, as to inform the diocesan whether any and what repairs, and how executed, have been made, and what wants have been supplied since the last estimates.

SECT. XIV.—Diocese of Tuam, Killala, and Achonry.

THIS diocese consists of the counties of Galway and Mayo, Leitrim, Longford, with parts of Cavan, Westmeath, and Sligo.

The office of Dean rural exists, I am told, at the present time in this diocese, but is little more than a bare form. The visitation-queries, when received from the bishop, are *merely sent* to the clergymen *to be filled up*, the Deans themselves *rarely* exercising any parochial visitation in person. The late archbishop never appointed to the office; but, strange as it may appear in these days, fulfilled the laborious duties of a parochial visitor himself, annually inspecting every church, glebe-house, and school. There are no entries in the registry regarding the rural Deanries, nor any documents relating thereto, with the exception of an entry made in one of the *Title-*

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books, wherein the names of certain clergymen, who were appointed over certain districts, are recorded; such entry serving as their *title* to the office. No *acts* of the rural deans are ever registered; nor do these officers seem ever to have been vested by *commission* with any vicarial or other official authority which would call for public registration.

Whenever any extraordinary inquiry, however, as to the state of parishes, parish officers, &c. &c., is made by the Government or Ecclesiastical Commissioners, it is through the rural deans that the bishop obtains the required information.

The *Clerical Register* of the year MDCCCXLIV. states the rural deans of Tuam to be six, of Killala four, and Achonry two. The names of the officers are also recorded.

PART IV.

Scotch Documents.

SECT. I.—Diocese of St. Andrew's.

THE Episcopate of Scotland is early mentioned in the valuable tomes of Archdeacon Wilkins (*CC. M. B. et H.* Vol. I. p. 36); and the sees of her many bishops are enumerated by name (p. 495, and elsewhere); but we look in vain among *his* church-records of the first twelve centuries for any traces of deans rural, as helpmates to the Scottish prelacy in the administration of their dioceses. The geographical limits which marked the jurisdiction of the ancient dioceses have been broken up in modern days, and new episcopal districts formed. It is from the records of some of the elder sees alone, as far as they have been made accessible to me, that the following notices of the rural-decanal administration of Scotland have been extracted[1].

Archdeacon Wilkins tells us, in a note to the fourth volume of the *Councils of Great Britain and Ireland*, p. 206, that the diocese of St. Andrew's was divided into eight rural deanries, or at least that there were eight rural deans concerned in its administration. The earliest notice which he gives us of their connection therewith is (*A.D.* MCCI.) in the "*Charta confirmationis* Johannis Cardinalis *in* Scotiâ *et* Hiberniâ *legati, de ecclesiis monachorum de* Chelcho *infra episcopatus* Sancti Andreæ *et* Glasguensis:" where it is ordered that the procurations to be paid by the presented clerks, or perpetual vicars, to archdeacons, deans, and others, at visitation, shall be regulated by the Lateran Council under certain limitations here expressed. (*CC. M. B et H.*

(1) Although I have no doubt of rural deans having existed in every diocese of Scotland up to the time of the Reformation, still, having no actual proof thereof from ancient records, save in the following dioceses, I have not thought it necessary to appropriate sections to those sees which afford no immediate evidence of decanal government. The names of the unnoticed sees were, Aberdeen, Argyle, Brechin, Caithness, Dunblane, Orkney, Ross, and Edinburgh; the last having been erected by our martyr-king.

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Vol. I. p. 509.) This authority having been accidentally omitted in the chapter on *Parochial Visitation* (H. D. R. Vol. I. P. IV. S. II.), I here subjoin "the limitations" attached to the procurational payment by the Scottish document[1].

Rural Deans are again met with in the Provincial Scotch Council (*A.D.* MCCXXV.), can. XVI. "*de confessoribus constituendis*," under their proper title of "decani;" and perhaps they are also alluded to in the same council under the more general names of "officiales" and "ordinarii": in can. XVIII. "*de cohabitatione clericorum et mulierum*," they are enjoined to make diligent inquiry "per omnes decanatus &c.": and in can. XLVIII. "*de quæstionariis* &c." they are spoken of in connection with their chapters as "decani locorum *in* capitulis," being ordered to receive the national collection, annually gathered during Lent, in aid of building the cathedral of Glasgow. (*CC. M. B. et H.* Vol. I. pp. 607. seqq. and H. D. R. Vol. II. P. V. S. II. C. II. *sub fine.*)

A few other notices of the rural-decanal administration in Scotland collectively are recorded in our previous pages; but need not be here repeated, save one, which is very remarkable as the only one in the councils of Great Britain and Ireland which extends the decanal office to the visitation of hospitals: "*Ut decani in suis visitationibus de statu omnium* hospitalium *referant* &c." (*CC. M. B. et H.* Vol. IV. p. 71. *A.D.* MDLIX.) These functionaries are designated in another record, entitled, "*Concilium provinciale Cleri Scoticani*," by the name of "decani rurales," where many other duties are charged upon them. Pp. 210, seqq.

The bishoprick of Edinburgh was taken out of the large diocese of St. Andrew's by Charles I.; and, before its creation into a separate see, was governed, under the Archbishop of St. Andrew's, by an archdeacon, bearing the title of Archdeacon of Lothian.

SECT. II.—Diocese of Glasgow.

THE diocese of Glasgow consisted of nine rural deanries, which were comprehended under two archdeaconries; *viz.* Glasgow and Teviotdale. The names of the rural deanries will be hereafter given from the *Register of the episcopate.*

Deans rural were instituted in the diocese of Glasgow as early as the twelfth century. A document of Bishop Joscelin's[2] days (*Registr. Glasg. N°.* 47. "*De bonis*

(1) "*Ita quod si episcopus, vel archidiaconus, vel* decanus *visitet parochiam suam, ecclesia, quæ tanti est, quod possit sufficere rationabiliter ad procurationem ipsis faciendam, faciat. Aliæ, quæ pauperiores sunt, conjungantur duæ silicèt, vel tres, vel quatuor, vel quot sine gravamine possunt sufficere ad procurationem semel in anno, si episcopus, archidiaconus, vel* decanus *visitationem suam fecerit.*"

(2) There is an anecdote of this holy prelate, which, though foreign to my subject, my readers will peruse with interest, as he seems to have been *raised to the episcopate by the clergy and people, the king assenting*, and to have been the *founder* of the first recorded Church-Building Society—"*A clero, à populo exigente, et rege ipso assentiente, ad ecclesiam* Glasguensem *eligitur presul.* (*A.D.* MCLXXIV.). . . . "*vir mitis et morigeratus — vir mansuetus et moderatus.*" The original

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canonici defuncti") exhibits "Herbertus Decanus de Cuningham" among the attesting subscriptions (*A.D.* MCLXXVI.). A second ("*de capella de* Broctun," N°. 48), about the same date, is witnessed by "Ricardus Decanus de Theuidale and Petrus Decanus de Cludesdale." A third document ("*de ecclesia de* Carnewith" N°. 52) is attested by the same officers; and a fourth ("*de ecclesiis de* Moffet" &c. N°. 72) is subscribed "Willo Decano de Valle Anand. Walleuo Decano de Dunfres."

It is noticed of John Bishop of Glasgow (*A.D.* MCXV.), that "he divided the diocese into two archdeaconries, *viz.* Glasgow and Teviotdale, and set up the offices of Dean and Sub-Dean, &c., in his newly-rebuilt cathedral;" but there is no mention of any further sub-division of his ecclesiastical jurisdiction. Keith's *Catalogue*, p. 232. Ex *Chron. Melros.* Indeed, some say this distribution of the diocese into archdeaconries did not take place till the episcopate of Bishop William de Bondington (*A.D.* MCCXXXIII.-MCCLVII.); and if so, rural Deans must have existed *before* archdeacons.—Keith's *H. C.* p. 239.

From the Glasgow *Register* it appears to have been customary for the rural Deans of the diocese, in the thirteenth century, to affix their seals to instruments which they witnessed—"*et in hujus rei testimonium sigillum meum, et* sigilla Domini J. de Killebride, Decani *de* Valle Cluđ &c., *huic scripto sunt apposita.*" (N°. 120.) And even when they had ceased to exercise their Decanal functions sufficient celebrity seems to have attached to them in respect of their vacated office for them to continue it as a post-official distinction—"*Testibus* T. Decano *de* Carric. Vmfrido *quondam* Decano *de* Cuningham (*obligatio* Domini de Carric. N°. 139. *A.D.* MCCXXV.). The Deans of Clydesdale and Lennox are also often witnesses at this date.

The nine rural Deanries of the diocese are mentioned by name in the "*Taxatio beneficiorum preter prelacias* Scotie *in decima parte eorundem anno* MCCLXXV."—"Decanatus de Peblis—Decanatus de Tevidaile—Decanatus de Nycht—Decanatus de Annandie—Decanatus de Ruglyn—Decanatus de Lennox—Decanatus de Lanerk—Decanatus de Kyill et Cwnynghame—Decanatus de Carrik." *Regist. Glasg.* p. LXIII.; and the same are again mentioned in a *taxation* of the sixteenth century, p. LXXI.

A remarkable instrument entitled "*An execution of citation* of the Bishop of Glasgow at the instance of the canons" by the Dean of Christianity (*A.D.* MCCLXXV.) is hereafter given in full, and two others are referred to (I.) Precepts of *institution* and *induction* by Deans rural about the same period are also printed entire (II. III.)

original cathedral of Glasgow, having been probably for the most part built of wood, was destroyed by fire; and Joscelin founded a Society to collect funds for its restoration, under royal sanction and protection. Speaking of his church, he says: "*Mater multarum gentium exilis antehac et angusta, ad honorem* Dei *ampliari desiderat, et preterea in hiis diebus nostris igne consumpta ad sui reparacionem amplissimis expensis indigens et nostrum et plurium proborum hominum subsidium expostulat:* fraternitatem *quorum ad ejus constructionem* Venerabilis Jocelinus *ejusdem ecclesie episcopus de consilio abbatum priorum et alterius cleri episcopatus sui constituit* &c." *Registr. Glasguense*, p. 66. No. 76. and *Preface*, p. XXIV.

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In the reign of David II. there is evidence of a heavy papal contribution (*A.D.* MCCCXL.) being gathered by the same officers, and a "*quietus*" thereupon issued, which I have thought worthy of being transferred to my Appendix (IV.) (*Regist. Glasg.* N°. 288.) Deans were in authority during the episcopate of Bishop Matthew (*A.D.* MCCCCIII.), as we may infer from mandates of that year addressed by him "*universis et singulis* decanis *&c.* (*Regist. Glasg.* N°. 318. 322.)

A century later (*A.D.* MDIV.), in the "*Carta Johannis Dni Sympil super fundatione ecclesie collegiate de Lockvinzok.* it is stipulated that the provost shall appear and answer before the archbishop of Glasgow as his ordinary, "*necnon in* capitulis *per* decanum Christianitatis *de* Ruglen *tentis presentiam dabit et respondebit.*" *Registr. Glasg.* p. 511.; and it is further implied that the dean shall exercise visitation over the provost and his collegiate church: p. 513. The dean of Christianity of Peebles gives *institution* and *induction*, under the archdeacon of Glasgow's mandate, to William Turnouer, into the church of Menar (*A.D.* MDLV.). See the *Instrument* beyond (V.). (*Regist. Glasg.* p. 581.) The seal of the archdeacon (Alexander Dick) is stated to be still attached to the original.

In Scotland, as in England,[1] episcopal mandates of citation to the members of convocation to appear in synod were directed generally to the rural deans. Such a mandate is printed by Wilkins (Vol. IV. p. 206.) from the archbishop of Glasgow (*A.D.* MDLIX.) to the dean rural of Lanrick—"decano nostro Christianitatis de Lanrick," and is here subjoined (VI.).

(I.) Executio citationis Episcopi ad instantiam Canonicorum.

Venerabilibus in Christo patribus Dnis Rob. et Laur. Dei gracia Dumblanens et Ergadiens. Epis Judicibus a Dno Papa delegatis. vel eorum Commissario vel Commissariis quibuscunque Yvanus Decanus Christianitatis de Peblis et de Lanark salutem cum oi reverencia et honore. Literas vestras patres Epi recepi formam que sequitur continentes. Robertus et Laurenti[9] miserac̃oe dina Dumblanensis et Ergadiensis Episcopi Judices a Dno Papa delegati discreto viro Decano Christianitatis de Peblis et de Lanark salutem in salutis autore. Mandata sanctissimi Patris Dni Gregorii Dina providentia Pape. X. recepimus in tenoribus infra scriptis. Greg. Epus. Scr. S. D. etc. Item Greg. Epus S. S. D. etc. Volentes ergo predicta mandata apostolica reverenter exequi ut debemus. Vobis auctoritate qua fungimur in virtute obedie et sub pena excommunicac̃ois quam in personam vestram in hiis scriptis ferimus si in hujus mandati ñri executione negligentes fueritis vel remissi districte precipiendo mandamus quatenus *moneatis* et efficaciter *inducatis* Venerab patrem Dnum. R. Dei gra Glasg. Epum quod ab impeticione et molestatione dictorum decani et capli super

(1) "*Mandatum episcoporum pro convocatione directum fuit ut plurimùm* decanis ruralibus: *quorum novem erant in diocesi Glasguensi, octo in S. Andreæ, et in aliis similitèr.*" (*CC. M. B. et H.* Vol. IV. p. 206. *note.*)

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prefata terra de Kermyl̃ oĩo desistat prout in primo mandato D̃ni pape superius continetur et quod eisd̃ Decano et cap̃lo patentes litteras bone memorie Johis Glasg̃ Ep̃i super collacõe d̃cte terre eisdem facta confectas ab eod̃ Ep̃o injuste detentas ut asserunt restituat ut tenetur. Et quod de molestiis dampnis et injuriis irrogatis per eum infra diem lune proximam post festum Sc̃i Dionysii prox^{e} sequens satisfaciat competenter vel componat amicabiliter cum eisdem. Alioquin *citetis eundem peremptorie quod compareat coram nobis vel commissariis ñris uno vel pluribus* in parochiali Eccl̃ia de Strivelyn d̃ca die lune dictis Decano et cap̃lo super sibi objiciendis juxta formam predc̃orum mandatorum Ap̃licorum responsurus et juri pariturus. *Diem* vero *citationis vestre et formam* et quid super premissis feceritis nobis vel commissariis nostris uni vel pluribus per literas vestras patentes harum seriam continentes dictis die et loco studeatis fideliter intimare. Datum apud Mothyl die veneris prox^{a}. ante festum b̃ Margarete Virginis Añ. D̃ni mcclxxv. Hujus ergo vestri patres Ep̃pi auctoritate mandati *monui et induxi efficaciter* Veñ Patrem D̃num. R. Dei gr̃a Glasg̃ Ep̃um juxta formam in vestris litteris comprehensam. q̃m nihilominus *citavi peremptorie* die Sc̃i Oswaldi Regis apud Alnecrumb̃. personam ipsius Ep̃pi *per citacionem* hujus̃d comprehendendo ibidem. *quod compareat coram nobis vel commissariis vestris uno vel pluribus* in parochiali eccl̃ia de Strivelyn d̃ca die lune prox^{a}. post festum Sc̃i Dionysii d̃cis Decano et cap̃lo super sibi objiciendis juxta formam predc̃orum mandatorum ap̃licorum responsurus et juri paciturus. In cujus rei testimonium presentes litteras meas mitto patentes. *Datum apud Stobhou in crastino exaltac̃ois S. Crucis Añi. D̃ni* mcclxxv.

A second "*execution of citation*" follows much after the same form. *Regist. Glasg.* N°. 226, 227.

A small seal is said by the Editor to be attached to the first instrument. N°. 226.

A third execution, entitled "*executio citationis archidiaconi et officialis*" by the same Dean of Christianity follows; wherein the latter certifies that he duly served the *citation* upon the party "apud Edoluistum ubi *capitulum* archidiaconale celebrat &c." N°. 228.

(II.) Præceptum ad instituendum in ecclesia de Anand̃.

R. miseracione divina eccl̃ie Glasg̃ minister humilis dilecto sibi Decano Vallis Anand̃. Salutem gr̃aciam et Benediccionem. Cum nos divine pietatis intuitu Decano et capitulo Glasg̃. ecclesiam de Anand̃. que ad nostram collacionem spectare dinoscitur. concesserimus in pur̃a et perpetuam elemosinam possidendam. Vobis mandamus firmiter injungentes quatenus latorem presencium nomine dictorum Decani et capituli *in dictam ecclesiam* de Anand̃. *autoritate nostra instituatis et in corporalem possessionem ejusdem inducatis.* Salvis centum solidis annuis Roberto quondam Rectori ejusdem in suo perpetuo ab eadem eccl̃ia percipiendis. In cujus rei testimonium has l̃ras ñras vobis mittimus patentes. *Datum apud* Glasg̃ *iiij° Kalend̃ Decemb̃. anno q̃re* mcclxxiij. *Regist. Glasg.* N°. 225.

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(iii.) Preceptum inductionis in rectoriam de Waliston.

Robertus miseratione D̃ina Glasg̃ eccl̃ie minister humilis dilecto sibi in Christo Decano Christianitatis de Lanark salutem gratiam et benedictionem. Noveritis nos rectoriam eccl̃ie de Waliston de jure et de facto vacantem per resignaciõem mag̃ri Will̃mi de Wictona quondam rectoris ejusdem ecclie: Decano et capit̃ eccl̃ie nr̃e Glasg̃ caritative contulisse. Quare vobis firmiter precipiendo mandamus quatenus dominum Joh̃em de Botheuil capellanum procuratorem dictorum decani et capit̃ in dicta rectoria nomine procuratoris *instituatis ipsumque in corporalem possessionem ejusd̃ inducatis et inductum defendatis.* contradictores et rebelles per censuram ecclesiasticam compescendo. Et in signum hujus mandati nr̃i per vos plenius executi presentibus *sigillum officii vestri* apponatis. In cujus rei testimonium sigillum nostrum presentibus apposuimus. *Datum apud* Glasg̃. *die veneris in crastino b̃ Georgii Martiris. An̄ D̃ni* mccxciij. (N°. 242.)

From the words here printed in italics it is clear that the dean of Christianity of Lanark had an *official seal.*

(iv.) Quietus de Contributione.

Pateat Vñrsis per p̃ntes nos Will̃m miseracione d̃ia Ep̃um Glasg̃ recepisse per dilectos ñros mg̃ros Joh̃em de Cadyouv et Will̃m Dronne auditores ad hoc deputatos finale compotum apud Glasg a D̃no Will̃o de Corry canonico Glasg̃ de. ccxlvij. libris et. xvj. denariis sterling̃ per ipsum receptis de contribucione ñra ìmmo verius papali a decanis quinq decanatuum videlicet a Decano de Leucnax. xxxv. libras et viij. solid.; a decano de Carryk. xxviij. libras et. xvj. solidos.; a Decano de Conyngh̃m. lxv. libras. xvij. solidos et. iv. denar̃.; et de Abbate Paslay. x. libras de dc̃o decanatu.; a Decano de Kyle. xvj. libras. xviij. solid̃ et. viij. denar̃.; et de Abbate de Paslay de eod̃ decanatu. xiij. libras. v. solid̃. et. iv. denar̃.; et a Decano de Ruthglen. xlviij. libras et. iij. solid̃.; et de Abbate de Paslay de eod̃ decanatu. xxviij. libras et. iij. solid̃. de q̃bus pecuniarum summis p̃dictum D̃num Will̃m quietum clamamus oĩo per p̃ntes. *Datũ sub sigillo ñro ap^d^ manerių ñrum de Lacu die Martis in crastino b̃ Catherine Virginis anno D̃ni* mcccxlij.

(v.) Littere Alexandri Dick Archidiaconi Glasguensis super constitutione vicarii pensionarii in ecclesia de Menar.

Alexander Dick ecclesie Metropolitane Glasguensis archidiaconus primarius ac rector et vicarius plenarius ecclesie parrochialis de Menar cum consensu archiepiscopi et capitulí constituit dominum Willelmum Turnouer presbyterum vicarium ecclesie de Menar cum pensione viginti quatuor marcarum una cum singulis minutis oblationibus ac tofta et crofta dicte vicarie. et mandavit Decano Christianitatis de Peblis quatenus eidem institutionem canonicam ac possessionem dicte vicarie pensionarie et pensionis tradat. Apud civitatem Glasguensem primo die mensis Junii anno Domini mdlv. *Registr. Glasg.* N°. 524. p. 581.

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(VI.) MANDATUM JACOBI ARCHIEPISCOPI GLASGUEN. PRO CONVOCATIONE ABBATUM, PRIORUM ETC. SUÆ DIOCESIS AD DICTUM CONCIL. PROVINCIALE EDINBURG. *A.D.* MDLIX.

Jacobus miseratione divinâ Archiepiscopus Glasguensis, decano nostro Christianitatis de Lanrick, seu cuicunque alteri capellano, curato, vel non curato, infra civitatem, dioecesim, et provinciam nostram Glasguensem constituto, et super executione præsentium debite requisito, salutem cum benedictione divina. Vobis et vestrum cuilibet in virtute sanctæ obedientiæ, et sub pœnâ suspensionis a divinis stricte præcipiendo mandamus, quatenus moneatis legitime omnes et singulos abbates, priores, commendatarios, usufructuarios, ministros, præceptores, præpositos, et insigniores, ac probiores ecclesiarum parochialium rectores, et vicarios perpetuos, per vestrum decanatum constitutos, et præsertim magistrum Robertum de Bailze, rectorem de Lamington; magistrum Nycholaum Craford, rectorem de Hartsyde; Thomam Levinston, rectorem de Cultrie; magistrum Johannem Stensone, rectorem de Thankerton; magistrum Thomam Somervell, rectorem de Quenquhem; et dominum Thomam Wedy, rectorem de Liberton; quod compareant personaliter coram nobis, et reliquis hujus synodi dominis ordinariis, prælatis, et de clero in loco fratrum Dominicanorum Edinburgensi die sexto mensis Aprilis proxime futuri, ad ea omnia et singula, quæ ad eos attinent tractanda, agenda, decernenda, et concludenda fuerint, assistendum et consentiendum; et generatim omnia alia faciendum, quæ in præmissis, et circa ea necessaria fuerint, seu quomodolibet opportuna, sub pœna excommunicationis majoris sententiæ latæ in his scriptis: et præsentes debite executas earundem latori reddatis. Datum sub nostro signeto apud Edinburgum die 18. mensis Martii, anno Domini Millesimo quingentesimo quinquagesimo octavo, et nostræ consecrationis anno septimo.

Per dictum reverendissimum Dominum Archiepiscopum Glasguensem.

WILELMUS FOGO, Secretarius de mandato.

Sequuntur subscriptiones prædictorum decani, rectorum, &c. quibus testantur se mandatum archiepiscopi prædictum debite insinuasse, et executione mandasse.

CC. M. B. et H. Vol. IV. p. 206.

SECT. III.—Diocese of Galloway.

THE following convocational mandate makes known to us the existence of deans rural in the diocese of Galloway (called, from the white stone of its first church, "*Candida Casa;*" i.e. *White Chapel* or *Church*), *A.D.* MDLIX.; and at the same time exhibits another form of that kind of instrument.

Mandatum Malcolmi, vicarii generalis ecclesiæ Candidæ Casæ, infra provinciam Glasguensem, quo convocat abbates, priores, etc. ejusd. diœc. Cand. Casæ ad dictum conc. provinc. A.D. MDLIX.

Malcolmus, permissione divina commendatarius perpetuus ecclesiæ cathedralis Candidæ Casæ, et sedis episcopalis ejusdem jam vacantis vicarius generalis, venerabili

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viro domino Michaeli Hawthorn, nostro commissario, et Decano de Finnes, et Renis, seu cuicunque alteri capellano, curato, vel non curato, infra nostram jurisdictionem divina celebranti, et super executione præsentium debite requisito, salutem. Quia reverendus in Christo pater, et dominus Jacobus, miseratione divina Archiepiscopus Glasguensis, literas suas monitoriales ad universos et singulos suos suffraganeos ad comparendum coram reverendissimo in Christo patre et domino, domino Johanne, eadem miseratione divina sancti Andreæ archiepiscopo, totius regni Scotiæ primate, legato nato, et a Pasleto abbate, in cænobio fratrum prædictorum Edinburgensi die sexto mensis Aprilis proximo futuri, ad omnia et singula, quæ ad eos attinent, tractanda, agenda, definienda, et concludenda, in hoc instanti concilio provinciali jam inchoato, et quotidie conveniente et sedente in dicto cænobio, sub pœna excommunicationis emisit; vobis igitur, et vestrum cuilibet præcipimus, et mandamus, quatenus moneatis legitime primo, secundo, tertio, et peremptorie omnes et singulos abbates, priores, commendatarios, usufructuarios, ministros, præceptores, præpositos, et probiores viros beneficiatos præfatæ nostræ diœcesis Candidæ Casæ, et præcipue venerabiles in Christo patres Jacobum, permissione divina Vallislucis abbatem, Johannem, eadem permissione commendatarium sedis Animarum, venerabiles viros magistrum Patricium Vaus, rectorem de Wigton, dominos Georgium Clapperton, et Davidem Paterson, rectores de Kirkkynie; magistrum Wilielmum Blayr, archidiaconum Candidæ Casæ; necnon dominum Andream Arnot, dicti archidiaconatus usufructuarium; ad comparendum personaliter in prædicto concilio provinciali, in prædicto cænobio fratrum prædicatorum Edinburgensi, præfato die sexto Aprilis proxime et immediate sequentis, ad sedendum in eodem concilio, assistendum, consulendum, tractandum, et approbandum ea, quæ ad honorem divinum, catholicæ fidei exaltationem, et reipublicæ, ecclesiæque utilitatem tractanda, agenda, et concludenda fuerint; et generaliter omnia alia et singula, quæ ad partes suas in præmissis attinent, faciendum, decernendum, gerendum, et exercendum hac vice, sub pœna excommunicationis, quam contrarium facientes incurrere volumus ipso facto: et præsentes debite executæ reddantur latori. Datum ex Irvyne sub nostris signeto, et subscriptione manuali 24. Martii, Anno Domini MDLVIII.

Malcolmus, Candidæ Casæ vicarius generalis.

Sequuntur subscriptiones curatorum, et aliorum de executione facta ejusdem supradicti mandati abbatibus et aliis infra diœcesim Candidæ Casæ.

CC. M. B. et H. Vol. IV. p. 206.

SECT. IV.—Diocese of Moray.

THE diocese of Moray extended over the shire of Elgin and Forres, or Moray Proper, Nairnshire, and a large portion of the shires of Inverness and Banff. It appears to have been divided into four rural Deanries, anciently called "Decanatus de Elgyne, Invernys, Stratspee, and Strathbolgy." *Regist. Morav.*

The first notice I have met with of rural Deans in this extensive diocese is in the

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thirteenth century. They are witnesses, with other persons, to two instruments in the register of the see of Moray (*A.D.* MCCXXVI.): "Roberto Decano de Invernys—Willelmo Decano de Strathbolgy—Gregorio Decano de Strathspe." Pp. 23. 24. 69. 76. In a document entitled "*Monitio contra occupantes terras de Kynmily*" (*A.D.* MCCCXCVIII.) addressed by William Bishop of Moray to the Dean of Inverness, hereafter printed (I.), the latter is called "Decanus Christianitatis de Inurnys," p. 211; and the same title is given to him in the "*Sententia A Moraviensis episcopi contra Will. de Fentona lata, in concilio apud Perth. denuncianda.*" (*CC. M. B. et H.* Vol. II. p. 43. *A.D.* MCCLXXIX.)—a curious document, but too long for transcription. Bishop William collates to the vicarage of Duffus (*A.D.* MCCCXCVIII.) and authorises the Dean of Elgyne, under the title of Decanus Christianitatis, to give corporal possession &c. of the same to the party collated. See the Instrument (II.) And again, in the "*Carte quedam originales,*" at the end of the *Registrum Moraviense*, we find, among the attesting witnesses, "*Domino Clemente capellano* Decano Christianitatis, *de Strathern,*" p. 469. So that I think we may conclude this title to have been the common one of the Dean rural of Scotland at this date.

The *Register* records the "*Taxaciones beneficiorum episcopatus Moraviensis,*" "*procuraciones,*" and "*synodatica,*" due to the bishop under the heads of "Decanatus de Elgyne"—"Decanatus de Invernys"—"Decanatus de Stratspee"—"Decanatus de Strathbolgy," pp. 362, *seqq.*

(I.) MONITIO CONTRA OCCUPANTES TERRAS DE KYNMILY.

Willelmus miseratione divina episcopus Moraviensis domino Donaldo Decano Christianitatis de Inuernyss et capellano parochiali ecclesie de Inuernyss et eorum cuilibet salutem in Domino et diligenter attendere et exequi infrascripta. Nuper displicenter accepimus quod magnificus vir et potens Alexander de Insulis dominus de Lochabre quorundam seductus consilio licet de jure non posset de facto tamen donavit terram de Kynmyly superiore Raynaldo Mac Alyschandir. et terram de Kynmyly inferiore Johanni de Cheshelm de le Arde. et yharam de Kynmyly inferiore seu ipsius custodiam Johanni Qwhyte burgensi de Inuernyss. que terre et ville fuerunt et sunt cum yhara predicta et pertinentiis aliis ecclesie Moraviensis et ad ipsam pertinuerunt a tempore de cujus initio memoria hominum in contrarium non existit. ex largitione Alexandri regis Scotie. et in quarum possessione predecessores nostri episcopi Moravienses fuerunt et nos pro tempore nostro fuimus et sumus pacifice et quiete salva presenti controversia. Ne igitur tantum malum in dampnum et prejudicium ecclesie nostre et nostrum et in prejudicium donationis regie invalescat. Vobis et vestrum cuilibet sub pena canonica injungimus et mandamus quatenus predictis Raynaldo et Johanni et eorum procuratoribus seu attornatis si quos habent inhibeatis et vestrum quilibet inhibeat sub pena excommunicationis ne de dictis terris vel earum redditibus vel de dicta yhara se intromittant sed permittant nos et ecclesiam Moraviensem dictis terris gaudere pacifice sicut predecessores nostri eas pacifice

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possidebant. Et istas monitiones tam in ecclesia diebus Dominicis et festivis quam ad crucem in foro in diebus nundinarum et fori ita publice proclametis et faciatis proclamari quod ad eorum notitiam possit verisimiliter pervenire. et nichilominus ipsis Raynaldo. Johanni et Johanni et eorum attornatis cum vobis occurrerint seu eos invenire poteritis intimetis ut ab injuriis se temperent antedictis. et unam de istis literis nostris affigatis valvis ecclesie omnium oculis publicandam et aliam apud vos pro earum executione facienda fideliter conservetis. In hujus mandati nostri testimonium sigillum nostrum autenticum presentibus fecimus apponi. Datum in ecclesia nostra moraviensi xx°. die Novembris. anno Domini m°. ccc°. nonogesimo octavo.

Ex *Registr. Morav.* N°. 181. p. 211.

(II.) Collatio Vicarie de Duffus.

Willelmus etc. domino Johanni Hugonis decano Christianitatis de Elgyne salutem. Quia perpetuam vicariam parochialis ecclesie de Duffus de jure et de facto vacantem per mortem quondam domini Johannis de Arde ultimo vicarii ejusdem venerabili viro magistro Johanni de Innes canonico moraviensi et prebendario de Duffus. non ad presentationem cujuscunque patroni ecclesiastici vel secularis. sed ex mero jure ecclesie nostre et nostro caritatis intuitu. et quia pro ecclesia nostra in prosecutione electionis nostre instructor ejusdem nobiscum ad Romanam curiam personaliter laboravit. contulimus et tenore presentium conferimus cum suis juribus et pertinentiis universis. ipsumque per annulum nostrum investivimus presentialiter de eadem. curam et administrationem ipsius sibi specialiter committendo. Vobis committimus et mandamus quatenus ipsum magistrum Johannem in corporalem et realem possessionem ipsius vicarie cum pertinentiis inducatis et instituatis. inductumque et institutum auctoritate nostra defendatis. contradictores et rebelles si qui sint per censuram ecclesiasticam arcius compescendo. et in signum institutionis traditeque sibi possessionis sigillum vestrum presentibus penes institutum remansuris in secunda cauda ponatis. Datum sub sigillo nostro in ecclesia moraviensi primo die mensis Augusti anno Domini m°. ccc°. nonagesimo octavo.

Ex *Regist. Morav.* N°. 252, p. 327.

SECT. V.—Diocese of Dunkeld.

DURING the episcopate of Bishop Brown (*A.D.* mccccLxxxiv.--mdxiv.), it is probable that rural deans existed in the diocese of Dunkeld, as we learn from Bishop Keith, that "being a very good man, and a strict observer of discipline, Bishop Brown wrought no small reformation in all parts of his diocese, *which he distributed into four* deanries, *viz.* one in the borders of Athol and Drumalbin, another in Fife, Fotherick, and Strathern, the third in Angus, and the fourth in the parts besouth Forth."—Keith's *Catalogue* by Russell, p. 92.

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SECT. VI.—Diocese of the Isles.

"THIS diocese contained formerly, not only the Æbudæ or Western Isles, but also the Isle of Man, which, for 500 years last past, has been a separate bishopric." The prelates of this diocese had heretofore three places of residence; *viz.* the Isles of Icolmkill, Man, and Bute; and they were promiscuously called "Episcopi Manniæ et Insularum," "Episcopi Æbudarum," and "Episcopi Sodorenses"; "which last title," Bishop Keith tells us, "is still retained, both by the bishops of the Isles and of Man; since this see was divided into these two dioceses in King David the Second's reign, and seems to have been given them from a church, the cathedral in Icolmkill, dedicated to our Saviour, for whom the Greek name is *Soter*, hence *Sotorensis* and *Sodorensis*." (*Hist. Catal. of S. B.* by Russell, p. 293.)

Deans rural appear to have administered this diocese, or at least the English part of it, under the bishop, in the middle of the fourteenth century. Whether Bishop Russell presided over the divided sees at first is not quite clear. The *Synodal Constitutions* of Sodor issued by him (*A.D.* MCCCL.), wherein rural Deans are mentioned, have been referred to under the English Documents relating to that see. (*CC. M. B. et H.* Vol. III. p. 10.)

PART V.

Colonial Documents.

SECT. I.—Diocese of Barbados.

THE diocese of Barbados consists of the islands of Barbados, Trinidad, Grenada, St. Vincent, Tobago, and St. Lucia. It is divided into two archdeaconries; *viz.* I. Barbados—containing the rural Deanries of Barbados and St. Vincent, including St. Lucia. II. Trinidad—containing the rural Deanries of Trinidad with Tobago[1], and Grenada.

At the conclusion of *Part* VI. *Sect.* III. I have noticed, with much satisfaction, the institution of Deans rural in this diocese by Bishop Coleridge; and I sincerely hope that the example of so wise and efficient a ruler will not be lost upon our other colonial prelates, as soon as their respective dioceses will admit of a perfect ecclesiastical organization. To Bishop Coleridge I am indebted for the following commission issued to the rural Deans of his diocese on their first appointment, and likewise for the particulars of the changes wrought in the old diocese of Barbados and the Leeward Islands by the erection of the independent sees of Antigua and Guiana.

(1) It is probable, Bishop Parry thinks, that the island of Tobago may be hereafter constituted a distinct Deanry.

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Appointment of Rural Dean in the Diocese of Barbados.

by Divine permission Bishop of Barbados[1], To our well-beloved in Christ rector of in the island of greeting—

Whereas the office of **rural dean** is of great antiquity in the Church of England; And whereas the diocese of Barbados is divided into many separate islands and governments, and their respective dependencies, with but little, and often difficult communication with each other; And whereas it is highly expedient that there should be in every island or government some one clergyman or more with whom we or our respective archdeacons may directly communicate on matters which regard the welfare of the church, and for the more speedy and regular administration thereof: We, therefore, having confidence in your fidelity and diligence, do appoint you, the said during our pleasure, and no longer, to the office of **rural dean** in the island of (the said office being now vacant by the death or absence of , as the case may be, who had been appointed to the same by us); and do authorise and enjoin you to inquire into the lives and conduct of the clergy, readers, schoolmasters, and catechists, and other inferior teachers within your **deanry**; and to inspect the churches, chapels, chapel-schools[2], school-houses, and parsonage-houses and glebes belonging to the parsons within the said **deanry**; and to give information to the proper persons of their decays and dilapidations; and to see that proper terriers be made thereof when required, and forwarded to the bishop's registry; and to examine, from time to time, as well the parochial schools within your own parish as those in the other parishes within the said **deanry**; and to take charge, in the archdeacon's absence, of the clerical or parochial library, and see that the place wherein the books are kept be furnished with shelves, desks, and other conveniences, and be also kept clean and dry; that the books be preserved in good order, and an exact catalogue of them taken and signed by yourself; that all monies or other donations given or made for the increase and maintenance thereof be duly registered and applied; and that all other rules and orders made for the good government of the same be observed; and to inquire into the several gifts and legacies bequeathed to pious and charitable uses throughout the **deanry**; and to call the clergy of your **deanry** together, at stated times agreed upon by the clergy, or when the ecclesiastical ordinary shall appoint; and take care of dispensing such orders as shall be trans-

(1) It stood before, "Bishop of Barbados and the Leeward Islands" (previously to the sub-division of the diocese), such being the title of Bishop Coleridge's episcopate, who first issued this Commission.

(2) Chapel-schools are consecrated buildings, of which one-third part is fitted up as a chapel, and separated by a screen from the remaining two-thirds, which are used as a school-room on week-days. On Sunday the screen is either thrown open or removed, and the whole space fitted up and used for divine worship.

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mitted to you, and on all the aforesaid matters and other things appertaining to your said office; and to make returns, at least twice in every year, or as often as shall be required, to ourselves, or to our respective archdeacons, or to whomsoever else we may appoint for that purpose; and to do all other things appertaining to the office of rural dean. In witness whereof, we have caused our episcopal seal to be hereunto affixed this day of in the year of our Lord One thousand eight hundred and , and in the year of our consecration.

SECT. II.—Diocese of Antigua.

THIS diocese consists of the Leeward and Virgin Islands, and is divided into two archdeaconries; *viz.* Antigua and St. Christopher. I. The archdeaconry of Antigua comprehends the rural deanry of Antigua, including the islands of Montserrat, Antigua, and Barbuda. II. The archdeaconry of St. Christopher comprehends the rural deanry of St. Christopher, including the islands of St. Christopher, Nevis, Anguilla, Tortola, with the Virgin Islands, and the island of Dominica. Bishop Coleridge believes the rural decanal institution to remain upon the same footing in the above jurisdiction as before its severance from the see of Barbados.

SECT. III.—Diocese of Guiana.

THE British territory denominated the Diocese of Guiana was distributed by Bishop Coleridge into three rural deanries; *viz.* Demerara, Essequibo, and Berbice. The two former now constitute the archdeaconry of Demerara, and the latter that of Berbice. The same form of Commission is supposed to be used by the Bishop of Guiana, on the appointment of rural deans, as obtains in the diocese of Barbados.

SECT. IV.—Diocese of Newfoundland.

THIS diocese appears to have been divided into the rural deanries of Avalon, Trinity, and the Bermudas, by Bishop Aubrey George Spencer, soon after the erection of the see into a separate bishopric, *A.D.* MDCCCXXXIX. No documents connected with the decanal institution have come under my notice.—See *Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, for the years* MDCCCXLI.--II.--III.

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